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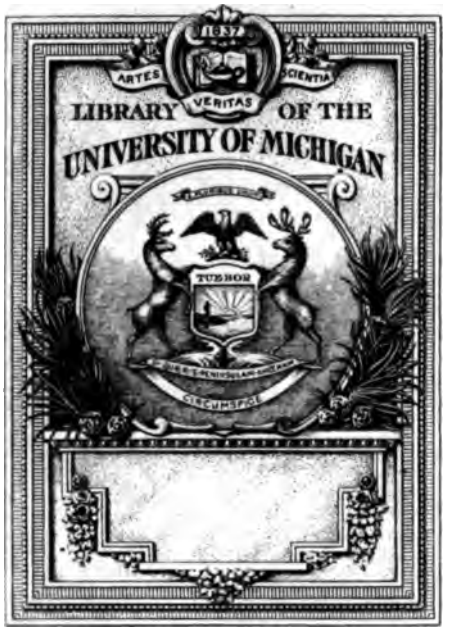
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THE

WORKS

OF

JOHN DONNE, D.D.,

DEAN OF SAINT PAUL'S,

1621—1631.

WITH A MEMOIR OF HIS LIFE.

BY

HENRY ALFORD, M.A.,

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SERMONS.

SERMON LVIII.

PREACHED UPON THE PENITENTIAL PSALMS.

PSALM xxxii. 7.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

As rhetoric is said to be a fist extended and displayed into an open hand, and logic a hand re-collected, and contracted into a fist; so the church of God may be said to be a soul dilated and diffused into many congregations, and a soul may be said to be the church contracted and condensed into one bosom. So not only the Canticle of Solomon is taken indifferently by the ancient and later expositors, by some for an epithalamium, and marriage song between Christ and his church, by others, for the celebration of the same union between every Christian soul and him, but also many other places of Scripture have received such an indifferent interpretation, and are left in suspense, whether they be to be understood of the church in general, or of particular souls; and of this nature and number is this text, *Thou art my hiding place, &c.* For St. Hierome takes these words (and the whole psalm) to be spoken collectively, others distributively; he in the person of the church, they of every, or at least of some particular souls. To examine their reasons is unnecessary, and would be tedious; it will ask less time, and afford more profit to consider the words both ways. In them therefore, considered twice over, we shall see a threefold state of the Christian church, and a threefold mercy exhibited by God to every Christian soul. First, we shall

see the church under the clouds, in her low estate, in her obscurity, in her inglorious state of contempt and persecution, and yet then supported by an assurance that God overshadowed her, *Tu absconsio, tu latibulum, Thou art my hiding place;* and in that first part we shall consider the state of a timorous soul, a soul that for fear of temptations dares scarce look into the world, or embrace a profession. Secondly, we shall see the church emancipated, enfranchised, unfettered, unmanacled, delivered from her obscure and inglorious state, and brought to splendour, and beauty, and peace, and blessing God in that acknowledgment, *Thou shalt preserve me from trouble.* And in that part, we shall consider the state of that soul exalted to a holy confidence and assurance, that though she come into the world, and partake of the dangers thereof, in opening herself to such temptations, as do necessarily and inseparably accompany every calling, yet the Lord will preserve her from trouble. And thirdly and lastly, we shall see a kind of triumphant state in the church in this world, a holy exultation, *God shall compass her with songs of deliverance.* In which part, we shall also see the blessed state of that soul which is come, not to a presumptuous security, but to modest certainty of continuing in the same state still. And these will be our three parts in these words, as they receive a public accommodation to the church, and a more particular application to ourselves.

We enter into these considerations, with this observation, that as God himself is eternal and cannot be considered in the distinction of times, so hath that language in which God hath spoken in his written word, the Hebrew, the least consideration of time of any other language. Evermore in expressing the mercies of God to man, it is an indifferent thing to the Holy Ghost whether he speak in the present, or in the future, or in the time that is past: what mercies soever he hath given us, will give us over again; and whatsoever he hath done, and do, he is always ready to do at the present. This verse is especially an exultation for mercies past, and yet the two last clauses are delivered in the future, *Thou shalt preserve me, Thou compass me,* and the first is delivered without any limitation all; the present word, *Thou art,* is but inserted by our trans-

in the original it is only, *Tu refugium*, *Thou my hiding place*, there is no *fuisti*, nor *es*, nor *eris*, that he was, or is, or will be so, but it is an expressing of a perpetual and everlasting mercy, *for his mercy endureth for ever*.

First then, this is an acknowledgment of the church, contemplating herself in her low estate; for the word *sether* implies, *Tu absconsio*, Though I were in the dark, it was thou that didst overshadow me, though I were in danger, it was thou that didst hide me from them. This the church hath had occasion to say more than once; once in the primitive plantation thereof, and again in her reformation: at both times God showed mercy to her that way, in hiding her.

First then God hid the primitive church from the eye of envy, by keeping her poor; and from the eye of jealousy and suspicion, by keeping her in an humble devotion towards him. But yet even her poverty, and her humility hid her not so, but that persecution found her out, and raged so against her, as that those emperors which raised the ten persecutions against the church, seem to have laboured to have gone beyond God in the ten plagues of Egypt, and to have done more at Rome than he did there. All the power of the Roman world was bent against Christians; more home-Christians slain than foreign enemies. All the criminal justice of the world bent upon them; all other men's crimes, even Nero's burning of Rome, imputed to the Christians. All the wit of the world bent against them; all their epigrammatists, and satirists, having their wits exalted, with rage, with wine, with rewards, to multiply libels, and calumnies, and defamations upon the Christians. All the mechanics of that world bent against them; all the engineers employed to invent racks and tortures for the Christians. Truly, if I were to work upon heathen men, Western Americans, or Eastern Chinese, for their conversion to Christ, I should scarce adventure to propose to them the histories of the martyrs of the primitive church, because to men that had no taste of religion before, they would rather seem fables than truths; and I should as soon be believed, that a virgin had a son, or in any main article of our religion, as that man could inflict, or that man could bear such things, as we are sure the martyrs in the primitive church

did. Then God hid the church; he hid her, in a great part in the wilderness, in hermitages, and such retirings, singly one by one; and after in penurious and obscure monasteries, many of these single hermits gathering themselves together into one house; when those monasteries were both schools of learning, and shops of manufactures; they taught and wrought in them; *Nemo cuiquam onerosus*[1], No man was a burden to any others, no man fed upon another's labours, nor drunk the sweat of another's brow: but, *Operabantur manibus ea, quibus et corpus pasci possit, et à Deo mens impediri non possit*, They laboured in such manufactures, as might sustain their bodies, and not withdraw their minds from the service of God. So God hid the church, not that the persecution did not find and lop off many a great, and top bough, but he hid the root, and prevented the extirpation of that tree, which his own right hand had planted.

Tu absconsio, Thou art my hiding place, says the primitive church, and so may the reformed church say too. For when the Roman church had made this *latibulum*, this hiding place, this refuge from persecution, hermitages and monasteries, to be the most conspicuous, the most glorious, the most eminent, the richest and most abundant places of the world; when they had drawn these, at first remote corners in the wilderness, first into the skirts, and suburbs, then into the body and heart of every great city; when for revenue and possession, they will confess, that some one monastery of the Benedictine had ten thousand of our pounds of yearly rent; when they were come for their huge opulency to that height, that they were formidable to those states that harboured them, and for their numbers, (other orders holding proportion with that one) to reckon out of one order, fifty-two popes, two hundred cardinals, seven thousand archbishops and bishops, and almost three hundred emperors and kings, and their children, and fifty thousand declared and approved saints; when they were come to that over-valuation of their religious orders, as to say, that a monk, a friar merited more in his very sleep, or meals, than any secular man, (though a churchman too) did in his best works, that to enter into any order of religion was a second baptism, and wrought as much as the first; their revenue,

[1] Augustine.

their number, their dignity being come to this, and then their viciousness, their sensuality, their bestiality, to as great a height and exaltation, as that; yet in the midst of all these, *Tu absconsio mea*, may the reformed church say, the Lord was their hiding place, that mourned for this, when they could not help, and at all times, and by all means that God afforded them, endeavoured to advance a reformation. And though God exposed them as a wood to be felled, to a slaughter of twenty, of forty, of sixty thousand in a day, yet *Ille absconsio*, He hath been our hiding place, he hath kept the root alive all the way; and though it hath been with a cloud, yet he hath covered us.

God came unto Moses, though he came *In caligine Nubis*, *In a thick cloud*[1]; when *the glory of the Lord* is said *to have filled the tabernacle*, even that glory was a *cloud*[2]; and so it was in the second place of his worship too, in Solomon's temple, that was filled with a *cloud*[4]. St. Chrysostom[5] when he considered that Christ ascended in a *cloud*[a], and that he shall return again in a *cloud*[b], *Paternum currum deligere voluit*, The Son would make use of his Father's chariot, and show mercy, nay show glory in a cloud, as his Father had done often. The primitive church, the reformed church, must not complain of having been kept under clouds; for *Ille absconsio*, God hath made those clouds their hiding place, and wrapped up the seed, and the root safe in that cloud. Though the church were trodden upon like a worm of the earth, yet still she might hear God in that cloud, *Noli timere vermis Jacob*, *Be not afraid thou worm of Jacob, for I will keep thee, saith the Lord thy Redeemer, the Holy One of Israel*[6]. God hid her then, and hath manifested now, that there was never any time, when he had not some of his to oppose her tyranny and her idolatry. They can name no time, when we cannot name some such; and it would be much harder for them, to name men in every age, that have professed all the doctrines of the present Roman church, than for us to find men that have opposed those points that we oppose. Will they say, that these were too few, to constitute or establish, or give name to a church? They

[1] Exod. xix. 9. [2] Exod. xl. 34. [4] 2 Chron. v. 13. [5] Chrysostom.
[a] Acts i. [b] Matt. xxiv.
[6] Isaiah xli. 14.

were never so few, as Elias thought there had been in his time, when he said, *I only am left*[7]; no nor so few, as God, for Elias' comfort, named to him, seven thousand; they were more than so, else they could not have found so many to kill, as they did. Howsoever, since so great schoolmen amongst them as Alexander Ales, and so great canonists amongst them, as Cardinal Turrecremata, with many others, (as they themselves call them) *gravissimi theologi*[8], of the gravest divines, *asseveranter affirmant*, do dogmatically affirm, that during the time that Christ lay in the grave, there was no faith, and consequently no church, but only in one, in the person of the Virgin Mary; in relation to which it is, that in the ceremonies of the church, they put out all their candles but one, in the church, at that time, to denote that all the apostles lost their faith, and one, she alone, retained one; if the church were then in one person, they may well afford a church to have consisted of such numbers, as the Lord did hide under his wings, all the stormy time of their persecutions.

Tu absconsio, may the primitive church, and the reformed church say, *Thou hast been our hiding place*, and so must every timorous soul too, (for you may remember, that these words are by our expositors ascribed to particular souls in the church, as well as to the church in general) every such soul, that for fear of temptations in the world, is loath to come abroad from its retiredness, and venture on the public view, must rely upon that, *Tu absconsio*, The Lord is able to hide them, able to cover them.

Jovinian the heretic whom St. Hierome opposed, would needs think, or at least say, that after baptism no man was tempted of the devil: not only not overcome, but not tempted. But our baptism does not drown the devil. *Pauci inter athletas inexpugnabiles*[9], Few wrestlers that never took fall; none that may not, since we are all at best, but wrestlers. *Vita hominis piraterium*, says St. Ambrose[10], what copy soever he followed. Others read it, *Man's life is a warfare*[11]; and that is labour enough, and danger enough. But to be still upon so inconstant an element as the water, and still pursued by pirates, or consorted with pirates, is more; and *Vita piraterium*, says he,

[7] 1 Kings xix. 14. [8] Brondus in Apoc. c. i. q. 11. [9] Chrysostom. [10] Ser. XLii. [11] Job vii. 1.

Man's life, every man's life, is spent amongst pirates, pursued by them, or consorted with them. The devil hath not a more subtile temptation to ensnare me with, than to bring me to think myself temptation proof; above temptation. *Nemo diu fortis est*, is excellently said by the same father: no man continues strong against temptations long. For when he sees, that some temptations have done him no harm, he grows negligent and slack towards others. *Infelix ego! victorem me puto, dum capior*[12], Miserable mistaking man that I am! I think myself able to overcome any temptation, and I am overcome even by that temptation of thinking so. I think myself conqueror, when I am captive, and am chained to the chariot, when I think I sit in it. *Tranquillitas ista tempestas est*, This calm is a storm, this security is a defeat; for it is one of David's heavy imprecations, *Veniat illi laqueus quem ignorat, Let him be catched in a snare, that he suspecteth not: destruction come upon him unawares*[13], so we read it. We are tempted, and it is well that we are so. *Qui non est tentatus, quid scit*[14]*?* He is an ignorant soul, and knows nothing, that hath passed no temptations; nothing at all; not himself; *Nescit se homo, nisi tentatione discat se*[15], Except he be taught in that school, the school of temptations, no man ever comes to know himself. So then, *Laqueus est in securitate*[16]*;* If I be secure, and negligent, that is a snare; but *Laqueus in timore* too, says he; it is a snare cast by the devil's own hand, if I be over timorous, if upon pretence of hiding myself from temptations, I withdraw myself from the offices of mutual society. *Tu abscondis*, The Lord will be my hiding place from temptations that attempt me in my calling, but not to hide me from a calling. *Scito quod in medio laqueorum ingrederis*[17], Know that thou walkest in the midst of snares, but yet thou must walk, walk in a calling. So St. Chrysostom reads that; and adds, he does not say, *Vide*, but *Scito;* he does not say, see them, for they are invisible; but know that there are snares, and be wary. And then, as St. Augustine says of the whole church, (which was our first consideration) *Ecclesia Catholica inter tentationes vivit, inter tentationes crescit*, The whole church is in the midst of tempta-

[12] Hieron. [13] Psalm xxxv. 8. [14] Eccles. xxxiv. 9.
[15] Augustine. [16] Leo. [17] Eccles. ix. 20.

tions, but lives and grows up in the midst of them: so, hear thy God say to thy soul, (which is the consideration that we are now upon) *Son of man, though briers and thorns be with thee, though thou dwell among scorpions, be not afraid of their words, nor dismayed with their looks*[18]. Proceed in a lawful calling, and God shall hide thee though with his clouds: and though he cover thee with a cloud of poverty, with sickness, with disgrace, and if he see no other cover safe, cover thee with the cloud of death, and the grave, all is to cover thee from the tempter, and thereby to preserve thee for himself, which is our second part, *Thou art my hiding place, Thou shalt preserve me from trouble.*

If we content ourselves with that word which our translators have chosen here, *trouble*, (*Thou shalt preserve me from trouble*) we must rest in one of these two senses; either that God shall arm, and indue those that are his, with such a constancy, as those things that trouble others, shall not trouble them, but, *As the sufferings of Christ abound in them, so their consolation also aboundeth by Christ*[19], *As unknown, and yet well known, as dying, and behold we live, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing, and yet possessing all things*[20]; for, God uses both these ways in the behalf of his servants; sometimes to suspend the working of that that should work their torment, as he suspended the rage of the lions for Daniel, and the heat of the fire in the furnace, for the others; sometimes by imprinting a holy stupefaction, and insensibleness in the person that suffers, so St. Laurence was not only patient, but merry and facetious when he lay broiling upon the fire, and so we read of many other martyrs, that they have been less moved, less affected with their torments, than their executioners or their persecutors have been; that which troubled others never troubled them; or else the phrase must have this sense, that though they be troubled with their troubles, though God submit them so far, to the common condition of men, that they be sensible of them, yet he shall preserve them from that trouble so, as that it shall never overthrow them, never sink them into a dejection of spirit, or diffidence in his mercy; they shall find storms, but a stout and strong ship under foot; they shall feel

[18] Ezek. ii. 6. [19] 2 Cor. i. 5. [20] 2 Cor. vi. 9.

thunder and lightning, but garlands of triumphant bays shall preserve them; they shall be trodden into the earth with scorns and contempts, but yet as seed is buried, to multiply to more. So far this word of our translators assists our devotion, *Thou shalt preserve me from trouble*, thou shalt make me insensible of it, or thou shalt make me victorious in it.

But the original word *tzur* hath a more peculiar sense; it signifies a strait, a narrowness, a difficulty, a distress; *I am distressed for thee, my brother Jonathan*, says David[21], in this word, when he lamented his irremediable, his irrecoverable death. So is it also, *Pangs have taken hold of me, as the pangs of a woman that travaileth*[22]. And so the words grow to signify, *Aciem gladii, Thou hast turned the edge of the sword*[23], and to signify the top and precipice of a rock; *he clave the rocks in the wilderness*[24]. So that the word expresses *angustiam*, narrowness, pressure, precipitation, inextricableness, in a word, (that will best fit us) perplexity; and, *the Lord shall preserve me from perplexity;* and this may the church, and this may every good soul comfort itself in, *thou shalt preserve me from perplexity.*

Consider it first in the church, and then in ourselves; and first in the primitive, and then in the reformed church. When God had brought his church, *ex abscondito*, from his hiding place, from poverty, and contempt, and solitariness, and glorified it in the eyes of the world, by many royal endowments and possessions, with which princes (then become Christians) and other great persons, piously and graciously invested her, though these were temptations to aspire to greater, yet God preserved her from perplexities of all kinds; from perplexing of princes with her claims, that they might not marry, nor make leagues, nor levy armies, but by her permission. The church called nothing her own, but that which God had called his, and given her, that is, tythes: all the rest, she acknowledged to have received from the bounty of pious benefactors. This was her plea, *The Lord is my rock, and my fortress, and my deliverer, my strength, and my buckler, and my high tower*[25]. In all this inventory, in all this armoury, and furniture of the church, there is never a sword: rocks, and fortresses,

[21] 2 Sam. i. 26. [22] Isaiah xxi. 3. [23] Psalm lxxxix. 43.
[24] Psalm i. 26. [25] Psalm xviii. 2,

and bucklers, and towers, but no sword, no material sword in the church's hand; *Arma nostra preces et fletus*[26]; The church fought with nothing but prayers and tears. And as God delivered her from these perplexities, from perplexing the affairs of princes with her interest in their government: so he delivered her from any perplexities in her own government. No usurpation, no offer of any prince that attempted to invade or violate the true right of the church, no practice of any heretics, how subtile, how potent soever, though they equalled, though they exceeded the church in number, and in power (as at some times the Arians did) ever brought the church to a perplexity, or to an apprehension of any necessity, of yielding to sacrilegious princes, or to irreligious heretics in any point, to procure their peace, or to enjoy their rest, but still they kept the dignity of priesthood entire, and still they kept the truth of the Christian religion entire; no perplexity how they should subsist if they were so stiff, ever brought them to go less to any prevarications, or modifications, either in matter of religion towards heretics, or in the execution of their religious function towards sacrilegious usurpers. So God preserved the primitive church from perplexity; she was ever thankful and submissive towards her benefactors; she was ever erect and constant against usurpers. And this preservation from perplexity, we consider in the reformed church also.

When the fulness of time was come, and that church which lay in the bowels of the putative church, the specious church, the Roman church, that is, those souls which groaned and panted after a reformation, were enabled by God to effect it; when the iniquity of Babylon was come to that height, that whereas at first they took of alms, afterwards *Monachi emunt et nobiles vendunt*[27], Monks bought, and lords sold, nay monasteries bought, and the crown sold; when they went so far, as to forge a donation of Constantine, by which they laid hold upon a great temporal state, and after that so much further, as to renounce the donation of Constantine, by which, for a long time, the Roman church claimed all their temporal state, St. Peter's patrimony, and so, at last came to say, that all the states of all Christian princes are held of the church, and really may be, and actually

[26] Ambrose. [27] Hieron. Ep. ad Demetr.

are forfeited to her, and may, at her pleasure, be re-assumed by her; when for the art and science of divinity itself, they had buried it in the darkness of the school, and wrapped up that that should save our souls, in those perplexed and inextricable clouds of school-divinity, and their school-divinity subject to such changes, as that a Jesuit professes, that in the compass but of thirty years, since Gregory de Valentia wrote, *Vere dici possit, novam quodammodo theologiam prognatam esse*[28], We may truly say, that we have a new art of divinity risen amongst us; The divinity of these times, says he, is not in our church the same that it was thirty years since; since all parts of the Christian church were so incensed, both with their heresy, and their tyranny, as that the Greek church, which generally they would make the world believe, is absolutely as they are, is by some of their own authors[29] confessed to be more averse from them, and more bitter against them, than Luther or Calvin; since upon all these provocations, God was pleased to bring this church, the reformed church, not only to light, but to splendour, he hath preserved this church from perplexities. If they say, we are perplexed with differences of opinions amongst ourselves, let this satisfy them, that we do agree all, in all fundamental things: and that in things much nearer the foundation, than those in which our differences lie, they differ amongst themselves, with more acrimony and bitterness, than we do. If they think to perplex us with the fathers, we are ready to join that issue with them; where the fathers speak unanimously, dogmatically, in matters of faith, we are content to be tried by the fathers. If they think to perplex us with councils, we will go as far as they in the old ones, and as far as they for meeting in new councils, if they may be fully, that is, royally, imperially called, and equally proceeded in, and the resolutions grow and gathered there upon debatements, upon the place, and not brought thither upon commandment from Rome. If there be no way but force and arms, if they will admit no trial but that, God be blessed that keeps us from the necessity, but God be blessed also that he preserves us from perlexity, or not being able to defend his cause, if he call us

[28] Tanner. in Aquin. p. 1. ad Lector.
[29] Stenartius Ep. Dedic. ante Calecam.

to that trial. And therefore let them never call it a perplexity in us, let them never say that we know not what to do, when we acknowledge the church of Rome to be truly a church: for the pest-house is a house, and theirs is such a church; but the pest-house is not the best air to live in, nor the Roman church the best church to die in. *Thou hast preserved me from perplexities*, may the primitive church say, and so may the reformed too, and so also may every particular soul say, which is a consideration, that from the beginning we proposed for every part, and are now come to it in this.

When we were upon this consideration in our former part, we showed you, that no over-tender or timorous soul, might hide itself in a retired life, from the offices of society, but though every particular age bring a new sin with it, every complexion a new sin, every occupation a new sin, every friend a new sin, that must be loved for his sake, yet *para te foro*, thou art bound to come abroad, and trust upon God's hiding thee there from temptations, and so assure thyself that he will preserve thee from perplexities. Now, we consider in the school, perplexities, which are such only by misunderstanding; and perplexities, which are such in the true nature of the thing. Those of the first kind, perplexities in a misunderstanding, should fall upon no man; perplexities of the second kind, in the nature of the thing itself, can fall upon no man. Of the first kind, this is an example, a man swears to conceal all his friend's secrets, and he tells him of a treasonable purpose against the state; either way he must offend; against his oath if he reveal it, or against his allegiance, if he do not. This is no perplexity; for in a right understanding he must know, that such an oath binds not. Of the second kind there was an example in Origen, who must, by the commandment of the persecutor, either offer sacrifice to an idol, or prostitute his body to an abominable abuse with another man. Which should he do? Neither. God gives a man an issue in such cases, by death; *Et vitam potius finire debet quam maculare*[30], He is bound to give his life, rather than to stain his life. This timorous soul then fears where no fear is. He would hide himself, he is loath to come into the world, because he thinks he must needs sin. He

[30] Augustine.

needs not. Is there a necessity laid upon him, that he must die as rich as the richest of his profession, and that he cannot do without sin? That he must leave his wife such a jointure, and his children such portions, and all that he cannot do without sin? first, all that he may do without sin: we have seen in all professions honest men die as rich, as dishonest. If thou do not, he that hath said, *There is no man that hath left wife or children for my sake, but shall have a hundred fold here, and everlasting life*[31], (which is a blessed codicil to a will that was abundant before) will also say, there is no man that hath left wife and children poor for my sake, but I will enlarge my providence upon them even in this life, and my glory in the next: and this was our second part, considered in the church and in ourselves, *Thou shalt preserve*, &c.

There remains yet a third part, that as God hides us from temptations, that they reach us not; or preserves us from intricacies, and perplexities, so that they hurt us not; so if they do, yet he *compasses us with a joyful deliverance*, (as our former) or *with songs of deliverance*, as this translation hath it, that is, imprints in us a holy certitude, a fair assurance, that he will never forsake us; and this voice we may hear from the church first, and then from every particular soul; for, to both, (as we have told you all the way) do all the parts of this psalm appertain.

As it is an exaltation of God's indignation, when he is said to *compass* by way of siege, (so Jerusalem complains, *He hath builded against me, he hath compassed me with gall and travail, he hath hedged me about, that I cannot get out*[32]; so God threatens, *I will camp against thee round about, and I will lay siege against thee*[33]) for this intimates such a displeasure of God, as that he does not only leave us succourless, joyless, comfortless in ourselves, but cuts off those supplies which might relieve us; he compasses us, he besieges us, he camps round about us, that no relief can enter; so when his love and mercy is expressed in this phrase, that he *compasses* us, it signifies both an entire mercy, that no enemy shall break in in any part, whilst he doth compass us, and a permanent and durable mercy, that as no force of the enemy, so no weariness in himself, shall make him discontinue his watches, or his guard over us, but that he will compass us still.

[31] Mark x. 29. [32] Lament. iii. 5. [33] Isaiah xxxix. 3.

Thy faithfulness is round about thee, says David to God[34]; that is our first comfort, that God compasses himself with his own faithfulness, that is, is never unmindful of his own promises, and purposes; and then, *he is round about our habitations*[35]; God compasses himself with his own faithfulness, and then, he compasses us with himself: that as Satan told God one day after another, *Circuivi terram, et perambulavi eam, I have compassed the earth, and walked round*[36], but could never say that he had broke into Job's quarter, for he found the impossibility in that, *The Lord had made a hedge about him*, where note that God's first care is of the man; and the soul is the man; first *a hedge about him*, and then, *about his house, and about all that he had, on every side;* so day after day we shall find arguments to establish our hearts in hope, that the Lord hath compassed us, and nothing shall break in so, as to take us from him: but God shall say to us, as to his former people, *Leva in circuitu oculos tuos, Lift up thine eyes round about, and behold*[37], (which is one great comfort, that he enables us to see and to know our enemies, to discern a temptation to be a temptation) *Omnes isti congregati sunt, All these gather themselves together, and come to thee*, (which is another assistance, that when we see our enemies multiply, and that there is none that fighteth for us, but only thou O God, we make a more present recourse to him) but, *Vivo ego dicit Dominis, As I live saith the Lord, velut ornamento vestieris, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doth;* (which is the fulness of the mercy, that as in another place, he promises his children, *panis vester sunt*, your enemies shall be your *bread*[38], you shall feed upon your enemies; so here he makes our enemies, even our spiritual enemies, our clothes, and more than that, our jewels, our ornaments, we shall be the stronger, the warmer, the richer, by tribulations, and temptations, having overcome them, as we shall, if the Lord compass us, if he continue his watchfulness over us) and that David says here, first in the church's behalf.

God from the beginning carried a wall about his church, in that assurance, *Portæ inferi, The gates of hell shall not prevail*

[34] Psalm LXXXIX. 8. [35] Psalm LXXVIII. 28. [36] Job. i. 8.
[37] Isaiah XLIX. 18. [38] Numb. XIV. 9.

against it[39]. The Gentiles, the philosophers that were without the church, found a party, traitors, conspirators within, the heretics; and all these led and maintained by potent princes that persecuted the church; the gates of hell were all opened, and issued all her forces, but *non prævaluerunt*, they never prevailed. The Arians were sometimes more than the true Christians in all the world: the Martyrians, a sect that affected the name of martyrdom, could name more martyrs than the true church could, but *evanuerunt*, yet they vanished: the emperors of Rome persecuted the bishops of Rome to death, yet when we look upon the reckoning, the emperors died faster than bishops. *Thou hast compassed me*, says the primitive church, and so says the reformed too.

Princes that hated one another have joined in leagues against the religion, princes that needed their subjects, have spent their subjects by thousands, in massacres, to extinguish the religion; personal assassinates, clandestine plots by poison, by fire, by water, have been multiplied against princes that favour the religion; inquisitions, confiscations, banishments, dishonours have overflown them that profess the true religion; and yet the Lord compassing his church, she enjoys a holy certainty, arising out of these testimonies of his care, that she shall never be forsaken. And this may every good soul have too.

God comes to us without any purpose of departing from us again; for the spirit of life that God breathed into man, that departs from man in death; but when God had assumed the nature of man, the Godhead never parted from that nature; no, not in death; when Christ lay dead in the grave, the Godhead remained united to that body and that soul, which were disunited in themselves; God was so united to man, as that he was with man, when man was not man, in the state of death. So when the spirit of God hath invested, compassed thy soul, and made it his by those testimonies, that spirit establishes it in a kind of assurance that he will never leave it. Old Rome had (as every city amongst the heathen had) certain gods which they called their tutelar gods, gods that were affected to the preservation of that place; but they durst never call upon those gods, by their proper names, for fear of losing them; lest if their names should be

[39] Matt. xvi. 18.

known by their enemies, their enemies should win away their gods from them, by bestowing more cost, or more devotion towards them than they themselves used. So also it is said of them, that when they had brought to Rome a foreign god, which they had taken in a conquered place, Victory, they cut the wings of their new god Victory, lest he should fly from them again. This was a misery, that they were not sure of their gods when they had them. We are; if he once come to us, he never goes from us, out of any variableness in himself, but in us only; that promise reaches to the whole church, and to every particular soul, *Thy teachers shall not be removed into a corner any more, but thine eye shall see thy teachers*[40], which in the original (as is appliable to our present purpose, noted by Rabbi Moses) is, *Non erunt doctores tui alati*, Thy teachers shall have no wings, they shall never fly from thee, and so the great translation reads it, *non avolabunt*. As their great god, Victory, could not fly from Rome, so after this victory which God hath given his church in the Reformation, none of her teachers should fly to, or towards Rome. Every way that God comes to us, he comes with a purpose to stay, and would imprint in us an assurance that he doth so, and that impression is this compassing of thy soul, *with songs of deliverance*, in the signification and use of which word, we shall in one word conclude all.

God hath given us this certitude, this fair assurance of his perpetual residence with us, in a word of a double signification; the word is *ranan*, which signifies joy, exultation, singing; but it hath another sense too. *Arise, cry out in the night*[41]. And, *attend unto my cry*[42], which are voices far from singing. This God means therein, that though he give us that comfort to sit and sing of our deliverance, yet he would not have us fall asleep with that music, but as when we contemplate his everlasting goodness, we celebrate that with a constant joy, so when we look upon our own weakness and unworthiness, we cry out, *Wretched men that we are, who shall deliver us from this body of death?* For though we have the spirit of life in us, we have a body of death upon us. How loving soever my soul be, it will not stay in a diseased body;

[40] Isaiah xxx. 20. [41] Lament. ii. 14. [42] Psalm xvii. 1.

how loving soever the spirit of life be, it will not stay in a diseased soul. My soul is loath to go from my body, but sickness and pain will drive it out; so will sin, the spirit of life from my soul. God compasses us with songs of deliverance, we are sure he would not leave us; but he compasses us with cries too, we are afraid, we are sure, that we may drive him from us. Pray we therefore our Lord of everlasting goodness, that he will be our hiding-place, that he will protect us from temptations incident to our several callings, that he will preserve us from troubles, preserve us from them, or preserve us in them, preserve us, that they come not, or preserve us that they overcome not; and that he will compass us, so as no enemy find overture unto us, and compass us with songs, with a joyful sense of our perseverance, but yet with cries too, with a solicitous fear, that that multiplicity and heinousness of our sins may weary even the incessant and indefatigable Spirit of comfort himself, and chase him from us.

SERMON LIX.

PREACHED UPON THE PENITENTIAL PSALMS.

Psalm xxxii. 8.

I will instruct thee, and teach thee in the way which thou shalt go, I will guide thee with mine eye.

This verse, more than any other in the Psalm, answers the title of the Psalm. The title is, *David's Instruction;* and here in the text it is said, *I will instruct thee, and teach thee, in the way thou shalt go.* There are eleven Psalms that have that title, *Psalms of Instruction;* the whole book is *Sepher Tehillim, The Book of Praises;* and it is a good way of praising God, to receive instruction, instruction how to praise him. Therefore doth the Holy Ghost return so often to this catechistical way, instruction, institution, as to propose so many Psalms, expressly under that title purposely to that use. In one of those, the manner how instruc-

tion should be given, is expressed also; it must be in a loving manner, for the title is *Canticum Amorum*[1], A Song of Love for Instruction. For *Absque prudentia, et benevolentia, non sunt perfecta consilia*[2]: True instruction is a making love to the congregation, and to every soul in it; but it is but to the soul. And so when St. Paul said, *He was mad for their sakes, Insanivit amatoriam insaniam*, says Theophylact, St. Paul was mad for love of them, to whom he writ his holy love letters, his epistles. And thereupon do the Rabbins call this Psalm, *Leb David, cor Davidis*, The opening and pouring out of David's heart to them, whom he instructs. We have no way into your hearts, but by sending our hearts. The poet's counsel is, *Ut ameris, ama*, If thou wouldst be truly loved, do thou love truly; the Holy Ghost's precept upon us is, *Ut credaris, crede*, That if we would have you believe, we believe ourselves. It is not to our eloquence that God promises a blessing, but to our sincerity, not to our tongue, but to our heart: all our hope of bringing you to love God, is in a loving and hearty manner to propose God's love to you. The height of the spouse's love to Christ, came but to that, *I am sick of love*[3]: the love of Christ went farther, to die for love. *Love is as strong as death;* but nothing else is as strong as either; and both, love and death, met in Christ. How strong and powerful upon you then should that instruction be, that comes to you from both these, the love and death of Christ Jesus? and such an instruction doth this text exhibit, *I will instruct thee, and teach thee in the way in which thou shalt go, I will guide thee with mine eye.* God so loved the world, as that he sent his Son to die; the Son being dead so loved the world, as that he returned to that world again; and being ascended, sent the Holy Ghost to establish a church, and in that church, *usque ad consummationem*, till the end of the world, shall that Holy Spirit execute this catechistical office, *He shall instruct thee, and teach thee in the way which thou shalt go, he shall guide thee with his eye.*

Though then some later expositors have doubted of the person, who doth this office, *to instruct*, who this *I* in our text is, because the Hebrew word *Le David*, is as well *Davidis*, as *Davidi*, An

[1] Psalm XLV. Title. [2] Bernard. [3] Cant. ii. 5.

instruction from David, as an instruction to David, and so the catechist may seem to be David, and no more; yet since this criticism upon the word, *Le David*, argues but a possibility that it may, and not a necessity that it must be so, we accompany St. Hierome, and indeed the whole body of the fathers, in accepting this instruction from God himself, it is no other than God himself that says, *I will instruct thee*, &c. No other than God himself can undertake so much as is promised in this text. For here is first, a rectifying of the understanding, *I will instruct thee*, and in the original there is somewhat more than our translation reaches to; it is there, *Intelligere faciam te, I will make thee understand.* Man can instruct, God only can make us understand. And then it is *Faciam te*, I will make thee, thee understand; the work is the Lord's, the understanding is the man's: for God does not work in man, as the devil did in idols, and *in pythonissis*, and *in ventriloquis*, in possessed persons, who had no voluntary concurrence with the action of the devil, but were merely passive; God works so in man, as that he makes man work too, *faciam te*, I will make thee understand; that that shall be done shall be done by me, but in thee; the power that rectifies the act is God's, the act is man's; *Faciam te*, says God, I will make thee, thee, every particular person, (for that arises out of this singular and distribute word, *Thee*, which threatens no exception, no exclusion) I will make every person, to whom I present instruction, capable of that instruction, and if he receive it not, it is only his, and not my fault. And so this first part is an instruction *de credendis*, of such things, as by God's rectifying of our understanding, we are bound to believe. And then in a second part, there follows a more particular instructing, *Docebo, I will teach thee*, and that *in via, in the way;* it is not only *de via*, to teach thee, which is the way, that thou mayest find it, but *in via*, how to keep the way, when thou art in it; he will teach thee, not only *ut gradiaris*, that thou mayst walk in it, and not sleep, but *quomodo gradieris*, how thou mayst walk in it, and not stray; and so this second part is an institution *de agendis*, of those things, which, thine understanding being formerly rectified, and deduced into a belief, thou art bound to do. And then in the last words of the text, *I will guide thee with mine eye*, there is a

third part, an establishment, a confirmation, by an incessant watchfulness in God; he will consider, consult upon us, (for so much the original word imports) he will not leave us to contingencies, to fortune, no nor to his own general providence, by which all creatures are universally in his protection, and administration, but he will ponder us, consider us, study us; and that with his eye, which is the sharpest, and most sensible organ and instrument, soonest feels, if anything be amiss, and so inclines him quickly to rectify us; and so this third part is an instruction *de sperandis*, it hath evermore a relation to the future, to the constancy and perseverance, of God's goodness towards us; to the end, and in the end, he will guide us with his eye: except the eye of God can be put out, we cannot be put out of his sight, and his care. So that, both our freight which we are to take in, that is, what we are to believe concerning God; and the voyage which we are to make, how we are to steer and govern our course, that is, our behaviour and conversation in the household of the faithful; and then the haven to which we must go, that is, our assurance of arriving at the heavenly Jerusalem, are expressed in this chart, in this map, in this instruction, in this text, *I will instruct thee, and teach thee in the way which thou shalt go, I will guide thee with mine eye.* And when you have done all this, believed aright, and lived according to that belief, and died according to that life, in the last voice, *surgite*, you shall find a *venite*, as soon as you are called from the dust of the grave, you shall *Enter into your Master's joy*, and be no more called *servants*, but *friends*, no more *friends*, but *sons*, no more *sons*, but *heirs*, no more *heirs*, but *co-heirs* with the only Son of God, no more *co-heirs*, but *idem Spiritus, the same Spirit with the Lord.*

First then, the office which God by his blessed Spirit, through us, in his church, undertakes, is to instruct. And this being done so by God himself, God sending his Spirit, his Spirit working in his ministers, his ministers labouring in his church, it is strange that St. Paul speaking so, in the name of God, and his Spirit, and his ministers, and his church, should be put to entreat his hearers, to suffer a word of exhortation. Yet he is; *I beseech ye, brethren, suffer a word of exhortation*[4]. And the strangeness

[4] Heb. xiii. 22.

of the case is exalted in this, that the word there is παρακλησέως, *Solatii*, and so the Vulgate reads it, and justly, *Ut sufferatis verbum solatii, I beseech ye to suffer a word of comfort.* What will ye hear willingly, if ye do not willingly hear words of comfort? With what shall we exercise your holy joy and cheerfulness, if even words of comfort must exercise your patience? And yet we must beseech you to suffer, even our words of comfort; for, we can propose no true comfort unto you, but such as carries some irksomeness, some bitterness with it; we can create no true joy, no true acquiescence in you, without some exercise of your patience too. We cannot promise you peace with God, without a war in yourselves, nor reconciliation to him, without falling out with yourselves, nor eternal joy in the next world, without a solemn remorse for the sinful abuses of this. We cannot promise you a good to-morrow, without sending ye back to the consideration of an ill yesterday; for your hearing to-day is not enough, except ye repent yesterday. But yet, though with St. Paul we be put to beseech you, *ut sufferatis*, That ye would suffer instruction, though we must sometimes exercise your patience, yet it is but *verbum instructionis*, a word of instruction; and though instruction be increpation, (for as the word is *solatium*, comfort, so we have told you it is, it is increpation too, for all true comfort hath increpation in it) yet it may easily be suffered because it is but *verbum*, but a word, a word and away. We would not dwell upon increpations, and chidings, and bitternesses; we would pierce but so deep as might make you search your wounds, when you come home to your chamber, to bring you to a tenderness there, not to a paleness or blushing here. We never stay so long upon denouncing the judgments of God, but that we would, as fain as you, be at an end of that paragraph, of that period, of that point, that we might come into a calm, and into a lee-shore, and tell you of the mercies of God in Christ Jesus. You may suffer instruction, though instruction be increpation, for it is but a word of instruction, we have soon done; and you may suffer, them because they are but *verba*, not *verbera*, they are but words, and not blows. It is not *traditio Satanæ*, a delivering you up to Satan, it is not the confusion of face, nor consternation of spirit, nor a jealousy and suspicion of God's

good purpose upon you, that we would induce by our instruction, though it be increpation, but only a sense of your sins, and of the majesty of God violated by them, and so to a better capacity of this instruction, which the Holy Ghost here presents, *in credendis*, in those things which you are bound to believe; of which his first degree is, *Intelligere te faciam*, He will make ye understand, he will work upon your understanding, for, so much (as we noted to you at first) doth that word, which we translate here, *I will instruct thee*, comprehend.

Oportet accedentem credere; the apostle seems to make that our first step, *He that comes to God, must believe*[5]. So it is our first step to God, to believe, but there is a step towards God, before it come to faith, which is, to understand; God works first upon the understanding. God proceeds in our conversion, and regeneration, as he did in our first creation. There man was nothing; but God breathed not a soul into that nothing; but of a clod of earth he made a body, and into that body infused a soul. Man in his conversion, is nothing, does nothing. His body is not verier dust in the grave, till a resurrection, then his soul is dust in his body, till a resuscitation by grace. But then this grace does not work upon this nothingness that is in man, upon this mere privation; but grace finds out man's natural faculties, and exalts them to a capacity, and a susceptibleness of the working thereof, and so by the understanding infuses faith. Therefore God begins his instruction here at the understanding; and he does not say at first, *Faciam te credere*, I will make thee to believe, but *Faciam te intelligere*, I will make thee understand.

That then being God's method, to make us understand, certainly those things which belong to our salvation, are not *inintelligibilia*, not in-intelligible, un-understandable, unconceivable things, but the articles of faith are discernible by reason. For though reason cannot apprehend that a virgin should have a son, or that God should be made man and die, if we put our reason primarily and immediately upon the article single, (for so it is the object of faith only) yet if we pursue God's method, and see what our understanding can do, we shall see, that out of ratiocination and discourse, and probabilities, and verisimilitudes, at

[5] Heb. xi. 6.

last will arise evident and necessary conclusions; such as these, That as there is a God, that God must be worshipped according to his will, that therefore that will of God must be declared and manifested somewhere, that this is done in some permanent way, in some Scripture, which is the word of God, that this book, which we call the Bible, is, by better reasons than any others can pretend, that Scripture; and when our reason hath carried us so far, as to accept these Scriptures for the word of God, then all the particular articles, a virgin's son, and a mortal God, will follow evidently enough. And then those two propositions, *Mysteria credenda ut intelligantur*, Mysteries of religion must be believed before they be understood, and *Mysteria intelligenda ut credantur*, Mysteries of religion must be understood before they can be believed, will be all one; for God exalts our natural faculty of understanding by grace to apprehend them, and then to that submission and assent, which he by grace produces out of our understanding, by a succeeding and more powerful grace he sets to the seal of faith. Wait thou therefore upon God, his way; present unto him an humble and a diligent understanding; conclude not too desperately against thyself, if thou have not yet attained to all degrees of faith, but admit that preparation, which God offers to thine understanding, by an assiduous and a sedulous hearing; for a narrower faith that proceeds out of a true understanding, shall carry thee farther than a faith that seems larger, but is wrapped up in an implicit ignorance; no man believes profitably, that knows not why he believes. The subject then, that this work is wrought in, is that faculty, man's understanding; there God begins in the instruction of this text, Thou shalt understand, thou shalt; the act shall be thine, but yet, the power is mine, *Faciam te, I will make thee understand*, which is another consideration in this part.

God doth not determine his promise here, in a *faciam ut intelligas*, I will cast an understanding upon thee, I will cause an understanding to fall upon thee, but it is *faciam te intelligere, I will make thee to understand*, thou shalt be an agent in thine own salvation. When God made the ass speak under Balaam, God went not so far as this first step, (not to the *faciam ut intelligas*) he imprinted, infused no understanding in that beast. When

God suffers the hypocrite to praise him, he imprints no understanding; here is a *frustra colunt*, It is a worship that is no worship, when it is with the lips only, and the heart far off. So when a papist cries *Templum Domini, templum Domini*, Visibility of a church, infallibility in a church, here is no understanding; he pretends to believe as the church believes, but he knows not what the church believes; no, nor he neither upon whom he relies for his instruction, his priest, his confessor. They are deceived that think every priest or jesuit, that comes hither, knows the tenets of that church; it is a more reserved, a more perplexed, a more involved matter than so. To contract this consideration, when a preacher speaks well, and destroys as fast by his ill life, as he builds by his good doctrine, here is no understanding neither. *A good understanding have all they that keep the commandments*[6]; not all they that preach them, but that keep them; it is all they, and only they. There is no other assurance but that; *Hereby we are sure that we know him, if we keep his commandments*[7]. This is our *criterium*, and only this; hereby we know it, and by nothing else. So that as *he that is slothful in his work, is even the brother of him that is a great waster*[8]; so he that builds not with both hands, life and doctrine, is slothful in his work. He that preaches against sin, and doth it, *Instruit Dominum quomodo eum condemnet*[9], He doth not so much teach his auditory, how to escape condemnation, as teach God how to condemn him. In these cases there is no understanding at all; in the case of the ass, and the hypocrite, and the blind Romanist, and the vicious preacher. In some other cases, there is understanding given, but without any concurrence, any co-operation of man, as in those often visions, and dreams, and manifestations of God, to the prophets, and his other servants; there was a *faciam ut intelligas*, God would make his pleasure known unto them, but yet not as in this text, where God makes use of the man himself for his own salvation. But yet it is God, and God alone that does all this, that rectifies our understanding, as well as that establishes our faith. It is my soul that says to mine eye, *faciam te videre*, I will make thee see, and my soul that says to

[6] Psalm cxi. 10.
[7] 1 John ii. 3.
[8] Prov. xviii. 9.
[9] Chrysostom.

mine ear, *faciam te audire*, I will make thee hear, and without that soul, that eye and ear could no more see nor hear, than the eyes and ears of an idol; so it is my God that says to my soul, *faciam te intelligere*, I will make thee understand. And therefore as thou art bound to infinite thanksgivings to God, when he hath brought thee to faith, to forget not thy tribute by the way, to bless and magnify him, if he have enlarged thy desire of understanding, and thy capacity of understanding, and thy means of understanding; for, as howsoever a man may forget the order of the letters, after he is come to read perfectly, and forget the rules of his grammar, after he is come to speak perfectly, yet by those letters, and by that grammar he came to that perfection; so, though faith be of an infinite exaltation above understanding, yet, as though our understanding be above our senses, yet by our senses we come to understand, so by our understanding we come to believe. And though the Holy Ghost repeat that more than once, *Domine quis credidit? Lord who believes our report?* And that, *Shall the Son of man find faith upon earth when he comes?* Though he complain of want of faith, yet he multiplies infinitely that complaint for want of understanding, and there are ten *non intelligunts* for one *non credunt*, ten increpations, that his people did not understand, for one that they did not believe; because, though faith be a nobler operation, God takes it always worst in us, to neglect those things which are nearest us, as he doth to neglect the ordinary and necessary duties of religion, and search curiously into the unrevealed purposes of his secret counsels. And this instruction to the understanding, he seems in this text to extend to all, for this singular word, *Te*, I will make *Thee*, thee to understand, includes no exclusion, but is an offer, a promise to all, which is our other and last consideration in this first part.

In this consideration, let us stop a little upon this question, why the Scriptures of God, more than any other book, do still speak in this singular person, and in this familiar person? Still *tu*, and *tibi*, and *te; thou* must love God, God speaks to *thee*, God hath care of *thee*. Certainly in those passages, which are from lower persons to princes, no author is of a more humble, and reverential, and ceremonial phrase, than the phrase of the Scrip-

ture is. Who could go lower than David to Saul, that calls himself a *flea*, and a *dead dog*[10]? Who could go higher than Daniel to Nebuchadnezzar, *O king, thou art king of kings; in all places, the children of men, the beasts of the field, the fowls of the air, are given into thy hand*[11]; *thy greatness reacheth to heaven, and thy dominions to the ends of the earth*[12]. So is it also in persons nearer in nature, and nearer in rank; *Jacob bows seven times to the ground*[13], in the presence of his brother Esau, and *my lord*, and *my lord*, at every word. The Scripture phrase is as ceremonial and as observant of distances, as any, and yet still full of this familiar word too, *Tu* and *Tuus*, *Thou* and *Thine*. And we also, we who deal most with the Scriptures, are more accustomed to the same phrase than any other kind of speakers are. In a parliament, who is ever heard to say, Thou must needs grant this, Thou mayest be bold to yield to this? Or who ever speaks so to a judge in any court? Nay, the king himself will not speak to the people in that phrase. And yet in the presence of the greatest, we say ordinarily, amend thy life, and God be merciful to thee, and I absolve thee of all thy sins. Beloved, in the Scriptures, God speaks either to the church, his spouse, and to his children, and so he may be bold, and would be familiar with them; or else he speaks so, as that he would be thought by thee to speak singularly to thy soul in particular. Know then, that Christ Jesus hath done enough for the salvation of all; but know too, that if there had been no other name written in the book of life but thine, he would have died for thee. Of those which were given him, he lost none; but if there had been none given him, but thou, rather than have lost thee, he would have given the same price for thee, that he gave for the whole world. And therefore when thou hearest his mercies distributed in that particular, and that familiar phrase, *faciam te, I will make thee understand*, thou knowest not whether he speak to any other in the congregation or no; be sure that he speak to thee; which he does, if thou hearken to him, and answer him. If thou canst not find that he means thee yet, that he speaks to thee now, if thou think he speak rather to some other, whose faith and good life thou pre-

[10] 1 Sam. xxiv. 15; 2 Sam ix. 8
[11] Dan. ii. 37.
[12] Dan. iv. 19.
[13] Gen. xxxiii. 3.

ferrest before thine own, do but begin to think now of the blessedness of that man, to whom thou thinkest he speaks, and say to God, with thy Saviour, *Eli, Eli, My God, my God, why hast thou forsaken me?* Why art thou gone to the other side, or why to the next on my right, or on my left hand, and left out me? Why speakest thou not comfortably to my soul? And he will leave the ninety-nine for thee, and thou shalt find *onus amoris*, such a weight, and burden, and load of his love upon thee, as thou shalt be feign almost to say with St. Peter, *Exi à me Domine*, O Lord go farther from me, that is, thou shalt see such an obligation of mercy laid upon thee, as puts thee beyond all possibility of comprehension, much more of retribution, or of due and competent thanksgiving. *Miserere animæ tuæ*, Be but merciful to thine own soul, and God will be merciful to it too; if God had never meant to be merciful to thee, he would learn of thee; if thou couldst love thyself before God loved thee, God would love thee for loving thyself; how much more for thy loving his love in thee? Love understanding, and, *faciet te intelligere*, He will make thee understand enough for thy pilgrimage, enough for thy transmigration, enough for thy eternal habitation. As we count them wisest, who are most provident, and foresee most, he will make thee see farther than all they, through all generations, beyond children, and children's children, (which is the prospect of the world) to all eternity, that hath no termination, and he will allow thee an understanding for this world too; he will bid thee *lift up thine eyes to heaven*, and bid thee *look down to the earth*[14] too; he will make thy considerations of this world acceptable to him, as well as those of the next; he will remember thee, that angels *descended* as well as *ascended*[15], that to a religious soul, this world is not out of the way to heaven; *faciet te intelligere*, He will make thee understand enough for both. And so we have done with that first part, *De credendis*, Things which we are bound to believe, that even for those, God works upon the understanding, that though God work all in all, yet it is the man that understands; and lastly, that in the Holy Ghost's choosing this word of singularity, *te, I will make thee understand*, there is a pregnant intimation of God's large and diffusive goodness to

[14] Isaiah li. 6. [15] Gen. xxviii.

all, this word, thee, excludes none. And so we pass to our second part, Instruction, *de agendis*, what we are to do, *I will teach thee in the way thou shalt go.*

If any man lack wisdom, let him ask it of God; and *faciet intelligere*, God shall make him understand: God shall; I may study, and then, you may hear me, but God only makes us all understand; for the understanding is the door of faith, and that door he opens, and he shuts: so by understanding, he brings us to believe. But then, he that truly believes, finds that he hath something to do too; and he says to himself, *Wherewith shall a young man cleanse his ways?* And he cannot tell himself; he asks them whom God hath sent to tell him, his ministers, *Viri, fratres, Men and brethren what shall we do to be saved?* And by their leading, he goes to the Spirit of God, to God himself, and says, *Good Master, what good thing shall I do, that I may have eternal life*[16]? And that good master will teach him what to do, which is the promise of this part of instruction in our text, *I will teach thee in the way thou shalt go.* And *plus est docere, quam instruere*[17], God promises more in this, that he will *teach thee in the way*, than in the former, that he would *make thee understand.* Not that the matter or subject in this part, is the greater, (for the former had relation to faith, and this but to good works) but that it intimates a more frequent recourse to us, and a more studious care of us, and a more provident vigilancy over us, and a more familiar conversation with us, that God accompanies us in all our way, and directs us in all our particular actions, than that by understanding he hath brought us to believe. He that horses a man well for a journey, or he that rewards a man well for a journey, does a greater work, than he that goes along with him as a guide; but yet there is *aliquid magis* in the guide, there is a more continual, a more incessant courtesy in him. We see in the Roman church, they are not in their beads, without *credoes*, they believe enough; and lest that should not be enough, they have made a new creed of more articles than that, in the Council of Trent, and to testify a strong faith therein, they must swear they believe it: and then they have to every creed, more *Pater nosters*, they petition enough, ask enough at God's hands;

[16] Matt. xix. 16. [17] Gregory.

they have *credoes* enow, *Pater nosters* enow, and *Ave Marias* more than enow; but when we consider them in the Commandments, what we are to do, (as great workers as they pretend to be) though they enlarge their *credoes*, and multiply their *Pater nosters*, they contract the Commandments, and put two into one, for fear of meeting one against images.

This then expresses God's daily care of us, that he teaches us the way. But then, even that implies, that we are all out of our way; still all bends, all conduces to that, an humble acknowledgment of our own weakness, a present recourse to the love and power of God; the first thing I look for in the exposition of any Scripture, and the nearest way to the literal sense thereof, is, what may most deject and vilify man, what may most exalt, and glorify God. We are all, all out of our way; but God deals not alike with all; for, for the wicked, *Their way is dark and slippery*[18], and then, *the angel of the Lord persecutes them;* but for those whom he loves, *He will weigh the paths of the just*, (says our later translation) and, *He will make the paths of the righteous equal and even*[19], says our former; it shall be a path often beaten by him, for it is not righteousness, to be righteous once a year, at Easter, nor once a week, upon Sunday. An anniversay righteousness, an hebdomadary righteousness, a Sabbatarian righteousness is no righteousness. But it is a path; and so made even, without occasions of stumbling; that is, he shall be able to walk in any profession, and to make good any station, and not be diverted by the power of any temptations incident to that calling. *The angel of the Lord*, the evil angel, distrust and diffidence, *shall persecute the wicked*, in his *dark* and *slippery* way; this is no teaching; but because the godly have a teaching, even their direction hath a correction too; God beats his scholars into their way too. The difference is expressed in the prophet, *When the Lord hath given you the bread of adversity, and the water of affliction*[20], (for in God's school that is scholar's fare) yet, says God, *Thy teachers shall not be removed from thee into a corner;* still in thine affliction thou shalt have a teacher, or even the affliction itself shall be God's usher; and thou shalt have evidence of

[18] Psalm xxxv. 6. [19] Isaiah xxvi. 7. [20] Isaiah xxx. 21.

it, thy teacher shall not be removed into a corner; thou shalt see it; and (as it follows there) *Thine ears shall hear a voice behind thee;* (that is, a voice arising even from that affliction that thou hast suffered) and that voice shall say, *This is the way, walk ye in it;* as dark as affliction is, it shall show thee the way, *Hæc est via*, This is the way, as much as affliction enfeebles thee, yet it shall enable thee to walk in it, *ambulate in ea.* God is a schoolmaster; not as the law was, to teach with a sword in his hand; but yet he teaches with a rod in his hand, though not with a sword.

Now in teaching us the way, he instructs us *de via*, and *in via;* which is the way, and what is to be done in it. He sees all our ways; *All my ways are before thee*, says David[21]. And he sees them not so as though they belonged not to him, for he considers them, *Does not he behold all my ways, and tell all my steps*[22]? He sees them, and sees our irremediable danger in them; *Formido, et fovea, et laqueus, Fear, and a pit, and snares are upon thee*[23]; Upon whom? There we see the generality of this single word, *thee*, that it is all; for so, it follows there, *upon thee, O inhabitant of the earth.* The danger then is general, and the Lord knows it; Who then can teach us a better way, but he? But how doth he teach us this way? When God had promised Moses to send an angel to show the people their way, (*I will send an angel before thee*) Moses says to God, *See, thou sayest, Lead this people forth, and thou hast not showed me whom thou wilt send with me*[24]; (so those translators thought good to render it) God had told him of an angel, but that satisfied not Moses; he must have something showed to him, he must see his guide. *If thy presence go not with me, carry me not from hence*[25], says he to God. For, wherein shall it be known, that I, and thy people have found favour in thy sight? Shall it not be when thou goest up with us? And therefore God satisfies him, *My presence shall go with thee.* Go? but how? says Moses; *Wilt thou be pleased to show me thy glory*[26]? Shall we see anything? They did see that pillar in which God was, and that presence, that pillar showed the way. To us, the church is that pillar; in

[21] Psalm cxix. 168. [22] Job xxxi. 4. [23] Isaiah xxiv. 17.
[24] Exod. xxxiii. 2, 12. [25] Ver. 15. [26] Ver. 18.

that, God shows us our way. For strength it is a pillar, and a pillar for firmness and fixation: but yet the church is neither an equal pillar, always fire, but sometimes cloud too; the church is more and less visible, sometimes in splendour, sometimes in an eclipse; neither is it so a fixed pillar, as that it is not in divers places. The church is not so fixed to Rome, as that it is not communicated to other nations, nor so limited in itself, as that it may not admit changes, in those things that appertain to order, and discipline. Our way, that God teaches us, is the church; that is a pillar; fixed, for fundamental things, but yet a moveable pillar, for things indifferent, and arbitrary.

Thus he teaches, *quid via*, which is the way, it is the church, the pillar of truth. He teaches next, *quid in via*, what is to be done in the way; for, that counsel of the apostle, *See that ye walk circumspectly*[27], presumes a man to be in the way; else he would have cried to have stopped him, or to have turned him, and not bid him go on, how circumspectly soever. But, *In my path*, says David, (not making any doubt but that he was in a right path) *in my path, the proud have laid a snare for me, and spread a net with cords*[28]; *Ad manum orbitæ*, (says the original) even at the hand of the path; that path which should (as it were) reach out a hand to lead me, hath a snare in it. And therefore, says David, with so much vehemence in the entrance of that Psalm, *Deliver me, O Lord, from the evil man, who purposeth to overthrow my goings;* though I go in the right way, the true church, yet purposes to overthrow me there. This evil man works upon us: the man of sin; in those instruments that still cast that snare in our way, in our church, there is a minority, an invisibility, and a fallibility in your church; you begun but yesterday in Luther, and you are fallen out already in Calvin. So also works this evil man amongst us, in those schismatics, who cast that snare in our way, your way (though it be in part mended) hath yet impressions of the steps of the beast, and it is a circular, and giddy way, that will bring us back again to Rome. And therefore, beloved, though you be in the way, see ye walk circumspectly, for the snares that both these have cast in the way, the reproaches, and defamations that both these have cast

[27] Eph. v. 15. [28] Psalm CXL. 5.

upon our church. But when thou hast escaped both these snares, of papist, and schismatic, pray still to be delivered from that evil man, that is within thee. *Non tantum potest hominem decipere, quam per organum hominis*[29], The devil hath not so powerful an instrument, nor so subtile an engine upon thee as thyself. *Quis in hoc seculo non patitur hominem malum*[30]? Who in this world (or if he go so far out of this world, as never to see man but himself) is not troubled with this evil man? When thou prayest with David, to be delivered from this evil man, if God ask thee whom thou meanest, must thou not say, thyself? Canst thou show God a worse? *Qui non est malus, nihil à malo mali patitur*[31]; If a man were not evil in himself, the worst thing in the world could not hurt him; the devil would not offer to give fire, if there were no powder in thy heart. What that evil man is, that is in another, I cannot know: I cannot always discern another's snare; for, *What man knoweth the things of a man, save the spirit of a man which is in him*[32]? Thy spirit knows what the evil man that is in thee, is. Deliver thyself of that evil man that ensnares thee in thy way; though thou come to church; yea even when thou art there. David repeats this word *A viro malo, From the evil man*, twice in that Psalm. In one place, *A viro malo*, is in that name, *Meish*, which is a name of man proper only to the stronger sex, and intimates snares and temptations of stronger power, as when fear, or favour tempts a man to come to a superstitious, and idolatrous service. In the other it is but *Meadam*, and that is a name common to men, and women, and children, and intimates, that omissions, negligences, infirmities, may encumber us, ensnare us, though we be in the way, even in the true place of God's service; and the eye may be ensnared as dangerously, and as damnably in this place, as the ear, or the tongue in the chamber. As St. Hierome says, *Nugæ in ore sacerdotis sunt sacrilegium*, An idle word in a churchman's mouth is sacrilege; so a wanton look in the church, is an adultery. Now when God hath thus taught us the way, what it is, that is, brought us to the true church, (for till then, all is diversion, all banishment) and taught us *in via*, what to do in that

[29] Hierome. [30] Augustine.
[31] Chrysostom. [32] 1 Cor. ii. 11.

way, to resist temptations to superstition from other imaginary churches, temptations to particular sins from the evil men of the world, and from the worst man in the world, ourself, the instruction in our text is carried a step further, that is, to proceed and go forward in that way, *Qua gradieris*, I will teach thee to walk in that way.

When St. Augustine saith upon this place, It is *via qua gradieris, et non cui hærebis*, A way to walk in, not to stick upon, he doth not mean, that we should ever change this way, or depart from it, (that any cross in this, should make us hearken after another religion) it is not that we should not stick to it, but that we should not stick in it, nor loiter in the way. Thou hast been in this way (in the true church) ever since thy baptism: and yet, if a man that hath lived morally well all his life, and no more than so, find by God's grace a door opened into the Christian church, and a short turning into this right way, at the end of his life, he, by the benefit of those good moral actions, shall be before thee, who hast lived lazily, though in the right way, at his first step; for though those good moral actions were not good works, when he did them, yet then, that grace which he lays hold upon at last, shall reflect a tincture upon them, and make them good in the eyes of God, *ab initio*. If thou have not been lazy in thy way, in thy Christian profession hitherto, yet except thou proceed still, except thou go from hence now, better than thou camest, (better in thy purpose) and come hither next day better than thou wentest, (better in thy practice) thou hast not learned this lesson in this instruction, *I will teach thee to walk in this way*. A Christian hath no solstice, no highest point, where he may stand still, and go no farther; much less hath he any equator, where days and nights are equal, that is, a liberty to spend as much time ill, as well, as many hours in sinful pleasures, as in religious exercises. *Quicquid citra Deum est, via est, nec immorandum in ea*[33]; He doth not say, *præter Deum*, much less *contra Deum;* For whatsoever is against God, nay, whatsoever is besides God, is altogether out of the way; but *citra Deum*, on this side of God: till we come to God in heaven, all our best is but our way to him. All the zeal of gathering knowledge,

[33] Augustine.

all the growth of faith, all the practice of sanctification, is but *via*, the way; and *non immorandum in ea;* since we have here a promise of God's assistance in it, in the way, we are sure there is an obligation upon it, as upon a duty, in this way, humbly, and patiently, and laboriously to walk towards him, without stopping upon anything in this world, either preferments on the right, or disgraces on the left hand, (for a cart may stop us, as well as a coach, low things as well as high, with as much trouble, and more annoyance) which is more especially intended in the last words of the text, *Firmabo super te oculos meos*, I will settle my providence, fix mine eye upon thee, *I will guide thee with mine eye.*

Thus far hath our blessed Lord assured us, *That he will make us understand*, which is his instruction *de credendis*, what to believe; and *That he will teach us to walk in his way*, which is his instruction *de agendis*, what to do, how to avoid temptations; this last is, *That he will guide us with his eye*, which is his instruction *de sperandis*, what we are to hope for at his hand, if in this way we do stumble, or fall into some sins of infirmities. But it is but *de sperandis*, not *de præsumendis*; when by infirmity thou art fallen, thy hope must begin then; but if the hope began before, so as thou fellest upon hope that God would raise thee, then it was presumption, and there the Lord's eye shuts in, and guides thee no longer. Otherwise he directs thee with his eye, (that is, with his gracious and powerful looking upon thee) to the means of thy recovery. We hear of no blows, we hear of no chiding from him towards Peter, but all that is said, is, *The Lord turned back and looked upon Peter*[34], and then he remembered his case: the eye of the Lord lighted his darkness; the eye of the Lord thawed those three crusts of ice, which were grown over his heart, in his three denials of his Master. A candle wakes some men, as well as a noise; the eye of the Lord works upon a good soul, as much as his hand, and he is as much affected with this consideration, The Lord sees me, as with this, The Lord strikes me.

We read in natural story of some creatures, *Qui solo oculorum aspectu fovent ova*[35], Which hatch their eggs only by looking upon

[34] Luke xxii. 65. [35] Plin. l. 10, c. 9.

them; What cannot the eye of God produce and hatch in us? *Plus est quod probatur aspectu, quam quod sermone*[36]. A man may seem to commend in words, and yet his countenance shall dispraise. His word infuses good purposes into us, but if God continue his eye upon us, it is a further approbation, for he is a God of pure eyes, and will not look upon the wicked. *This land doth the Lord thy God care for, and the eyes of the Lord are always upon it from the beginning of the year, even to the end thereof*[37]. What a cheerful spring, what a fruitful autumn hath that soul, that hath the eye of the Lord always upon her? The eye of the Lord upon me, makes midnight noon, and St. Lucie's day St. Barnabas'; it makes Capricorn Cancer, and the winter's the summer's solstice; the eye of the Lord sanctifies, nay more than sanctifies, glorifies all the eclipses of dishonour, makes melancholy cheerfulness, diffidence assurance, and turns the jealousy of the sad soul into infallibility. Upon his people his eye shined in the wilderness; his eye singled them in Egypt, and in Babylon they were sustained by his eye. They were, and we are; *The eye of their God was upon the elders of Israel*[38], and, *Behold, the eye of the Lord is upon all them that fear him*[39]. The proverb is not only as old as Aristotle, *Oculus domini*, and *Pes domini*, The eye of the master fattens the horse, and the foot of the master marls the ground, but it is as old as the creation, *God saw all that he had made, and* so, *it was very good;* it was *Visio approbationis*[40], and his approbation was the exaltation thereof.

This guiding then with the eye, we consider to be his particular care, and his personal providence upon us, in his church; for, a man may be in the king's presence, and yet not in his eye; and so he may in God's. God's whole ordinance in his church, is God's face; for that is the face of God, by which God is manifested to us; but then, that eye in that face, by which he promises to guide us, in this text, is that blessed Spirit of his, by whose operation he makes that grace, which does evermore accompany his ordinances, effectual upon us; the whole congregation sees God face to face, in the service, in the sermon, in the

[36] Ambrose. [37] Deut. xi. 12. [38] Ezra v. 5.
[39] Psalm xxxiii. 18. [40] Hieron.

sacrament; but there is an eye in that face, an eye in that service, an eye in that sermon, an eye in that sacrament, a piercing and an operating Spirit, that looks upon that soul, and foments and cherishes that soul, who by a good use of God's former grace, is become fitter for his present.

And this guiding us with his eye, manifests itself in these two great effects; conversion to him, and union with him. First, his eye works upon ours; his eye turns ours to look upon him. Still it is so expressed with an *Ecce*; *Behold, the eye of the Lord is upon all them that fear him;* his eye calls ours to behold that; and then our eye calls upon his, to observe our cheerful readiness, *Behold, as the eye of a servant looks to the hand of his master, so our eyes wait upon the Lord our God, till he have mercy upon us*[41]. Where the *donec, until*, is an everlasting *donec*, as the blessed Virgin's was; a Virgin *donec, till she brought forth her first Son*, and a Virgin after; so our eyes wait upon God, *till he have mercy*, that is, while he hath it, and that he may continue his mercy; for it was his merciful eye that turned ours to him, and it is the same mercy, that we wait upon him. And then, when, as a well made picture doth always look upon him, that looks upon it, this image of God in our soul, is turned to him, by his turning to it, it is impossible we should do any foul, any uncomely thing in his presence. Will any man solicit a wife or a daughter, and call the father or husband to look on? Will any man break open thy house in the night, and first wake thee, and call thee up? Can any man give his body to uncleanness, his tongue to profaneness, his heart to covetousness, and at the same time consider, that his pure, and his holy, and his bountiful God hath his eye upon him? Can he look upon God in that line, in that angle, (upon God looking upon him) and dishonour him? Upon those words of David, *Mine eyes are ever towards the Lord*[42], *Quasi diceretur, quid agitur de pedibus*[43]? As though it were objected, Is all thy care of thine eyes? What becomes of thy feet? *Non attendis ad eos?* Dost thou look to thy steps, to thy life, as well as to thy faith, to please God, as well as to know God? And he answers in the words which follow, *Ipse evellet*,

[41] Psalm cxxiii. 2. [42] Psalm xxv. 15. [43] Augustine.

As for my feet, God shall order, that is, assist me in ordering them; if his eye be upon me, and mine upon him, (O blessed reflection! O happy reciprocation! O powerful correspondence!) *Ipse evellet, He will pluck my feet out of the net*, though I be almost insnared, almost entangled, he will snatch me out of the fire, deliver me from the temptation.

The other great effect of his guiding us with his eye, is, that it unites us to himself; when he fixes his eye upon us, and accepts the return of ours to him, then he *keeps* us as the *apple* of his *eye*[44], *Quasi pupillam filiam oculi*, (as St. Hierome reads it) As the daughter, the issue, the offspring of his own eye. For then, *He that toucheth you, toucheth the apple of his eye*[45]. And these are the two great effects of his guiding us by his eye, that first, his eye turns us to himself, and then turns us into himself; first, his eye turns ours to him, and then, that makes us all one with himself, so, as that our afflictions shall be put upon his patience, and our dishonours shall be injurious to him; we cannot be safer than by being his; but thus, we are not only his, but he; to every persecutor, in every one of our behalf, he shall say, *Cur me?* Why persecutest thou me? And as he is all power, and can defend us, so here he makes himself all eye, which is the most tender part, and most sensible of our pressures.

So have you then this instruction perfected unto you. First, *De credendis, facit te intelligere*, God will make you understand, you, for he will work upon your natural faculties supernaturally, and by them, convey faith. And then, *de agendis, docebo in via*, he will teach you which is the way, and what to do when you are in it. And after that *de sperandis, firmabo oculos*, he will guide you with his eye, watch, if in that way you stumble, and restore you. That you may constantly hope for; and when you have but thus much more, you have all, that there is *in omni sperando, timendum;* in every hope, there is something to be feared. *Hope makes us not ashamed*[46], but yet hope, (as long as it is but hope) may make us afraid; though not with a suspicious fear, reflected upon God, yet with a solicitous fear, arising from,

[44] Psalm xvii. 8. [45] Zech. ii. 8. [46] Rom. v. 5.

and returning upon ourselves. There is a *Hope of glory*[47], and there is a *Glory in hope*[48]; but no such glory, as exterminates all fear: for we are bid *To work out our salvation with fear and trembling*[49]; it must be such a fear, as may still relate to my salvation; for fear that excludes me from salvation, is a fearful fear; but yet a fear it must be; for as there is a promise of guiding by his eye, there is also a possibility of taking his eye from thee. God is not in this, like the sun, that makes no more haste over a dunghill, than over a garden; over Babylon, than over Jerusalem. The eye of God is not infected with thy blear eye; but yet he will not stay and look upon it. And when he takes his eye from thee, he sets his face against thee; *The eyes of the Lord are upon the righteous, but the face of the Lord is against them that do evil*[50]. And thus, *Ab ejus visione, quem conspices, abes*[51]; Thou art out of God's sight, when thou seest him only in his judgments. Nay, thou shalt not see him in them; *I will hide my face from them*, says God, (though it were an angry face, yet he would hide it) *and I will see what their end will be*[52]. God shall look upon thy fearful end from the beginning, but thou thyself shalt not see the horror that appertains to it, till it be too late; for that is it, in which God does especially reproach that people, *O that they were so wise, as to consider their latter end*[53]. To that purpose hath God continued his instruction to us, in this text, that we might know from him, what to believe, and what to do, and how to return to God, when we have gone astray, *I will instruct thee, and teach thee, in the way which thou shalt go, and I will guide thee with mine eye.*

[47] Rom. v. 2. [48] Heb. iii. 6. [49] Phil. ii. 12.
[50] Psalm xxxiv. 13. [51] Gregory. [52] Deut. xxxii. 20.
[53] Deut. xxxii. 28.

SERMON LX.

PREACHED UPON THE PENITENTIAL PSALMS.

PSALM xxxii. 9.

Be not as the horse, or the mule, who have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

As God, above whom there is nothing, looks downwards to us; so except we, below whom there is nothing that belongs to us, look upward toward him, we shall never meet. And therefore God foreseeing such a descent in man, as might make him incapable, and put him out of distance of the rich promises of this Psalm, in this text he forewarns him, of such a descent, such a dejection, such a diminution of himself. And first he forbids a descent generally into a lower nature; *Nolite fieri*, Be not made at all, not made any other, than God hath made you. God would have man, who was his medal at first, (when God stamped and imprinted his image in him) and was God's robe, and garment at last, (when Christ Jesus invested and put on our nature) God would have this man preserve this dignity, *Nolite fieri*, Be not made any new thing. Secondly, he forbids him a descent, into certain particular depravations, and deteriorations of our nature, in those qualities, which are intimated and specified, in the nature and disposition of those two beasts, *the horse*, and *the mule*, *Nolite fieri sicut equus et mulus*, *Be not as the horse, or the mule.* But principally, for that which is in the third place, *Quia non intellectus*, Not because they have no faith, but because they have no understanding, for then, it is impossible that ever they should have faith; and so it is a reason proportioned to our reason; do not so, for it will vitiate, it will annihilate your understanding, your reason, and then what are you, for supernatural, or for natural knowledge? But then there is another reason proportioned to the sense, that this declination of ours, into these inferior natures, brings God to a necessity to bit, and bridle, and curb us, that is, to inflict afflictions upon us; and then that reason is aggravated by the greatest weight that can be laid upon

it, that God will inflict all these punishments upon these perverse men, metamorphosed into these beasts, not only *ne approximent*, that they may not come near God's servants, to do them harm, (which seems indeed to be the most literal sense of the word) but (as some of our expositors have found reason to interpret them) *ne approximent*, that they shall not come near him; not near God in the service of his church, to do themselves any good; his corrections shall harden them, and remove them further from him, and from all benefit by his ordinances.

First then God arms him with a pre-increpation upon descent, *Nolite fieri*, Go no less, be not made lower. The first sin that ever was, was in ascending, a climbing too high; when the purest understandings of all, the angels, fell by their ascending; when Lucifer was tumbled down, by his *similis ero altissimo, I will be like the Most High*[1], then he tried upon them, who were next to him in dignity, upon man, how that clambering would work upon him. He presents to man, the same ladder; he infuses into man the same ambition, and as he fell with a *similis ero altissimo, I will be like the Most High*, so he overthrew man, with an *eritis sicut dii, Ye shall be as gods*. It seems this fall hath broke the neck of man's ambition, and now we dare not be so like God, as we should be. Ever since this fall, man is so far from affecting higher places, than his nature is capable of, that he is still grovelling upon the ground, and participates, and imitates, and expresses more of the nature of the beast than of his own. There is no creature but man that degenerates willingly from his natural dignity; those degrees of goodness, which God imprinted in them at first, they preserve still; as God saw they were good then, so he may see they are good still; they have kept their talent; they have not bought nor sold; they have not gained nor lost; they are not departed from their native and natural dignity, by anything that they have done. But of man, it seems, God was distrustful from the beginning. He did not pronounce upon man's creation, (as he did upon the other creatures) that *he was good;* because his goodness was a contingent thing, and consisted in the future use of his free will. For that faculty and power of the will, is *virtus transformativa*[2]; by it we change ourselves into

[1] Isaiah xiv. 14. [2] Dionysius.

that we love most, and we are come to love those things most, which are below us. As God said to the earth, (and it was enough to say so) *Germinet terra juxta genus suum*, *Let the earth bring forth according to her kind;* so, *Vive juxta genus tuum*, says St. Ambrose to man, Live according to thy kind; *non adulteres genus tuum*, do not abase, do not allay, do not betray, do not abastardize that noble kind, that noble nature, which God hath imparted to thee, imprinted in thee.

Mundi moles liber est[3], This whole world is one book; and is it not a barbarous thing, when all the whole book besides remains entire, to deface that leaf in which the Author's picture, the image of God is expressed, as it is in man? God brought man into the world, as the king goes in state, lords, and earls, and persons of other ranks before him. So God sent out light, and firmament, and earth, and sea, and sun, and moon, to give a dignity to man's procession; and only man himself disorders all, and that by displacing himself, by losing his place. *The heavens and earth were finished, et omnis exercitus eorum*, says Moses, *all the host thereof;* and all this whole army preserves that discipline, only the general that should govern them, misgoverns himself. And whereas we see that tigers and wolves, beasts of annoyance, do still keep their places and natures in the world; and so do herbs and plants, even those which are in their nature offensive and deadly, (for *alia sui, alia usui*[4], some herbs are made to eat, some to adorn, some to supply in physic) whilst we dispute in schools, whether if it were possible for man to do so, it were lawful for him to destroy any one species of God's creatures, though it were but the species of toads and spiders, (because this were a taking away one link of God's chain, one note of his harmony) we have taken away that which is the jewel at the chain, that which is the burden of the song, man himself. *Partus sequitur ventrem;* we verify the law treacherously, mischievously; we all follow our mother, we grovel upon the earth, whose children we are, and being made like our father, in his image, we neglect him. *What is man that thou are mindful of him, and the son of man, that thou visitest him*[5]? David admires not so much man's littleness in that place,

[3] Basil. [4] Ambrose. [5] Psalm viii. 4.

as his greatness; *he is a little lower than angels; a little lower than God*, says our former translation; agreeably enough to the word, and in a good sense too; God's lieutenant, his vicegerent over all creatures; *Thou hast made him to have dominion over the works of thy hands;* (and dominion is a great, it is a supreme estate) *and thou hast put all things under his feet;* (as it follows there) and yet we have forfeited this jurisdiction, this dominion, and more, our own essence; we are not only inferior to the beasts, and under their annoyance, but we are ourselves become beasts. Consider the dignity of thy soul, which only, of all other creatures is capable, susceptible of grace; if God would bestow grace anywhere else, no creature could receive it but thou. Thou art so necessary to God, as that God had no utterance, no exercise, no employment for his grace and mercy, but for thee. And if thou make thyself incapable of this mercy and this grace, of which nothing but thou is capable, then thou destroyest thy nature. And remember then, that as in the kingdom of heaven, in those orders which we conceive to be in those glorious spirits, there is no falling from a higher to a lower order, a cherubim or seraphim does not fall, and so become an archangel, or an angel, but those of that place that fell, fell into the bottomless pit; so, if thou depart from thy nature, from that susceptibleness, that capacity of receiving grace, if thou degenerate so from a man to a beast, thou shalt not rest there in the state and nature of a beast, whose soul breathes out to nothing, and vanishes with the life, thou shalt not be so happy, but thy better nature will remain, in despite of thee, thine everlasting soul must suffer everlasting torment.

Now as many men when they see a greater piece of coin than ordinary, they do not presently know the value of it, though they know it to be silver, but those lesser coins which are in current use, and come to their hands every day, they know at first sight; so because this stamp, this impression of the image of God in man, is not well and clearly understood by every man, neither this descent and departing from the dignity thereof, being delivered but in general, (*Nolite fieri*, Be ye made like nothing else) therefore the Holy Ghost brings us here to the consideration of some lesser pieces, things which are always within distance and

apprehension, always in our eye, (*Nolite fieri sicut,*) Descend not to the qualities of the horse and the mule. Though (as God summed up his temporal blessings to the Jews, in that total, *Et profecisti in regnum, Thou didst prosper into a kingdom*[6]) he may also sum up his spiritual blessings to us in this, *Et profecisti in ecclesiam, et in ecclesiam credentium,* (for there is *Ecclesia malignantium, odivi ecclesiam malignantium,* says David, *I have hated the congregation of evil doers*[7]). I have brought thee first from the nations, from the common, into a visible church, and then from Babylon, from that church of confusion, that makes the word of God and the word of man equal, into an orthodox and sincere church, yet our sins have cast us *Infra Gentes, infra Babylonem,* Below all these again. For, for the Gentiles, *The Gentiles which have not the law, do by nature the things contained in the law*[8]; we that have the help of the law and Gospel too, do not. And for Rome, the example of our reformation, and their own shame, contracted thereby, hath wrought upon the church of Rome itself; they are the better for the reformation, (in frequent catechising and preaching) and we are not. Compare us with the Gentiles, and we shall fall under that increpation of the apostle, *There is such fornication amongst you, as is not once named amongst the Gentiles*[9]: we commit those things which they forbear to speak of. Compare us with Rome, and I fear that will belong to us, which God says and swears in the prophet, *As I live, saith the Lord, Sodom thy sister hath not done as thou hast done*[10].

Where, by the way, be pleased to note, that God calls even Samaria, and Sodom, sisters of Jerusalem; there is a fraternity grounded in charity, which nothing must divest; if Sodom and Jerusalem were sisters, Babylon and we may be so too; uterine sisters of one womb, (for there is but one baptism) though fornication itself, (and fornication, in the spiritual sense of the Scriptures, hath a heavy signification, and reaches even to idolatry) have made that church, as some think, scarce capable of the name of a church, yet Sodom is a sister.

But be she as far degenerate as she can, our sin hath made a

[6] Ezek. xvi. 13. [7] Psalm xxvi. 5. [8] Rom. ii. 14.
[9] 1 Cor. v. 1. [10] Ezek. xvi. 48.

descent below them that are below us. It hath cast us below the inhabitants of the earth, beasts, and below the earth itself, even to hell; for we make this life, which is the place of repentance, the place of obstinacy and obduration; and obduration is hell. Yea, it hath cast us below the devil himself; our state is, in this, worse than theirs; they sinned before God had given them any express law; and before God had made any examples, or taken any revenge upon any sinners; but we sin after a manifest law, and after they, and many others have been made our examples. They were never restored, we have been restored often; they proceed in their obstinacy, when God casts them from him, we procced even when God calls us to him; they against God which turns from them, and is glorified in their destruction, we against him that comes to us, and emptied and humbled himself to the shame, to the scorn, to the pain, to the death of the cross for us. These be the lamentable descents of sin; but the particular descent to which this text doth purposely bend itself, is, that as God said at beginning, in contempt, and in derision, *Ecce Adam, quasi unus ex nobis, Behold, man is become as one of us*[11]; so now, (as St. Bernard makes the note) the horse and mule may say, *Quasi unus ex nobis*, Behold, man is become as one of us; and, *Nolite fieri*, says God in our text, *Be not as the horse or the mule.*

According to the several natures of these two beasts, the fathers, and other expositors have made several interpretations; at least, several allusions. They consider the horse and the mule, to admit any rider, any burden, without discretion or difference, without debatement or consideration; they never ask whether their rider be noble or base, nor whether their load be gold for the treasure, or roots for the market. And those expositors find the same indifference in an habitual sinner, to any kind of sin: whether he sin for pleasure, or sin for profit, or sin but for company, still he sins. They consider the mule to be engendered of two kinds, two species, and yet to beget, to produce neither, but to be always barren; and they find us to be composed of a double, a heavenly, and earthly nature, and thereby bound to duties of both kinds, towards God, and towards men, but to be defective

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[11] Gen. iii. 22.

and barren in both. They consider in the mule, that one of his parents being more ignoble than the other, he is likest the worst, he hath more of the ass than of the horse in him; and they find in us, that all our actions, and thoughts, taste more of the ignobler part of earth than of heaven. St. Hierome thinks fierceness and rashness to be presented in the horse, and sloth in the mule. And St. Augustine carries these two qualities far; he thinks that in this fierceness of the horse, the Gentiles are represented, which ran far from the knowledge of Christianity; and by the laziness of the mule, the Jews, who came nothing so fast, as they were invited by their former helps, to the embracing thereof. They have gone far in these allusions, and applications; and they might have gone as far further as it had pleased them; they have sea-room enough, that will compare a beast, and a sinner together; and they shall find many times, in the way, the beast the better man.

Here we may contract it best, if we understand pride by the horse, and lust by the mule; for, though both these, pride and lust, might have been represented in the horse, which is, (as the philosopher notes) *Animal, post hominem salacissimum*[12], The most intemperate and lustful of all creatures, but man, (still man, for this infamous prerogative, must be excepted) and though the Scriptures present that sin, lust, by the horse, (*They rose in the morning like fed horses, and every man neighed after his neighbour's wife*[13]) (and therefore St. Hierome delights himself with that curious note[14], that when a man brings his wife to that trial and conviction of jealousy, the offering that the man brings is *barley*[15], horse-provender in those parts, says St. Hierome) though both sins, pride and lust, might be taxed in the horse, yet pride is proper to him, and lust to the mule, both because the mule is *carne virgo*, but *mente impudicus*[16], which is one high degree of lust, to have a lustful desire in an impotent body, and then, he is engendered by unnatural mixture, which is another high degree of the same sin. And these two vices we take to be presented here, as the two principal enemies, the two chief corrupters of mankind; pride to be the principal spiritual sin, and

[12] Gregory. [13] Jer. v. 8. [14] In Hos. iii.
[15] Numb. v. 12. [16] Hierome.

lust, the principal that works upon the body. To avoid both, consider we both in both these beasts.

It is not much controverted in the schools, but that the first sin of the angels was pride. But because (as we said before) the danger of man is more in sinking down, than in climbing up, in dejecting, than in raising himself, we must therefore remember, that it is not pride, to desire to be better. *Angeli quæsiverunt id, ad quod pervenissent si stetissent*[17]. The angels' sin was pride; but their pride consisted not in aspiring to the best degrees that their nature was capable of: but in this, that they would come to that state, by other means than were ordained for it. It could not possibly fall within so pure, and clear understandings, as the angels were, to think that they could be God; that God could be multiplied; that they who knew themselves to be but new made, could think, not only that they were not made, but that they made all things else; to think that they were God, is impossible, this could not fall into them, though they would be *similes Altissimo*, like the Most High. But this was their pride, and in this they would be like the Most High, that whereas God subsisted in his essence of himself, for those degrees of perfection, which appertained to them, they would have them of themselves; they would stand in their perfection, without any turning towards God, without any further assistance from him; by themselves, and not by means ordained for them. This is the pride that is forbidden man; not that he think well of himself, *In genere suo*, That he value aright the dignity of his nature, in the creation thereof according to the image of God, and the infinite improvement that that nature received, in being assumed by the Son of God; this is not pride, but not to acknowledge that all this dignity in nature, and all that it conduces to, that is, grace here, and glory hereafter, is not only infused by God at first, but sustained by God still, and that nothing in the beginning, or way, or end, is of ourselves, this is pride.

Man may, and must think that God hath given him the *Subjicite*, and *Dominamini*, A majestical character even in his person, to subdue and govern all the creatures in the world; that he hath given him a nature, already above all other creatures,

[17] Augustine.

and a nature capable of a better than his own is yet; (for, *By his precious promises we are made partakers of the Divine nature*[18]) we are made *Semen Dei*, The seed of God, born of God[19]; *Genus Dei*, The offspring of God[20]; *Idem Spiritus cum Domino*, The same spirit with the Lord[21]; he the same flesh with us, and we the same spirit with him. In God's servants, to have said to Nebuchadnezzar, *Our God is able to deliver us, and he will deliver us; but, if he do not, yet we will not serve thy gods*[22]: in the martyrs of the primitive church, to have contemned torments, and tormentors with personal scorns and affronts: in all calamities and adversities of this life, to rely upon that assurance, I have a better substance in me than any man can hurt, I have a better inheritance prepared for me, than any man can take from me, I am called to triumph, and I go to receive a crown of immortality, these high contemplations of kingdoms, and triumphs, and crowns, are not pride: to know a better state, and desire it, is not pride; for pride is only in taking wrong ways to it. So that, to think we can come to this by our own strength, without God's inward working a belief, or to think that we can believe out of Plato, where we may find a God, but without a Christ, or come to be good men out of Plutarch or Seneca, without a church and sacraments, to pursue the truth itself by any other way than he hath laid open to us, this is pride, and the pride of the angels.

Now there is also a pride, which is the horses' pride, conversant upon earthly things; to desire riches, and honour, and preferment in this world, is not pride; for they have all good uses in God's service; but to desire these by corrupt means, or to ill ends, to get them by supplantation of others, or for oppression of others, this is pride, and a bestial pride. And this proud man is elegantly expressed in the horse; *The horse rejoiceth in his strength, he goes forth to meet the armed man, he mocks at fear, he turns upon the sword, and he swallows the ground*[23]. *The river is mine*, says Pharaoh, *and I have made it for myself*[24]: they take all, and they mistake all; that which is but lent them for use,

[18] 2 Pet. i. 4. [19] 1 John iii. 9. [20] Acts xvii. 28.
[21] 1 Cor. vi. 17. [22] Dan. iii. 17. [23] Job xxxix. 19.
[24] Ezek. xxix. 3.

they think theirs; (*The river is mine*) that which God gave them, they think of their own getting; (*I made it*) and that which God placed upon them, as his stewards for the good of others, they appropriate to themselves; (*I have made it for myself*). But *when time is, God mounteth on high, and he mocks the horse and the rider*[25]. *In that day, I will smite every horse with astonishment, and his rider with madness*[26]. *The horse believeth not that it is the sound of the trumpet*[27]; when the trumpet sounds to us in our last bell, (for the last bell that carries us out of this world, and the trumpet that calls us to the next, is all one voice to us, for we hear nothing between) the worldly man shall not believe that it is the sound of the trumpet, he shall not know it, not take knowledge of it, but pass away insensible of his own condition.

So then is pride well represented in the horse; and so is the other, lust, licentiousness in the mule. For, besides that reason of assimilation, that it desires, and cannot, and that reason, that it presents unnatural and promiscuous lust, for this reason is that vice well represented in that beast, because it is so apt to bear any burdens. For, certainly, no man is so inclinable to submit himself to any burden of labour, of danger, of cost, of dishonour, of law, of sickness, as the licentious man is; he refuses none, to come to his ends. Neither is there any tree so loaded with boughs, any one sin that hath so many branches, so many species as this. Shedding of blood we can limit in murder, and manslaughter, and a few more; and other sins in as few names. In this sin of lust, the sex, the quality, the distance, the manner, and a great many other circumstances, create new names to the sin, and make it a sin of another kind. And as the sin is a mule, to bear all these loads, so the sinner in this kind is so too, and (as we find an example in the nephew of a pope) delights to take as many loads of this sin upon him, as he could; to vary, and to multiply the kinds of this sin in one act, he would not satisfy his lust by a fornication, or adultery, or incest, (these were vulgar) but upon his own sex; and that not upon an ordinary person, but in their account, upon a prince; and he, a spiritual

[25] Job xxxix. 21. [26] Zech. xii. 4 [27] Job xxxix. 27.

prince, a cardinal; and all this, not by solicitation, but by force: for thus he compiled his sins, he ravished a cardinal. This is the sin, in which men pack up as much sin as they can, and as though it were a shame to have too little, they belie their own pack, they brag of sins of this kind, which they never did, as St. Augustine with a holy and penitent ingenuity confesses of himself.

This sin then, (though one great mischief in it be, that for the most part, it destroys two together, the devil will have his creatures come to his ark by couples too, two and two together, yet this sin we are able to commit without a companion, upon our own bodies, yea without bodies; in the weakness of our bodies our minds can sin this sin.) This which the wise man calls a pit, *The mouth of a strange woman is as a deep pit, he with whom the Lord is angry, shall fall therein*[28]. And therefore he that pursues that sin, is called to a double sad consideration, both that he angers the Lord in committing that sin then; and that the Lord was angry with him before for some other sin, and for a punishment of that former sin, God suffered him to fall into this. And it is truly a fearful condition, when God punishes sin by sin; other corrections bring us to a peace with God; he will not be angry for ever, he will not punish twice, when he hath punished a sin, he hath done: but when he punishes sin by sin, we are not thereby the nearer to a peace or reconciliation by that punishment, for still there is a new sin that continues us in his displeasure. Punish me O Lord, with all thy scourges, with poverty, with sickness, with dishonour, with loss of parents, and children, but with that rod of wire, with that scorpion, to punish sin with sin, Lord, scourge me not, for then how shall I enter into thy rest?

And this is the condition of this sin; for, *He with whom the Lord is angry, shall fall into it.* And when he is fallen, he shall not understand his state, but think himself well; for Nathan presents David's sin to him, in a parable of a feast, of an entertainment of a stranger[29]: he tastes no sourness, no bitterness in it; not because there is none, but because a carcass, a man already slain, cannot feel a new wound; a man dead in the habit of a

[28] Prov. xxii. 14. [29] 2 Sam. xii.

sin, hath no sense of it: this sin of which St. Augustine, who had been overcome by it, and was afraid that his case was a common case, saith in the person of all, *Continua pugna, victoria rara;* In a defensive war, where we are put to a continual resistance, it is hard coming to a victory; what hope then where there is no resistance, no defence, but a spontaneous and voluntary opening ourselves to all provocations, yea provoking of provocations by high diet, a tempting of temptations by exposing ourselves to dangerous company, when as the angels who were safe enough in themselves, yet withdrew themselves from the uncleanness of the Sodomites[30]. This sin will not be overcome but by a league, Job's league, *Pepigi fœdus, I have made a covenant with mine eyes, why then should I think upon a maid*[31]? Since I have bound my senses, why should my mind be at liberty to sin? This league should bind both; I have taken a promise of mine eyes, that they will not betray me by wanton glances, by carrying me to dangerous objects, why should not I keep covenant with them? why should my thoughts be scattered upon such temptations? The league must be kept on both parts, the mind and the senses; we must not entertain temptations from without, we must not create them within. *Eloquia Domini casta, The words of the Lord are chaste words, pure words*[32]; and so must all the talk, and conversation of him, that loves God, be. And then, *Castificate animas vestras*[33], You must see that you keep your minds pure and chaste. If we have not both chaste minds, and chaste bodies, we shall have neither; and then follows the excommunication: St. Augustine saith, That according to most probability, there were no mules in the ark; but indisputably there are no mules in the church, in the triumphant church, none of our metaphorical mules there: the apostle hath put it beyond a problem, *Be not deceived, neither fornicators, nor adulterers, nor effeminate persons shall inherit the kingdom of heaven*[34], there is the fearful excommunication: and therefore *nolite fieri sicut, be not made like the horse or the mule,* in pride, or wantonness especially, *quia non intellectus,* because then you lose your understanding, and so become absolutely irrecoverable,

[30] Gen. xix. 10. [31] Job xxxi. 1. [32] Psalm xii. 6.
[33] 1 Pet. i. 22. [34] 1 Cor. vi. 9.

and leave God nothing to work upon: for the understanding of man is the field which God sows, and the tree in which he engrafts faith itself; and therefore take heed of such a descent, as induces the loss of the understanding, and that is the case here, (and our next consideration) *Non intellectus, They have no understanding.*

This faculty of the understanding in man is not always well understood by men. The whole Psalm is a Psalm to rectify the understanding; it is in the title thereof, David's *Instruction:* and that office God undertakes in the verse before our text, *I will instruct thee*, which is in some Latin copies, *Faciam te intelligere, I will make thee understand*, and in others, (the Vulgate) *Intellectum tibi dabo, I will give thee understanding;* now though this *instruction*, and this *understanding*, which is intended in the title, and specified in the former verse, be not the same *understanding* as this in our text, (for this is but of that natural faculty of man, wherewith God *enlighteneth every man that cometh into the world*[35], till he make himself *like the horse or the mule*) the other is God's superedification upon this, those other supernatural graces, which God produces out of the understanding, or infuses into the understanding; yet this *understanding* in our text, though it be but the natural faculty, is a considerable thing, and hath, in part, the nature of materials for God to work upon. That *instruction* which is the subject of the whole Psalm, is that saving doctrine, *that there is no blessedness but in the remission of sins.* That David establishes for his foundation in the first *verse*, and would say nothing till he had said that. But then, though this remission of sins (which only constitutes blessedness) proceed merely from the goodness of God, yet that goodness of God, as it excites primarily, so it works still upon that act of man, penitent confession, *Notum feci, I acknowledged my sin*, and *Dixi confitebor*, I prepared myself to confess my sin, and thou forgavest all.

This then St. Hirome delivers to be the *instruction* of the Psalm, *Hominem, non propriis meritis, sed Dei gratia, posse salvari, si confiteatur admissa;* That man of himself is irrecoverable, but yet there is way open to salvation in Christ Jesus:

[35] John i. 9.

but this way is only open to them, who enter by confession. And though St. Hierome, and St. Augustine differ often in the exposition of the Psalms, yet here they speak almost the same words. The instruction of this Psalm is, *Intelligentia, quæ intelligitur, non meritis operum, sed gratia Dei hominem liberari, confitentem sua peccata*[36], That no man is saved by his own merits, that any man may be saved by the mercy of God in the merits of Christ, that no man attains this mercy, but by confession of his sins: and that that rule, *In ore duorum aut trium*, may have the largest fulness, add we a third witness[37], *Intellectus est*, This is the instruction that David promises, *Nemo ante fidem*, Let no man presume of merits, before faith; but in all this they all three agree, every man must know, that he may be saved, and that by his own merits he cannot, and lastly, that the merits of Christ are applied to no man, that doth nothing for himself. *Quid est intellectus?* saith he again, What is this understanding? It is, saith he, no more but this, *Ut non jactes opera ante fidem*, Never to take confidence in works, otherwise than as they are rooted in faith: for (as he enlarges this meditation) if thou shouldst see a man pull at an oar, till his eye-strings, and sinews, and muscles broke, and thou shouldst ask him, whether he rowed; if thou shouldst see a man run himself out of breath, and shouldst ask him whether he ran; if thou shouldst see him dig till his back broke, and shouldst ask him, what he sought, and any of these should answer thee, they could not tell, wouldst not thou think them mad? So are all disciplines, all mortifications, all whippings, all starvings, all works of piety, and of charity madness, if they have any other root than faith, any other title or dignity, than effects and fruits of a preceding reconciliation to God. *Multi pagani*, saith he, There are many infidels that refuse to be made Christians, because they are so good already; *Sibi sufficiunt de sua bona vita;* They are the worse for being so good, and they think they need no faith, but are rich enough in their moral honesty. And there are Christians, that are the worse for thinking and believing that it is enough to believe. It is not faith to believe in gross, that I shall be saved, but I must believe, that I shall be saved by him that died for

[36] Augustine. [37] Gregory.

me. If I consider that, I cannot choose but love him too; and if I love him, I shall do his will; *Ama et operaberis*, Whomsoever thou lovest, thou wilt do what thou canst to please him. *Da mihi vacantem amorem;* I would be glad to see an idle love, that that man, that loved anything in this world, should not labour to compass that that he loved: but *Purga amorem*, saith he, I do not forbid thee loving, (it is a noble affection) but purge and purify thy love; *Aquam fluentem in cloacam converte in hortum;* Turn that water which hath served thy stables, and sewers before, into thy gardens: turn those tears which thou hast spent upon thy love, or thy losses, upon thy sins, and the displeasure of thy God, and *Quales impetus habebas ad mundum, habebis ad Creatorem mundi*, Those passions which transported thee upon the creature, will establish thee upon the Creator.

The *instruction* then of the whole Psalm, is peace with God, in the merits of Christ, declared in a holy life; which being the sum of all our Christian profession, is far beyond this *understanding* in our text, (*they have no understanding*) but yet upon this understanding God raises that great building, and therefore we take this faculty, *the understanding*, into a more particular consideration. Here is the danger, he that at ripe years hath no understanding, hath no grace, a little understanding may have much grace; but he that hath none of the former, can have none of this. God therefore brings us to the consideration, not of the greatest, but of the first thing; not of his superedifications, but of his foundations, our understanding, our reason. For, though *Animalis homo, The natural man perceiveth not the things that be of the Spirit of God*[38], yet let him be what man he will, natural or supernatural, he must be a man, that must *probare spiritum*, prove and discern the spirit; let him have as much more as you will, it is requisite he have so much reason, and understanding, as to perceive the main points of religion; not that he must necessarily have a natural explicit reason for every article of faith, but it were fit he had reason to prove, that those articles need not reason to prove them. If I believe upon the authority of my teacher, or of the church, or of the Scripture, very expedient it were to have reason to prove to myself that these

[38] 1 Cor. ii. 14.

authorities are certain, and irrefragable. And therefore, *Cæteris animalibus, se ignorare, natura est, homini vitium*, If a horse or a mule understand not itself, it is never the worse horse nor mule, for it is born with that ignorance; but if man, having opportunities, both in respect of his parts and calling, to be better instructed, either by a negligent and lazy and implicit relying upon the opinion of others, do but lay himself down as a leaf upon the water, to be carried along with the tide, or by a wilful drowsiness, and security in his sins, have given over the debatement, the discussing, the understanding of the main of his belief, and of his life, if either he keep not his understanding awake, or over-watch it, if he do nothing with it, or employ it too busily, too fervently, too eagerly upon the world, I would it were true of them, *Facti sicut*, You are like the horse, and the mule; but *Utinam essetis*, I would you were so well, as the horse, and the mule, who, though they have no understanding, have no forfeiture, no loss, no abuse of understanding to answer for.

First then the horse, the proud man, hath no understanding; he hath forgot his letters, his alphabet; how he was spelled and put together, and made of body and soul. You may as well call him an anatomist, that knows how to pare a nail, or cut a corn, or him a surgeon, that knows how to cut, and curl hair, as allow him understanding, that knows how to gather riches, or how to buy an office, or how to hurt, and oppress others, when he hath those means. That absurdity, that height of strange ignorance, that the prophet observes in an idolatrous image-maker, is in this proud man; *He burns half in the fire, and the residue he makes a god*[39]. He hath seen as great estates as his, burn to ashes, as great persons as himself ruined and destroyed, burn out, and vanish into sparks, and stinking smoke; he hath seen half his own time burnt out and wasted, and yet he dreams of an eternity in himself; he says, I am, and none else; he will not say so to me in express words, but does he not say so to the whole world, in his manifest actions?

The horse then, the proud man, hath no understanding, and the mule, the licentious man, as little. The ancients had a purpose to express that, when they placed by their goddess of

[39] Isaiah xliv. 16, 17.

licentiousness, Venus, a tortoise, a creature that had no heart; capable of no understanding. And it is better expressed in those licentious persons, who pursued Lot's guests. Their blindness brought them to an impossibility of finding the door, (*They were weary in seeking the door*[40]). And if they had found it, they had found it shut. A man that hath wallowed long in that sin, when he seeks a door of repentance, he will quickly be weary, for there lie hard conditions upon him; and he is in danger of finding the door so shut, as his understanding (and that is all his key) cannot open; he will make shift for reasons, why he should continue in that sin, and he will call it ill-nature, or falsehood, or breach of promise, and inconstancy, to depart from the conversation that nourishes that sin. The door will be shut, and his reason cannot, nay his reason would not open it, but rather plead in the sin's behalf.

Thus far our first reason hath carried us, do it not, lest you lose your understanding, the field of that blessed seed, the tree of that fruitful graft, the materials for that glorious building, faith; for, the understanding is the receptacle of faith: but do it not, the rather, because if ye do it, God will be brought to a necessity, *In chamo et fræno maxillas constringere*, to hold in your mouths with *bit* and *bridle*, to come to hard usage, when as he would fain have you reduced by fair and gentle means. But to this way God is often brought; and, by this way of affliction, the cure is sometimes wrought upon us. St. Augustine proposes to himself a wonder, why the first woman was called at first, and in her best state, but *Isha*, *virago*[41], which was a name of diminution, as she was taken from the man, (for *Isha* is but a *she-man*) and then in her worse state, when she had sinned, she was called *Eva*, *mater viventium*, *The mother of all living*[42]; she had a better name in her worst estate. But this was not in respect of her sin, says that father, but in respect of her punishment. Now that she was become mortal by a sentence of death pronounced upon her, and knew that she must die, and resolve to dust, now, says he, there was no danger in her, of growing proud by any glorious title; affliction had tamed her, and rectified her now;

[40] Gen. xix. 11. [41] Gen. ii. 23. [42] Gen. iii. 20.

and to that purpose sometimes does God bit and bridle us with afflictions, that our corrupt affections might not transport us. We find that Absalom sent for Joab[43]; the king's son for the king's servant; there was coldness, some dryness between Absalom, and his father, Absalom was under a cloud at court, and so Joab neglected him, he would not come; Absalom sent again, and again Joab refused; but then Absalom sent his servants to burn Joab's corn-fields, and then Joab came apace. Affliction and calamity are the bit and the bridle, that God puts into our mouth sometimes to turn us to him. *Behold, we put bits into the horses' mouths, that they should obey us, and we turn all the body about*[44]. And to this belongs that, *a whip for the horse, a bridle for the ass, and a rod for the fool's back*[45]; when we are become fools, made like the horse and mule, that we have no understanding, when God bits and bridles us, he whips and scourges us, sometimes lest our desires should mislead us a wrong way, sometimes, if they have, to turn us into the right way again; but here in our text, it is, *Ne approximent te, Their mouths must be held with bit and bridle, lest they come near unto thee.*

When God, by their incorrigibility, have given over all care of them, yet he takes care of us, of his servants, of his church, and he bits and bridles his and our enemies, so, as that they shall not come near us, they shall not hurt us. So God said to Sennacherib, *Because thou ragest against me*, (God was far enough out of Sennacherib's reach, but God accounts his Jerusalem as heaven, and his Hezekiah as himself) *Because thy rage is against me, I will put my hook into thy nose, and my bridle in thy lips, and will turn thee back, by the way by which thou camest*[46]. When man is become as the horse, proud of his strength, *in chamo, et fræno*, God shall bit him, and bridle him so, as that he shall be able to do no harm; and certainly, the godly have not a greater joy, when they are able to do good to others, then the wicked have sorrow, when having power in their hands, yet they are not able to execute their mischievous purposes upon them that they hate. Satan was glad of any commission upon Job, because *God made a hedge about him, and about his house, Ne approximaret*, That Satan could not

[43] 2 Sam. xiv.
[44] Jam. iii. 3.
[45] Prov. xxvi. 3.
[46] 2 Kings xix. 28.

come near him; he was glad God gave him power, to annoy him any way; but sorry that he exempted his person, in that first commission (*Only upon himself put not forth thy hand*) he was glad that in a second commission, God did lay open his person to his power, but sorry that he excepted his life, (*Behold he is in thy hand, but save his life*[47]. For, till the wicked come to an utter destruction of their enemies, they think it no approximation, they are never come near enough to them. And *in chamo, et fræno*, therefore God bits and bridles them, that they shall not come near, not so near, to destroy; and certainly, God's children have not so much sorrow for that which the wicked do inflict upon them, as the wicked have for that which they cannot inflict upon them; the wicked are more tormented that they can do no more, than the godly are, that they have done so much. And this is a comfortable, (and truly, the most literal sense of this *Ne approximent*) *Their mouths must be held*, they must, though none can hold them but God, yet God must, God himself for his own glory, and the preservation of his church, is reduced to a necessity, he must, he will *hold* them in *with bit and bridle*, lest they come near us. But there is a sadder, and a heavier sense arising out of these words, as St. Hierome accepts and pursues the words, with which we shall end all that belongs to them.

St. Hierome reads these words so, as that when God hath said, *Nolite fieri, Be not as the horse or mule, that have no understanding*, God hath done, and says no more; and that in the rest of the words, *In chamo et fræno maxillas eorum constringe*, (*Hold in their mouths with bit and bridle, who come not near thee*) the church speaks to God; and so, this inhibition, *Ne approximent, that they come not near thee*, may very well be, *that they come not near God*, that God bits and bridles them so, afflicts and multiplies afflictions so, that even those afflictions drive them further from God, and seal their condemnation in their own blood. God's spirit shall fan them, sift them; that might do them good; purify them, clease them; no, it shall do them no good; for, (as it follows) *God shall sift them with a sieve of vanity*[48]; in vain, to no purpose, without any amendment; and there shall be, *frænum erroris*, a bridle in their jaws causing them to err; their impa-

[47] Job ii. 6. [48] Isaiah xxx. 28.

tient misinterpretation of God's corrections, shall turn them upon a wrong way on the left hand, and depart them further and further from God. And then, *He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy*[49]; suddenly, and irrecoverably; suddenly, no time given him to deprecate his destruction, no reprieve; irrecoverably, if he had never so much time: *I will not hear them in the time that they cry unto me for their trouble*[50]. Shall any be able to cry unto God, and not be heard? Yes, to cry, and to cry for their trouble; for all this may be done, and yet no true prayer made, nor right foundation laid; when only impatience upon affliction extorts, and presses, and vents a cry, God will not hear them. No, nor when they are thus disabled to pray for themselves, will God hear any other to pray for them. Thrice doth God chide the prophet Jeremy from that charitable disposition of praying for that people. *Lift not up a cry nor prayer for them*[51]; not a *cry*, by way of remembering me of their pressures and afflictions, as though that should move me; not a *prayer*, by remembering me of my covenant of mercy towards them, as though that should bind me. At other times, *God sought for a man among them, that should make up the hedge, and stand in the gap before him for the land, that he might not destroy it, but he found none*[52]. Here Jeremy offers himself in the gap, and God will not receive him to that mediatorship, to that intercession for that people. When Moses importuned God for the people, God tells him, For thyself thou shalt be no loser; whatsoever become of this people; (*I will make thee a great nation*) but yet, says God, *Let me alone, that my wrath may wax hot against this people, that I may consume them*[53]. O how contagious and pestilent are the sins of man, that can thus (if we may so speak) infect God himself! how violent, how impetuous, how tempestuous are the sins of man, that can thus, (if we may so speak) transport God himself, and carry him beyond himself! for himself is mercy, and there is no room for our own prayers, no room for the prayers of others to open any door, any pore of mercy to flow out, or to breathe out upon us.

[49] Prov. xxix. 1. [50] Jer. xi. 14. [51] Jer. xi. 14; vii. 16.; xiv. 11.
[52] Ezek. xxii. 30. [53] Exod. xxxii. 10.

Truly, beloved, it is hard to conceive, how any height of sin in man should work thus upon God, as to throw him away, without any purpose of re-assuming him again, or any possibility of returning to him again. But to impute that distemper to God, that God should thus peremptorily hate man, thus irreparably destroy man, before he considered that man, as a sinner, and as a manifold sinner, and as an obdurate sinner, nay before he considered him, as a man, as a creature, that first he should mean to damn him, if he had him, and then mean to make him, that he might damn him; this is to impute to God a sourer and worse affected nature, than falls into any man. Doth any man desire that his enemy had a son, that he might kill him? Doth any man beget a son therefore, that he might disinherit him? Doth God hate any man therefore, because he will hate him? Deliver me, O Lord, from my sins, pardon them, and then return to thy first purposes upon me; for I am sure they were good, till I was ill; and my illness came not from thee; but may be so multiplied by myself, as that thou mayest bit me and bridle me so, as that I shall not come near thee, in any of those accesses which thou hast opened in thy church: prayer, preaching, sacraments, absolution, all shall be unavailable upon me, ineffectual to me. And therefore, as God would have us conserve the dignity of our nature in his image, and not descend to the qualities of these beasts, horse, and mule, specified by the Holy Ghost, to represent to us those two sins, which are the wombs and mothers of very many others, pride and lust, (the greatest spiritual, and the greatest bodily sin) because thereby we lose all understanding, which is the matter upon which grace works; so would he have us do it for this also, that he might not be put to a necessity of bitting and bridling us, of hard usage towards us, which may turn us as well to obduration as contrition, and so come to lose our faith at last, as we had done our reason and understanding before.

SERMON LXI.

PREACHED UPON THE PENITENTIAL PSALMS.

PSALM xxxii. 10, 11.

Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice ye righteous; and shout for joy all ye that are upright in heart.

THE two elements, of which heaven is proposed to us to be composed, are joy and glory. That which is opposed to these, is sorrow and contempt: of the sense of contempt and inglorious-ness, men are not alike capable in this world; but of the sense of sorrow, we are somewhat more equal. A man must have had some possession, or at least some hopes of glory and greatness, that apprehends contempt or ingloriousness very passionately. And besides, in the lowest and most abject contempt a man may relieve himself by conveniences of a plentiful fortune at home, how much soever he be undervalued and despised abroad. But when it comes to a sorrow of heart, which dwells not imaginarily in the opinion of others, as contempt doth, but really in mine own bosom, it is a heavy colluctation. Therefore doth the Holy Ghost so often, so very often, blow that coal, and threaten that insupportable, that inextinguishable fire, sorrow, sorrow of heart, sorrow of soul; *Many sorrows shall be to the wicked.* But the Holy Ghost is the Spirit of consolation; he is a dove that hastes to a better air, to a whiter house, to the ark of peace, the station of the righteous; joy in the mercy of God; for, *He that trusteth in the Lord, mercy shall compass him about; Be glad in the Lord, and rejoice ye righteous, and shout for joy all ye that are upright in heart.*

Our parts are, the persons, and their portions; who they be, and what they have. The persons are all the inhabitants of this world; for all are wicked, or righteous; and the portion is all that the soul receives here, or hereafter; for all is joy or sorrow; *Many sorows shall be to the wicked, but he,* &c.

First then, here are *sorrows;* a passion which we cannot express, and from the understanding whereof, in this sense, God bless us all: a sorrow, that is nothing but sorrow; a sorrow that determines not in joy at last. And here are *dolores multi*, his sorrows are multiplied, *many sorrows;* and as the word *rabbim* doth as improperly import, and might be as well so translated, here are *dolores magni*, *great sorrows;* great in their own weight, great in themselves, and great also in the apprehension, and tenderness, and impatience of the sufferer, great to him; and then all these heavy circumstances, as the dregs and lees of this cup of malediction, meet in the bottom, in the centre of all; that these sorrows are determinable by no time; for in the original, there is neither that which our first translation inserted, (*shall come*) *Sorrows shall come to the wicked*, lest the wicked might say, Let it go as it came, if I know how it came, what occasioned the sorrow, I know how to overcome it; nor is there that which our later translation added, (*shall be*) *Sorrows shall be to the wicked;* for though that imply a continuance, when it comes, yet the wicked might say, It is not come yet, and why should I anticipate sorrow, or execute myself before the executioner be sent? But it is without all limitation of time, and so includes all parts of time; *est*, *fuit*, *et erit*, the wicked are not, never were, or shall be without sorrows, many sorrows, great sorrows, everlasting sorrows. This is the portion in our first part; and then the person, for whom this cup is thus filled there, is *the wicked;* which denotes a plurality, and a singularity too; for it is not said, The wanton, the ambitious, the covetous, the man that is a little leavened, or soured, or discoloured with some degrees of some of these; but it is *the wicked;* a man whose whole complexion, and structure seems made up of wickedness; and so it is *super impium*, upon the wicked, emphatically, *the wicked;* and then, *super impium*, upon the wicked, in the singular; that is, upon every such wicked person. The sorrow is not lessened by being divided amongst many; the wicked is not eased by having companions in his torments. And this is the portion, and these be the persons of the first kind; which will determine the first part, *Many sorrows shall be to the wicked.*

And then in the second, to give all this the full weight, and to

make the sorrow the more discernible, and the more terrible, God puts into the other balance, *the joy of the righteous*. In which, that all may be in opposition to the other, we have also the person, *Him that trusteth in the Lord;* where we have, as in the former part, a plurality intimated, and a singularity too. For it is not said, He that trusteth not in man, he that trusteth not in princes, he that trusteth not in this or that miserable comforter in the world, but *he that trusteth in the Lord;* whose present refuge, be the case what it will, or can be, is *the Lord;* him, emphatically *him*, *mercies shall compass*. And then, *ille*, he, every such man, is infallibly interested in this portion, in this true cause of joy, which is not, that he shall have no affliction, but that he shall have *mercy* in his afflictions, patience and ease all the way, and an end and joy at last. And then, this mercy shall *compass* him; it shall not suffer his confidence to break out into a presumption in God, nor any diffidence, or distrust in God, to break in upon him; but he shall see, that only to him, who *trusts in the Lord*, to him who is *righteous*, to him who is *upright in heart*, (with which three characters the Holy Ghost specifies the person, in this second part of our text) belong those three great privileges, those glorious beams of joy, which flow out here; first, *Lætari*, *To be glad*, that is, to conceive an inward joy; and then, *Exultari*, *To rejoice*, that is, to testify that inward joy, by outward demonstrations; and lastly, *Jubilare*, *To be full of joy*, which our last translation hath expressed well, in that word, *To shout for joy*, that is, to extend our joy to others, to glorify God by drawing in of others, and to call upon them, to call upon God; *Many sorrows shall be to the wicked, but*, &c.

First then, they shall have sorrow, and cause of sorrow. For when we conceive a sorrow in the mind, without any real, and external cause, without pain, or shame, or loss, this is but a melancholy, but an abundance of a distempered humour, but a natural thing, to which some in their constitutions are born, and to be considered but so: but when God lays his hand, and his crosses upon us, the sorrow of the wicked, conceived upon that impression, is the sorrow. For this word, which we translate *sorrows* here, is according to the Septuagint, *scourges*, and *whips;* God shall scourge them, and that shall only work to a sorrow;

so far, and no farther. As a startling horse, they shall avoid a shadow, and fall into a ditch; they shall sorrow, and murmur at their afflictions in this life, and fall the sooner for that into the eternal. Amongst the Romans, condemned persons were first whipped; but that excused them not; when they were whipped, they were executed too. The wicked are scourged by God in this life; and then their temporal afflictions shall meet, and join with the everlasting, they have begun already here, that which they shall never end there. *De eis qui voluntatem Dei facere nolunt, fit voluntas Dei;* it is *Panis quotidianus*, A loaf of that bread which is to be distributed every day; a saying of St. Augustine, worthy to be repeated in every sermon, That upon them, who will not do the will of God, the will of God is done; and God executes his righteous sentence upon them, and he executes his justice upon others also by giving them instructions from the impatience and obduration of these. *Fata fugiendo in fata ruunt*; they chide, and they wrangle, they wrestle, and they exclaim at their miseries in an intemperate sorrow, and this intemperate sorrow is the heaviest part of the judgment of God upon them; they are too sensible of their afflictions, that is, too tender, too impatient; and yet altogether insensible, without all sense of God's purpose in those afflictions. In hell itself, they know that they are in hell; and yet in this world, there are *dolores inferni*, sorrows that have begun hell here, and that they are under them, are stupified, and divested of all sense of them. That sense that is bodily, and carnal, they abound in; they feel them impatiently; but of all spiritual sense they are absolutely destitute; they understand not them, nor God's purpose in them at all; yet they are *many*, and *great*, and *eternal*. For by all these heavy talents doth the Holy Ghost weigh them in these words.

They are *many*. Now the pride of the wicked is to conceal their sorrows, that God might receive no glory by the discovery of them. And therefore if we should go about to number their sorrows, they would have their victory still, and still say to themselves, yet for all his cunning he hath missed; they would ever have some bosom sorrows, which we could not light upon. Yet we shall not easily miss, nor leave out any, if we remember those men,

that even this false and imaginary joy, which they take in concealing their sorrow and affliction, is a new affliction, a new cause of sorrow. We shall make up the number apace, if we remember these men, that all their new sins, and all their new shifts, to put away their sorrows, are sorrowful things, and miserable comforters; if their conscience do present all their sins, the number grows great; and if their own conscience have forgotten them, if God forget nothing that they have thought, or said, or done, in all their lives, are not their occasions of sorrow the more for their forgetting, the more for God's remembering? *Judgments are prepared for the scorners*, says Solomon[1], God foresaw their wickedness from before all times, and even then set himself on work, *to prepare judgments for them;* and as they are *prepared* before, so *affliction followeth sinners*[2], says the same wise king; it *follows* them, and it knows how to *overtake* them; either by the sword of the magistrate, or by that which is nearer them, diseases in their own bodies, accelerated and complicated by their sins. And then, as affliction is *prepared*, and *follows*, and *overtakes*, so says that wise king still, *there shall be no end of plagues to the evil man*[3]; we know the beginning of their plagues; they are *prepared* in God's decree, as soon as God saw their sins; we know their continuance, they shall *follow*, and they shall *overtake;* their end we do not know, we cannot know, for they have none. Thus they are *many*.

And if we consider further, the manifold topics, and places, from which the sorrows of the wicked arise, that every inch of their ground is overgrown with that venomous weed, that every place, and every part of time, and every person buds out a particular occasion of sorrow to him, that he can come into no chamber, but he remembers, in such a place as this, I sinned thus, that he cannot hear a clock strike, but he remembers, at this hour I sinned thus, that he cannot converse with few persons, but he remembers, with such a person I sinned thus, and if he dare go no further than to himself, he can look scarcely upon any limb of his body, but in that he sees some infirmity, or some deformity, that he imputes to some sin, and must say, by this sin, this is thus:

[1] Prov. xix. 29. [2] Prov. xiii. 21. [3] Prov. xxiv. 20.

when he can open the Bible in no place, but if he meet a judgment, he must say, *Vindicta mihi*, This vengeance belongs to me; and if he meet a mercy, he must say, *Quid mihi?* What have I to do to take this mercy into my mouth? In this deluge of occasions of sorrow, I must not say with God to Abraham, look up to heaven, and number the stars, (for this man cannot look up to heaven) but I must say, continue thy dejected look, and look down to the earth, thy earth, and number the grains of dust there, and the sorrows of the wicked are more than they. *Many are the sorrows;* and as the word as naturally denotes, *great; great sorrows are upon the wicked.*

That pill will choak one man, which will slide down with another easily, and work well. That sorrow, that affliction would strangle the wicked, which would purge, and recover the godly. The core of Adam's apple is still in their throat, which the blood of the Messiah hath washed away in the righteous; Adam's disobedience works in them still, and therefore God's physic, the affliction, cannot work. So they are great to them, as Cain's punishment was to him, greater than he could bear, because he could not ease himself upon the consideration of God's purpose, in laying that punishment upon him. But it is not only their indisposition, and impatience, that makes their sorrows and afflictions great; they are truly so in themselves; as the Holy Ghost expresses it, *Is not destruction to the wicked, and strange punishment to the workers of iniquity*[4]? A punishment which we cannot tell how to measure, how to weigh, how to call, *a strange punishment;* greater than former examples have presented. There the greatness is expressed in the word; and in Isaiah it is expressed in the action; *When the scourge shall run over you, and pass through you, eritis in conculcationem, you shall be trodden to dust*[5]; which is, as the prophet calls it there, *Flagellum inundans*, An affliction that overflows, and surrounds all, as a deluge, a flood, that shall wash away from thee, even the water of thy baptism, and all the power of that, and wash away from thee the blood of thy Saviour, and all his offers of grace to worthy receivers; a flood that shall carry away the ark itself out of thy sight, and leave thee no apprehension of reparation by God's institution in his church; a

[4] Job xxxi. 3. [5] Isaiah xxviii. 18.

flood that shall dissolve, and wash thee thyself into water; thy sorrows shall scatter thee into drops, into tears, upon a carnal sense of thy torment, and into drops, into incoherent doubts, and perplexities, and scruples, in understanding, and conscience, and into desperation at last. And this is the greatness: *Solutis doloribus inferni*, in another sense than David speaks that of Christ; there it is, That the sorrows of hell were loosed, that is, were slacked, dissolved by him: but here it is that the sorrows of hell are loosed, that is, let loose upon thee; and when thou shalt hear Christ say from the cross, *Behold and see, if ever there were any sorrow like my sorrow*, thou shalt find thy sorrow like his in the greatness, and nothing like his in the goodness: Christ bore that sorrow, that every man might rejoice, and thou wouldst be the more sorry, if every man had not as much cause of desperate sorrow, as thou hast.

Many and *great are the sorrows of the wicked*, and then *eternal* too, which is more than intimated, in that the original hath neither of those particles of supplement, which are in our translations, no such *shall come*, no such *shall be*, nor no *shall* at all; but only, *many sorrows to the wicked*, many and great now, more and greater hereafter, all for ever, if they amend not.

It is not, they have had sorrows, but they are overblown; nor that they have them, but patience shall outwear them; nor that they shall have them, but they have a breathing time to gather strength beforehand; but as it was in the beginning, is now, and ever shall be, sorrows upon them, and upon them for ever. Whatsoever any man conceives for ease in this case, it is a false conception; *you shall conceive chaff, and bring forth stubble*[6]. And this stubble is your vain hope of a determination of this sorrow; but the wicked shall not be able to lodge such a hope, though this hope, if they could apprehend it, would be but an aggravating of their sorrows in the end. It is eternal, no determination of time afforded to it. For, *they shall be as the burning of lime, and as thorns cut up shall they be burnt in the fire. Who amongst us shall dwell with the devouring fire? Who amongst us shall dwell with that everlasting burning*[7]? It is a *devouring fire*, and yet it is an *everlasting burning*. The prophet asks, *Who can*

[6] Isaiah xxxiii. 11. [7] Isaiah xxxiii. 12, 14.

dwell there? In that intenseness who can last? They that must, and that is, all the wicked. *Fire is kindled in my wrath*, saith God[8]; yet may not tears quench it? Tears might, if they could be had; but *it shall burn to the bottom of hell*, saith God there. And Dives that could not procure a drop of water to cool his tongue there, can much less procure a repentant tear in that place: there, as St. John speaks, *plagues shall come in one day; death, and sorrow, and famine*[9]. But it is in a long day; short for the suddenness of coming, for that is come already, which for anything we know, may come this minute, before we be at an end of this point, or at a period of this sentence: so it is sudden in coming, but long for the enduring. For it is that day, when *they shall be burnt with fire, for strong is the Lord God, that will condemn them*[10]. That is argument enough of the vehemence of that fire, that the *Lord God*, who is called the *strong God*, makes it a masterpiece of his strength, to make that fire.

Art thou able to dispute out this *fire*, and to prove that there can be no real, no material fire in hell, after the dissolution of all material things created? If thou be not able to argue away the immortality of thine own soul, but that that soul must last, nor to argue away the eternity of God himself, but that that must last, thou hast but little ease, in making shift to give a figurative interpretation to that fire, and to say, it may be a torment, but it cannot be a fire, since it must be an everlasting torment; nor to give a figurative signification to the *worm*, and to say, it may be a pain, a remorse, but it can be no worm after the general dissolution, since that conscience, in which that remorse, and anguish shall ever live, must live ever: if there be a figure in the names, and words of *fire* and *worms*, there is an indisputable reality in the sorrow, in the torment, and in the manifoldness, and in the weightiness, and in the everlastingness thereof. For in the inchoation of these sorrows, in this life, and in the consummation of them, in the life to come, *the sorrows of the wicked are many*, and *great*, and *eternal*.

This then is the portion prepared here, *Thy portion was with the adulterers*[11], as our last translators have expressed that place

[8] Deut. xxxii. 22.
[9] Rev. xviii. 8.
[10] Rev. xviii. 8.
[11] Psalm L. 18.

in their margin. Thy portion *was* with them here, in this world, and thy portion *shall be* with them for ever; for God expresses all kind of wickedness, carnal and spiritual, in that name of *adultery*, throughout the body of the Scriptures. And therefore when you meet judgments denounced against adulterers, never think that those judgments concern not you, if you have forborne that one sin, (and yet even that sin may have been committed in a look, in a letter, in a word, in a wish, in a dream) when St. James saith, *Ye adulterers, and adulteresses, know you not this*[12]? Think not that St. James calls not upon you if you be but covetous, but ambitious, but superstitious, and no adulterers; for every aversion from the Creator, every converting to the creature is adultery. Even in nature you are made for that marriage; in the covenant of God you were betrothed, and affianced for that marriage; in the sacrament of baptism you were actually, personally married; and in the other sacrament there is a consummation of that marriage; and every departing from that contract which you made with God at your baptism, and renewed at your receiving the other sacrament, is an adultery. Thus a hermit is a husband, and a nun a wife; and thus both may be adulterers, though in a wilderness, though in a cloister. *Si deseris Deum qui te fecit, et amas illa quæ fecit, adultera es*[13]; If thou turn from God that made thee, to those things that he made, this is an adultery. Therefore Christ calls them, *an evil and adulterous generation, because they sought a sign*[14]; because they turned upon other ways of satisfaction, than he had ordained for them, that was adultery. And as David saith, *Thy portion also shall be in the lake which burneth with fire and brimstone, which is the second death*[15]. Thou art this person, if thou be this adulterer, which is intended in this emphatical word, *the wicked*.

So then, as these *sorrows* in our text, are an inchoative hell, they are such wounds as induce, such pangs as precede even the second death, sorrows that flow into desperation, and impenitibleness, (and impenitibleness is hell.) As the torment is an inchoative hell, so is the person, *the wicked* here, an inchoated devil: it is St. Chrysostom's *spontaneus dæmon*, and *voluntarius dæmon;*

[12] Jam. iv. 4.
[13] Augustine.
[14] Matt. xii. 39.
[15] Rev. xxi. 8.

he that is a devil to himself, that could be, and would be ambitious in a spital, licentious in a wilderness, voluptuous in a famine, and abound with temptations in himself, though there were no devil. Most of the names of the devil in the Scripture, denote some action of his upon us; as he is called, *The Prince of the Power of the Air*[16], there he is called so, because as it is added there, *He works in the children of disobedience;* as the air works upon our bodies, this *prince of the air* works upon our minds; how works he? he deceives; *He deceived the whole world*, saith St. John[17]; from this insinuation, he hath those other names there, *the Great Dragon*, and *the Old Serpent*. When he hath crept in as a serpent, then he grows *a roaring lion*[18]; he professes his power, he disguises not a temptation; then he grows Satan an adversary, an enemy, he opposes all good endeavours in us; and then he grows *diabolus*, an accuser, an accuser to God, an accuser to our own conscience; and when he hath made our sin, as great as it can be in our practice, when by age, or sickness, or poverty, he cannot multiply our sins for the present, than by his multiplying-glass, he multiplies the sins of our former times, and presents them greater, than even the mercies of God, or the merits of Christ Jesus. So he grows in mischievous names, according to his mischievous actions and practices upon us; but then out of himself arises the most vehement, and the most collective name that is given him in all the Scriptures, πονηρὸς, and that with the emphatical article, *the wicked one;* one that is all wickedness, and one that is the wickedness of all; one, who if he had no object to direct his wickedness upon, no subject to exercise his wickedness in, if God should proclaim so general a pardon, that all men, all, should effectually be saved, and so all hope to have enlarged his kingdom be withdrawn, yet would still be as wicked, and as opposite to God as he is.

So then, by this character of multiplicity, this emphatical note of *the wicked* in our text, the person, whose portion this sorrow is, this sorrow which is a brand of hell at least a match, by which hell-fire itself is kindled, is not he that is *an adulterer*, or that is *a murderer;* not he that hath fallen into some particular sins, though great, and continued those great sins in habits,

[16] Ephes. ii. 2. [17] Rev. xii. 9. [18] 1 Pet. v. 8.

though long, for David fell so, and yet found a holy sorrow, a medicinal sorrow: but it is *the wicked*, he that runs headlong into all ways of wickedness, and *usque ad finem*, precludes, or neglects all ways of recovery: that is glad of a temptation, and afraid of a sermon; that is dry wood, and tinder to Satan's fire, if he do but touch him, and is ashes itself to God's spirit, if he blow upon him; that from a love of sin, at first, because it is pleasing, comes at last to a love of sin, because it is sin, because it is liberty, because it is a deliverance of himself from the bondage, as he thinks it, of the law of God, and from the remorse and anguish of considering sin too particularly. This is the person, in whom, at first, by this emphatical note, *the wicked*, we design a plurality, (as we called it) that is, a complicated, a multiplied, a compact sinner, a body, rather a carcass of many, of all sins, all that have fallen within his reach. And then, in the word we noted also a singularity, that upon such a sinner, upon every such sinner, these *many*, these *great*, these *eternal sorrows* shall fall and tarry.

As in the former circumstance, we noted that it was the *they*, that aggravated it, it was not an *an*, *an adulterer*, *an ambitious man*, but a *the*, *the wicked*, whom God enwrapped in this irrecoverable, this undeterminable sorrow: so here, it is not a *this*, or *that*, this wicked, or that wicked man, but *the wicked*, every wicked man is surrounded with this sorrow. He can propose no comfort in a decimation, as in popular rebellions, where nine may be spared, and the tenth man hanged; no, nor so much hope as to have nine hanged, and the tenth spared; he is not in Sodom's case, that a few righteous might have saved the wicked; but he feels a necessity of applying to himself, that, *If Noah, Daniel, and Job were in the midst of them, as I live, saith the Lord God, they should deliver neither son, nor daughter*[19]. *Jussisti Domine, et sic est, ut pœna sit sibi omnis inordinatus animus*[20]; It is thy pleasure O God, and thy pleasure shall be infallibly accomplished, that every wicked person should be his own executioner. He is *spontaneus dæmon*, as St. Chrysostom speaks, an inmate, an innate devil; a bosom devil, a self-devil; that as he could be a tempter to himself, though there were no devil, so he could be an

[19] Ezek. xiv. 20. [20] Augustine.

executioner to himself, though there were no Satan, and a hell to himself, though there were no other torment. Sometimes he stays not the assizes, but prevents the hand of justice; he destroys himself before his time. But when he stays, he is evermore condemned at the assizes. Let him sleep out as much of the morning as securely as he can; embellish, and adorn himself as gloriously as he can; dine as largely and as delicately as he can; wear out as much of the afternoon, in conversation, in comedies, in pleasure, as he can; sup with as much distension, and inducement of drowsiness as he can, that he may escape all remorse, by falling asleep quickly, and fall asleep with as much discourse, and music, and advantage as he can, he hath a conscience that will survive, and overwatch all the company; he hath a sorrow that shall join issue with him when he is alone, and both God, and the devil, who do not meet willingly, shall meet in his case, and be in league, and be on the sorrow's side, against him. The anger of God, and the malice of the devil, shall concur with his sorrow, to his farther vexation. No one wicked person, by any diversion or cunning, shall avoid this sorrow, for it is in the midst, and in the end of all his forced contentments; *Even in laughing, the heart is sorrowful, and the end of that mirth is heaviness*[21].

The person is *the wicked;* every wicked person; he hath no relief in a decimation, that some may escape: nor relief in the communication of the torment; it is no ease to him, that so many bear a part with him. In some afflictions in the world, men lay hold upon such a relief, many men are in as ill case, as I; why am I so sensible of it? And they make shift to patch up a comfort of that kind, out of some chips of poets, and fragmentary sentences; and they that cannot find this relief ready made, will make shift to make it; when they are under the burden of a defamation, of an ill name, they will cast aspersions of the same crime, upon as many as they can, and think themselves the better, if they can make others be thought as ill as they. But all these are amongst Job's miserable comforters; it is a part of our joy in heaven, that every man's joy shall be my joy; I shall have fulness of salvation in myself, and I shall have as many sal-

[21] Prov. xiv. 13.

vations, as there are souls saved: but in hell there is no one feather towards such a pillow, no degree of ease, in the communication of the torment. Every soul shall murmur against God, and curse God, for damning every other soul, as well as for damning his: though they would have them damned, that are damned, yet they shall reproach God, for damning them: and though they wish all the saints in heaven, in hell, yet they shall call it tyranny in God, to have sent a Cain, or an Achitophel, or a Judas thither. And as the person whom we consider in this text, is an embryon of the devil, *Genimina viperarum*, The spawn of the devil, a potential, and, as we said, an inchoated devil; so is the torment, this sorrow, a Lucifer, such a Lucifer, as hell can send out; not a light of any light, but a cloud of that darkness: as sure as this man, the wicked, shall be a devil, so sure this sorrow, shall end, not end, but reach to hell.

Yet when all this is thus said, said with a holy vehemence, with a zealous animosity, as indeed belongs to the denouncing of God's judgments, yet may we not be asked, Where is there any such person, or upon whom works there any such sorrow? Is it always true, that the wicked make no good use of afflictions? Or is it always true, that they have them? The first may admit a doubt, for if God justify the ungodly, (*God justifieth the ungodly*[22]) then their affliction may be a way, to prepare justification in them, as well as in them whom we call godly; and if Christ died for the ungodly, (*Christ died for the ungodly*[23]) they also may fulfil his sufferings in their flesh, and their afflictions may produce good effects. But for that, they which are called ungodly, in both those places, are only such as were ungodly before God's justification began to work upon them, before Christ's death began to be applied to them, but did not continue in their ungodliness after; but these ungodly persons, whom afflictions supple and mollify no farther, but to an intemperate, and excruciating, and exclamatory sorrow, and continue ungodly still, are such as never have good effect of affliction or sorrow.

But then have these always affliction inflicted upon them? one would doubt it, by that in Job, *The tabernacles of robbers do prosper, and they are in safety that provoke God*[24]. God's chil-

[22] Rom. iv. 5. [23] Rom. v. 6. [24] Job xii. 6.

dren are robbed and spoiled by the wicked, and the wicked show it in God's face, they hide not their theft, they maintain publicly their wantonness, and their excesses, with the spoil of the poor; they have it, and they will hold it, and they bid God bring his action, and recover how he can. This the prophet Jeremy saw, and was affected, and scandalized with it; *O Lord, if I plead with thee, thou art righteous*[15]; I know thou canst maintain, and make good that which thou hast done; but yet, says he, *Let me talk with thee of thy judgments; wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?* Why, their ways prosper in a just punishment of God for their former sins, that they may have a larger and a broader way to destruction; and they are happy in temporal happinesses, that they may have more occasions of smarting; if their wealth stick not to their heirs, in a third generation, call them not rich; if their prosperity cleave not to their souls, call them not happy; he is a poor man, whose wealth can be writ in an inventory; that hath locked all in such an iron chest, in such a cabinet, and hath sent up nothing to meet him in heaven. As all the wealth of the wicked is but counterfeit, so is all the joy that they have in it counterfeit too. And howsoever they disguise their sorrow, yet if their torment be invisible to us, it is the liker hell; if we know not how they are afflicted, it is the liker hell; *their damnation sleepeth not*, nor they neither; and when at midnight their own consciences are a thousand witnesses to them, it is but a poor ease, that other men do not know, that they are those wicked persons, and their sorrow the sorrow of this text; that they are *the wicked*, and their sorrows *many*, and *great*, and *eternal sorrows*. But I would be glad to reserve as much time as I could for the other part, the person and the portion, that is in the other scale; *Mercy shall compass*, &c.

In this part we will begin with the persons; for when we come to their portion, with which we must end, of that we shall be able to find no end, nay no beginning, for it begins with *mercy*, (*Mercy shall compass them*) and mercy is as much without beginning, as eternal, as God himself, and it flows on to joy and gladness, and exultation, and this joy shall no more see an end of

[15] Jer. xii. 1.

itself, than God himself shall see an end of himself. Upon the persons we have three characters, and in their portions we have three weights; three degrees of goodness in their persons, three degrees of greatness in their portions. The persons first *Trust in God*, and then *They are righteous*, and lastly, *They are upright in heart;* so also, the reward is first inward joy, and then outward declaration, and lastly, an exemplary working upon others; and then, all these are rooted in the root of all, *That mercy shall compass them.*

First then, *They trust in God.* And that, first *exclusive;* they trust in him so, as that they trust in nothing else, and *inclusive* too; so, as that they do actually, and positively trust in God. Some have been so beaten out of all confidences in this world, so evacuated of former power, so divested of former favour, so despoiled of former treasures, as that they are brought to trust in nothing else; but then they trust not in God neither; *Quia Deo non audent dare iniquitatem, auferunt ei gubernationem*[26]; Because they dare not say, that God does anything ill, they come to say, that God does nothing at all; and to avoid the making of an unjust God, they make an idle God; which is as great an atheism as the other. But because it goes thus with them, that they have many and great sorrows, they conclude that all have so; but *The heart knoweth his own bitterness*[27]; they know their own case, the case of the godly they know not. *The stranger shall not meddle with their joy;* he that is a stranger to this trust in God, understands nothing of the joy that appertains to them that have it. Let that be thy prayer, which was the prayer of Esther, *Thy handmaid hath had no joy but in thee, O Lord God of Abraham; O thou mighty God, above all, hear thou the voice of them that have no other hope*[28].

Our adversaries of Rome charge us, that we have but a negative religion; if that were true, it were a heavy charge, if we did only deny, and establish nothing; but we deny all their new additions, so as that we affirm all the old foundations. The negative man, that trusts in nothing in the world, may be but a philosopher, but an atheist, but a stupid and dead carcass. The affirmative man, that does acknowledge all blessings, spiritual and temporal, to come from God, that prepares himself by holi-

[26] Augustine. [27] Prov. xiv. 10. [28] Esther xiv. 18.

ness to be fit to receive them from God, that comes for them by humble prayer to God, that returns for them humble thanks to God, this man hath the first mark of this person upon him, *He trusts in God.* But he that trusts not in the world, nor in God neither, is worse than he, that trusts in the world, and not in God: because he is farther removed from all humility, that attributes all to himself; he pretends to be an atheist, and to believe in no God; and yet he constitutes a new idolatry, he sacrifices to himself, and makes himself his god.

The second character, and specification of this person, is, that he is *righteous.* And this word, we shall do best to contain here within a legal righteousness; that righteousness, in which St. Paul protested, and proclaimed himself to be unblameable. For howsoever this apparent righteousness, righteousness in the eyes of the world, be not enough alone, yet no other righteousness is enough without this. The hypocrite, by being an hypocrite, may aggravate his own condemnation, when he comes to reckon with God; but to the church, who knows him not to be an hypocrite, he does good, by his exemplar and outward righteousness. He that does good for vain glory, may lead another man to good upon good grounds; and the prayers of those poor souls, whom he may have benefited by his vain-glorious good work, may prevail so with God in his behalf, as that his vain glory here, may become true glory, even in the kingdom of heaven.

So then we carry this word *righteous* no farther, but to the doing of those honest things, which we are bound to do in the sight of men. The word is *tzadok*, which is often used for the exaltation and perfection of all true holiness; but as it is very often in the Old Testament taken for *verax* and *æquus*, when a man's word and work answer one another towards men; so in the New Testament, in the Syriac translation, where the word is the same as in the Hebrew, it is *oportuit, it behoved Christ to suffer;* and in such a sense, in very many places, to be righteous, is to do that which it behoved us to do, became us to do, concerned us to do in the sight of men. Which can be expressed in no one thing more fully, than in this, To embrace a lawful calling, and to walk honestly in that calling; that is righteousness; for, *justus sua fide vivit, the righteous lives by his own faith;* not

without faith, nor with the faith of another; so *justus suo sudore vescitur*, the righteous eats his bread in the sweat of his own brows; he labours in an honest calling, and drinks not the sweat of others' labours; and this is that *righteousness* in this text, the second mark upon this person, who is partaker of this portion.

And the third is, that he is *rectus corde, upright in heart;* that he direct even all the works of his calling, all the actions of his life upon the glory of God. If you carry a line from the circumference, to the circumference again, as a diameter, it passes the centre, it flows from the centre, it looks to the centre both ways. God is the centre; the lines above, and the lines below, still respect and regard the centre; whether I do any action honest in the sight of men, or any action acceptable to God, whether I do things belonging to this life, or to the next, still I must pass all through the centre, and direct all to the glory of God, and keep my heart right, without variation towards him. For as I do no good action here, merely for the interpretation of good men, though that be one good and justifiable reason of my good actions: so I must do nothing for my salvation hereafter, merely for the love I bear to mine own soul, though that also be one good and justifiable reason of that action; but the primary reason in both, as well the actions that establish a good name, as the actions that establish eternal life, must be the glory of God. *Distortum lignum semper nutat*[29], A wry and crooked plank in the floor, will always shake and kick up, and creak under a man's foot. A wry and a crooked heart will always shake distrustfully, and kick rebelliously, and creak repiningly, under the hand of God. *Non potest collineari rectitudine Dei*, says the same father, He is not paralleled with God, he is not levelled with God, if he use not his blessings, if he accept not his corrections, as God intends them. First, to trust in God, and then to deal righteously with men, and all the way to keep the heart straight upon God; these three make up the person; and these three his portion, *That he shall be glad, and he shall rejoice, and* jubilabit, *he shall shout for joy.*

Now as three great sums of gold put into one bag, these three

[29] Augustine.

branches of this portion of the righteous, are fixed in one root, raised upon one foundation, *Mercy shall compass him about.* But then this mercy, this compassing mercy reaches not so far, as that thou shalt have no affliction, though thou trust in God; David had been an unfit person, to have delivered such a doctrine, who says of himself, *Daily have I been punished, and chastened every morning:*[30] he had it every day, it was his daily bread; and it was the first thing that he had, he had it in the morning. Here is mention of a morning, early sorrows, even to the godly; and mention of a day, continuing sorrows, even to the godly; but he speaks of no night here, the Son of grace the Son of God, does not set in a cloud of anger upon him. The martyrs that abounded with this *trust in God*, and this *righteousness*, and this *uprightness of heart*, abounded with these afflictions too. They that *Bestowed themselves upon God and his church*[31], as the apostle expresses it, had these sorrows plentifully bestowed upon themselves. And to pass from them to the Author of their constancy, Christ himself, he is *Vir dolorum, A Man of sorrows, and acquainted with grief.* And now, *Whom he loveth he chasteneth, and he scourgeth every one that he receiveth; flagellat omnem*, he scourgeth every one; *Vis audire quem omnem*[32]? Will you know how general, and yet how particular this is? *Unicus sine peccato, non tamen sine flagello*, There was one Man without any sin, but even that Man was not without punishment, Christ Jesus himself. So general is correction, as that in this case, and in this sense, it is more general than sin itself.

It is not then that the godly shall have no afflictions, no sorrows; But *mutant fortitudinem, They that wait upon the Lord shall renew their strength*[33], say our translators in the body of their translation; but in the margin, (and nearer to the original) *They shall change their strength.* They that have been strong in sinning, that have sinned with a strong hand, when they feel a judgment upon them, and find that it is God's hand, and God's hand for their sins, they faint not, they lose not their strength, but *mutant fortitudinem*, they change their strength, they grow as strong in suffering, as they were in sinning, and invest the

[30] Psalm lxxiii. 14. [31] 2 Cor. xii. 15.
[32] Augustine. [33] Isaiah xl. 31.

prophet's resolution, *I will bear the indignation of the Lord, because I have sinned against him*[34]. The book which God gave Ezekiel to eat, was written within and without, with lamentations, and mournings, and woes[35]; but when he ate it, he found it in his mouth as sweet as honey. When God offers the book, which is the register of our sins to our consciences, or the decree of his judgments to our understanding, or to our sense, it is written in gall and wormwood, and in the bitterness of sorrow; but if we can bring it to the first concoction, the first digestion, to that mastication, that rumination, which is the consideration of God's purpose upon us in that judgment, we shall change our taste, for we shall *Taste and see, quam suavis Dominus, how good, and how sweet the Lord is*[36]; for even this judgment is mercy.

Think not then thy valour sufficiently tried, if thou canst take it patiently, to have missed a suit long pursued, or failed of a preferment long expected; no not if thou have stood in a hail of bullets without winking, or sat the searching of a wound without starting; but *muta fortitudinem*, change thy valour, and when thou comest to bear great crosses, proportionable to thy great sins, with a spiritual courage, acknowledge that courage to be the mercy of God, and not thine own moral constancy. God loves his own example, to do as he hath done; *Omni quæstione severius, à te interrogari;* it was said to a Roman emperor, who examined with wisdom, and majesty too: It is truer of God; that it is more fearful than any rack, or torture, when he comes to search and sift a conscience: yet God did come to that office upon Adam, before he would condemn him. He came to a worse place than Paradise; he came to Sodom, to rack and torture them, with that confession, that there could not be found ten righteous men amongst them. But yet this he did, before he condemned them. God will visit thee in this rack, in this furnace, in these trials, before he proceed to thy condemnation. But when God does so, believe thou David, in his indulgence to his son, to have been a type of God's disposition to thy soul. When he sent out his army against Absalom, he stood in the gate to survey the muster, and to every one of the commanders, Joab, and the rest, still he said, *Servate mihi puerum Absalom, Intreat the young man Absa-*

[34] Mic. vii. 9. [35] Ezekiel ii. 10. [36] Psalm xxxiv. 8.

lom well for my sake. The Lord of hosts may send forth his army against thee, sickness, loss, shame, pain, banishment, imprisonment, (which are all swords of his) but he says to them all, *Servate mihi Absalom*, That soul that I have bought with my blood, preserve for me; fight but against mine enemies, his pride, his security, his presumption; but *servate Absalom*, preserve his soul unshaken, and unoffended. God hath said it before, and he says again to thee, in all thy afflictions, *I know the thoughts that I think towards you, the thoughts of peace, and not of evil, to give you an expected end*[37]. God said this, when a false prophet had promised them deliverance in two years; God prorogues the time; he would do it, but he would not do it under threescore and ten years. Limit not God in his time, nor in his means; the mercy consists in relieving thee so, as that thy soul suffer not, though thou do. And if that be preserved, his mercy is a *compassing* mercy, which is also another circumstance in this branch.

The devil had compassed all the earth, and he was angry that God had compassed Job. He says in indignation, *Hast thou not made a hedge about him, and about his house, and about all that he hath, on every side*[38]? God did so for Job, and he will do so for thee: *He redeemeth thy life from the grave, and crowneth thee with mercy, and compassion*[39]. This is the *compassing* in heaven, when we come to be crowned there. But there is a *compassing* here, and an empaling of God's children, in St. Paul's *co-operantur*, *When all things work together, for good, to them that love God*[40]. When prosperity and adversity, honour and disgrace, profit and loss, the Lord's giving and the Lord's taking, do all concur to the making up of this pale, that must compass us; when we acknowledge that there must be nails in the pale, as well as stakes, there must be thorns in the hedge, as well as fruit-trees; crosses as well as blessings; when we leer not over the pale, neither into the common; that is, to the Gentiles and nations, and begin to think, that we might be saved by the light of nature, without this burden of Christianity: nor leer over into the pastures, and corn of our neighbours; that is, to think, that we are not well in our own Church, but must needs hearken to the doctrine, or disci-

[37] Jer. xxix. 11. [38] Job. i. 10.
[39] Psalm ciii. 4. [40] Rom. viii. 28.

pline of another; when we see all that comes, to come from God, and are content with that, then *omnia co-operantur*, every piece serves to the making up this pale, and his *mercy compasses us about.*

This is the root of our three branches, the foundation of our three stories; the bag of our three sums, in this portion, *mercy, compassing mercy;* and then the branches themselves, the rooms, the sums are but these three words, expressing, and exalting one affection, *Be glad, rejoice,* and *shout for joy;* which joy, is first an inward love of the law of God, *Thy testimonies have I taken as an heritage for ever, for they are the joy of my heart*[41]. It is not *dant*, but *sunt*, not that they bring joy, but that they are joy; there is no other joy but the delight in the law of the Lord: for all other joy, the wise king said, *Of laughter, thou art mad, and of joy, what is this that thou dost*[42]? True joy is the earnest which we have of heaven, it is the treasure of the soul, and therefore should be laid in a safe place, and nothing in this world is safe to place it in: and therefore with the spouse we say, *We will be glad in thee, we will remember thy love more than wine*[43]. Let others seek their joy in wine, in society, in conversation, in music; for me, *Thou hast put gladness into my heart, more than in the time that their corn and their wine increased.*

Rejoice therefore in the Lord always, and again I say, rejoice[44]*:* Again, that is, rejoice in the second manner of expressing it, by external declarations. Go cheerfully, and joyfully forward, in the works of your callings. Rejoice in the blessings of God without murmuring, or comparing with others. And establish thy joy so, in an honest, and religious manner of getting, that thy joy may descend to thine heir, as well as thy land. No land is so well fenced, no house so well furnished, as that, which hath this joy, this testimony of being well gotten. For, *This thou knowest of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment*[45].

And then the last degree is louder than this, *Jubilate, Shout for joy;* declare thy joy in the ears of other men. As the angels said to the shepherds, *I bring you tidings of great joy, which*

[41] Psalm cxix. 111. [42] Eccles. ii. 2. [43] Cant. i. 4.
[44] Phil. iv. 4. [45] Job xx. 4, 5.

shall be unto all people, so be thou a cheerful occasion of glorifying God by thy joy. *Declare his loving kindness unto the sons of men;* tell them what he hath done for thy soul, thy body, thy state. Say, *With this staff came I over Jordan:* be content to tell whose son thou wast, and how small thy beginning. Smother not God's blessings, by making thyself poor, when he who is truly poor, begs of thee, for that God's sake, who gave thee all that thou hast. Hold up a holy cheerfulness in thy heart; go on in a cheerful conversation; and let the world see, that all this grows out of a peace, betwixt God and thee, testified in the blessings of this world; and then thou art that person, and then thou hast that portion, which grows out of this root, in this text, *mercy shall compass him about that trusteth in the Lord.*

SERMON LXII.

PREACHED UPON THE PENITENTIAL PSALMS.

PSALM LI. 7.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

IN the records of the growth, and propagation of the Christian church, the ecclesiastical story, we have a relation of one Pambo, an unlearned, but devout, and humble hermit, who being informed of another man, more learned than himself, that professed the understanding, and teaching of the Book of Psalms, sought him out, and applied himself to him, to be his disciple. And taking his first lesson casually, at the first verse of the thirty-ninth Psalm, *I will take heed to my ways, that I sin not with my tongue*, he went away with that lesson, with a promise to return again when he was perfect in that. And when he discontinued so long, that his master, sometimes occasionally lighting upon him, accused him of this slackness, for almost twenty years together he made several excuses, but at last professed, that at

the end of those twenty years, he was not yet perfect in his first lesson, in that one verse, *I will take heed to my ways, that I sin not with my tongue.* Now, that which made this lesson hard unto him, was, that it employed all his diligence, and his watchfulness upon future things; to examine and debate all his actions, and all his words; for, else he did not take heed to his ways; at least, not so, as that he would not sin with his tongue. But if he had begun with this lesson, with this Psalm, which is but a calling to our memory that which is past, the sinful employment of that time, which is gone, and shall not return, the sinful heats of our youth, which, since we wanted remorseful tears to quench them, even the sin itself, and the excess thereof hath overcome, and allayed in us, sinful omissions, sinful actions, and habits, and all those transitory passages, in which the apostle shows us, our prodigality, our unthriftiness, our ill bargain, when he asks us that question of confusion, *What fruit had you then in those things, whereof ye are now ashamed*[1]? If he had begun his first lesson at this, with the presenting of all his passed sins, in the sight of the Father, and in the mediation and merit of the Son, he would have been sooner perfect in that lesson, and would have found himself, even by laying open his disease, so *purged with hyssop* as that he should have been *clean*, and so *washed*, as that he should have been *whiter than snow*. For, repentance of sins past is nothing but an audit, a casting up of our accounts, a consideration, a survey, how it stands between God and our soul. And yet, as many men run out of plentiful estates, only because they are loath to see a list of their debts, to take knowledge how much they are behind hand, or to contract their expenses: so we run out of a whole and rich inheritance, the kingdom of heaven, we profuse and pour out even our own soul, rather than we will cast our eye upon that which is past, rather than we will present a list of our spiritual debts to God, or discover our disease to that physician, who only can *purge us with hyssop, that we may be clean, and wash us, that we may be whiter than snow.*

In the words we shall consider the person, and the action, who petitions, and what he asks. Both are twofold; for, the persons are two, the physician and the patient, God and David, do *thou*

[1] Rom. vi. 21.

purge *me*, do *thou* wash *me;* and the action is twofold, *purgabis*, do thou *purge* me, and *lavabis*, do thou *wash* me. In which last part, and in the first branch thereof, we shall see first, the action itself, *purgabis*, *thou shalt purge me*, and what that imports; and then the means, *purgabis hyssopo*, *thou shalt purge me with hyssop*, what that implies; and then the effect, *mundabor*, *I shall be made clean*, and what that comprehends. And in the other branch of that second part, *lavabis*, *thou shalt wash me*, we shall also look upon the action on God's part, *lavabis*, *thou shalt wash me*, and the effect on our part, *dealbabor*, *I shall be white*, and the degree, the extent, the exhaltation of that emundation, that dealbation, that cleansing, *supra nivem*, *I shall be whiter than snow*. And then we shall conclude all with that consideration, that though in the first part, we find two persons in action; for God works, but man prays that God would work, yet in the other part, the work itself; though the work be divers, a purging, and then a washing of the soul, the whole work is God's alone: David doth not say, no man can say, Do thou purge me, and then, I will wash myself; nor do thou make the medicine, and I will bring the hyssop; nor do thou but wash me, begin the work, and I will go forward with it, and perfect it, and make myself whiter than snow; but the entire work is his, who only can infuse the desire, and only accomplish that desire, who only gives the will, and the ability to second, and execute that will, he, he purges me, or I am still a vessel of peccant humours; his, his is the hyssop, or there is *mors in olla*, death in the cup; he, he washes me, or I am still in my blood; he, he exalts that cleanness, which is, his washing hath indued, or I return again to that red earth, which I brought out of Adam's bowels; therefore *do thou purge me with hyssop, and I shall be clean; do thou wash me, and I shall be whiter than snow.*

First then, for our first part, we consider the persons. Of these God is the first; *Esay spoke boldly*, saith the apostle, *when he said, God is found by them that seek him not*[1]; but still we continue in that humble boldness, to say, God is best found, when we seek him, and observe him in his operation upon us. God gives audiences, and admits accesses in his solemn and public

[1] Rom. x. 20.

and out-rooms, in his ordinances; in his cabinet, in his bed-chamber, in his unrevealed purposes, we must not press upon him. It was ill taken in the Roman state, when men inquired in *arcana imperii*, the secrets of state, by what ways and means, public businesses were carried: private men were to rest in the general effects, peace, and protection, and justice, and the like, and to inquire no more; but to inquire in *arcana domus*, what was done in the bed-chamber, was criminal, capital, inexcusable. We must abstain from inquiring *de modo*, how such or such things are done in many points, in which it is necessary to us to know that such things are done: as the manner of Christ's presence in the sacrament, and the manner of Christ's descent into hell, for these are *arcana imperii*, secrets of state, for the manner is secret, though the thing be evident in the Scriptures. But the entering into God's unrevealed, and bosom purposes, are *arcana domus*, a man is as far from a possibility of attaining the knowledge, as from an excuse for offering at it. That curiosity will bring a man to that blasphemy of Alfonsus king of Castile, the great astronomer, who said, that if he had been of God's counsel in the creation of the world, he could have directed him to have done many things better than he did. They that look too far into God's unrevealed purposes, are seldom content with that that they think God hath done; but stray either into an uncharitable condemning of other men, or into a jealous, a suspicious, a desperate condemning of themselves. Here, in this first branch of this first part, we seek God, and because we seek him, where he hath promised to be, we are sure to find him; because we join with David, in an humble confession of our sins, the Lord joins us with David, in a fruition of himself. And more of that first person, God himself, we say not, but pass to the other, to the petitioner, to the penitent, to the patient, to David himself.

His example is so comprehensive, so general, that as a well-made, and well-placed picture in a gallery looks upon all that stand in several places of the gallery, in several lines in several angles, so doth David's history concern and embrace all. For his person includes all states, between a shepherd and a king, and his sin includes all sin, between first omissions, and complica-

tions of habits of sin upon sin: so that as St. Basil said, he needed no other book, for all spiritual uses, but the Psalms, so we need no other example to discover to us the slippery ways into sin, or the penitential ways out of sin, than the author of that book, David. From his example then, we first deduce this, that in the warfare of this life, there are no *emeriti milites;* none of that discipline, that after certain years spent in the wars, a man should return to ease, and honour, and security, at home. A man is not delivered from the temptation of ambition, by having overcome the heats and concupiscencies of his youth; nor from the temptation of covetousness in his age, by having escaped ambition, and contented himself with a mean station in his middle years. David, whom neither a sudden growth into such degrees of greatness, as could not have fallen into his thought, or wish before, nor the persecution of Saul, which might have enraged him to a personal revenge, considering how many advantages, and occasions he might have made shift to think that God had put into his hands, to execute that revenge; David, whom neither the concourse and application of the people, who took knowledge of him, as of a rising sun, nor the interest and nearness in the love and heart of Jonathan the king's son, which falls seldom upon a new, and a popular man; David, whom not that highest place, to which God had brought him, in making him king, nor that addition even to that highest place, that he made him successor to a king of whom the state was weary; (for, as the panegyric says, *Onerosum est succedere bono principi*, It is a heavy thing, and binds a prince to a great diligence, to come immediately after one, whom his subjects loved, so had David an ease, in coming after one, with whom the kingdom was discontented) David, whom this sudden preferment, and persecutions, and popularity, did not so shake, but that we may say of him, as it is said of Job, That in all this height, *David did not sin*, nor in all these afflictions, *He did not charge God foolishly;* though he had many victories, he came not to a triumph; but him, whom an army, and an armed giant, Goliah, near hand, could not hurt, a weaker person, and naked, and far off, overthrows and ruins.

It is therefore but an imperfect comfort for any man to say, I

have overcome temptations to great sins, and my sins have been but of infirmity, not of malice. For herein, more than in any other contemplation appears the greatness, both of thy danger, and of thy transgression. For, consider what a dangerous, and slippery station thou art in, if after a victory over giants, thou mayest be overcome by pigmies; if after thy soul hath been cannon-proof against strong temptations, she be slain at last by a pistol; and after she hath swam over a tempestuous sea, she drown at last, in a shallow and standing ditch. And as it shows the greatness of thy danger, so it aggravates the greatness of thy fault; that after thou hast had the experience, that by a good husbanding of those degrees of grace, which God hath afforded thee, thou hast been able to stand out the great batteries of strong temptations, and seest by that, that thou art much more able to withstand temptations to lesser sins, if thou wilt, yet by disarming thyself, by divesting thy garrisons, by discontinuing thy watches, merely by inconsideration, thou sellest thy soul for nothing, for little pleasure, little profit, thou frustratest thy Saviour of that purchase, which he bought with his precious blood, and thou enrichest the devil's treasure as much, with thy single money, thy frequent small sins, as another hath done with his talent; for, as God was well pleased with the widow's two farthings, so is the devil well pleased, with the negligent man's lesser sins. O who can be confident in his footing, or in his hold, when David, that held out so long, fell, and if we consider but himself, irrecoverably, where the tempter was weak, and afar off.

De longe vidit illam in qua captus est[3]. Bathsheba was far off. *Mulier longe, libido prope*, but David's disposition was in his own bosom. Yet David came not up into the terrace, with any purpose or inclination to that sin. Here was no such plotting as in his son Hamon's case, to get his sister Tamar, by dissembling himself to be sick, to his lodging. That man postdates his sin, and begins his reckoning too late, that dates his sin at that hour, when he commits that sin. You must not reckon in sin, from the nativity, but the conception; when you conceived that sin in your purpose, then you sinned that sin, and in every letter, in every discourse, in every present, in every wish, in every dream,

[3] Augustine.

that conduces to that sin, or rises from that sin, you sin it over, and over again, before you come to the committing of it, and so your sin is an old, an inveterate sin, before it be born, and that which you call the first, is not the hundredth time, that you have sinned that sin.

It is not much that David contributed to this sin on his part: he is only noted in the text, to have been negligent in the public business, and to have given himself too much ease in this particular, that he lay in bed all day; *When it was evening, David arose out of his bed, and walked upon the terrace*[4]. And it is true, that the justice of God is subtile, as searching, as unsearchable; and oftentimes punishes sins of omission, with other sins, actual sins, and makes their laziness, who are slack in doing that they should, an occasion of doing that they should not.

It was not much that Bathsheba contributed to this temptation, on her part. The Vulgate edition of the Roman church, hath made her case somewhat the worse, by a mistranslation, *Ex adverso super solarium suum*, as though she had been washing herself, upon her own terrace, and in the eye of the court; whereas indeed, it is no more, but that David saw her, he upon his terrace, not her upon hers. For her washing, it may well be collected out of the fourth verse, that it was a legal washing, to which she was bound by the Levitical law, being a purification after her natural infirmity, and which it had been a sin in her, to have omitted. But had it been a washing of refreshing, or of delicacy, even that was never imputed to Susanna for a fault, that she washed in a garden, and in the day, and employed not only soap, but other ingredients and materials, of more delicacy, in that washing.

Certainly the limits of adorning and beautifying the body are not so narrow, so strict, as by some sour men they are sometimes conceived to be. Differences of ranks, of ages, of nations, of customs, make great differences in the enlarging, or contracting of these limits, in adorning the body; and that may come near sin at some time, and in some places, which is not so always, nor everywhere. Amongst the women there, the Jewish women, it was so general a thing to help themselves with aromatical oils,

[4] 2 Sam. xi. 2.

and liniments, as that that which is said by the prophet's poor widow, to the prophet Elisha, *That she had nothing in the house but a pot of oil*[s], is very properly by some collected from the original word, that it was not oil for meat, but oil for unction, aromatical oil, oil to make her look better; she was but poor, but a widow, but a prophet's widow, (and likely to be the poorer for that) yet she left not that. We see that even those women, whom the kings were to take for their wives, and not for mistresses, (which is but a later name for concubines) had a certain, and a long time assigned to be prepared by these aromatical unctions, and liniments for beauty. Neither do those that consider, that when Abraham was afraid to lose his wife Sarah in Egypt, and that every man that saw her, would fall in love with her, Sarah was then above threescore; and when the king Abimelech did fall in love with her, and take her from Abraham, she was fourscore and ten, they do not assign this preservation of her complexion, and habitude to any other thing, than the use of those unctions, and liniments, which were ordinary to that nation. But yet though the extent and limit of this adorning the body, may be larger than some austere persons will allow, yet it is not so large, as that it should be limited only, by the intention and purpose of them that do it; so that if they that beautify themselves, mean no harm in it, therefore there should be no harm in it; for, except they could as well provide, that others should take no harm, as that they should mean no harm, they may participate of the fault. And since we find such an impossibility in rectifying and governing our own senses, (we cannot take our own eye, nor stop our own ear, when we would) it is an unnecessary, and insupportable burden, to put upon our score, all the lascivious glances, and the licentious wishes of other persons, occasioned by us, in over-adorning ourselves.

And this may well have been Bathsheba's fault, that though she did not bathe with a purpose to be seen, yet she did not enough to provide against the infirmity of others. It had therefore been well if David had risen earlier, to attend the affairs of the state; and it had been well, if Bathsheba had bathed within doors, and with more caution; but yet these errors alone, we

[s] 2 Kings iv. 2.

should not be apt to condemn in such persons, except by God's permitting greater sins to follow upon these, we were taught, that even such things, as seem to us in their nature to be indifferent, have degrees of natural and essential ill in them, which must be avoided, even in the probability, nay even in the possibility that they may produce sin.

And as from this example, we draw that conclusion, that sins, which are but the children of indifferent actions, become the parents of great sins; which is the industry of sin, to exalt itself, and (as it were) ennoble itself, above the stock, from which it was derived. The next sin will needs be a better sin than the last: so have we also from David this conclusion, that this generation of sin is infinite; infinite in number, infinite in duration; so infinite both ways, as that Luther (who seldom checks himself in any vehement expression) could not forbear to say, *Si Nathan non venisset*, If Nathan had not come to David, David had proceeded to the sin against the Holy Ghost. O how impossible a thing is it then, for us to condition and capitulate with God, or with our own nature, and say to him, or to ourselves, We will sin thus long and no longer, thus far, and no farther, this sin, and no more; when not only the frailty of man, but even the justice of God provokes us (though not as author, or cause of sin) to commit more and more sins, after we have entangled and enwrapped ourselves in former! Who can doubt, but that in this year's space, in which David continued in his sin, but that he did ordinarily all the external acts of the religious worship of God? Who can doubt but that he performed all the legal sacrifices, and all the ceremonial rites? Yea, we see, that when Nathan put David's case in another name, of a rich man that had taken away a poor man's only sheep, David was not only just, but he was vehement in the execution of justice; *He was*, says the text, *exceeding wroth, and said, As the Lord liveth, that man shall die;* but yet, for all this external religion, for all this civil justice in matter of government, no mention of any repentance in all this time. How little a thing then is it, nay how great a thing, that is, how great an aggravating of thy sin, if thou think to bribe God with a Sabbath, or with an alms; and, as a criminal person would fain come to sanctuary, not because it is a consecrated

place, but because it rescues him from the magistrate, so thou comest to church, not because God is here, but that thy being here may redeem thee from the imputation of profaneness. At last Nathan came; David did not send for him, but God sent him; but yet David laid hold upon God's purpose in him. And he confesses to God, he confesses to the prophet, he confesses to the whole church; for, before he pleads for mercy in the body of the Psalm, in the title of the Psalm, which is as canonical Scripture, as the Psalm itself, he confesses himself plainly, *A Psalm of David, when the prophet Nathan came to him, after he had gone in to Bathsheba.*

Audiunt male viventes, et quærunt sibi patrocinia peccandi[6]; we hear of David's sin, and we justify our sins by him; *Si David, cur non et ego?* If David went in to a Bathsheba, why may not I? That father tells you why, *Qui facit, quia David fecit, id facit, quod David non fecit*, He that does that, because David did it, does not do that which David did; *Quia nullum exemplum proposuit*, For David did not justify his sin, by any precedent example; so that he that sins as David did, yet sins worse than David did; and he that continues as unsensible of his sin, as David was, is more unsensible than David was; *Quia ad te mittitur ipse David*[7], For God sends Nathan to thee, with David in his hand; he sends you the receipt, his invitations to repentance, in his Scriptures, and he sends you a *probatum est*, a personal testimony how this physic hath wrought upon another, upon David.

And so having in this first part, which is the consideration of the persons in our text, God and David, brought them by Nathan's mediation, together, consider we also, for a conclusion of this part, the personal applications, that David scatters himself upon none but God, *tu me*, and he repeats it, do *thou* purge me, do *thou* wash me.

Damascene hath a sermon of the assumption of the blessed Virgin, which whole sermon is but a dialogue, in which Eve acts the first part, and the blessed Virgin another; it is but a dialogue, yet it is a sermon. If I should insist upon this dialogue, between God and David, *tu me, tu me*, do thou work upon me,

[6] Augustine. [7] Augustine.

it would not be the less a profitable part of a sermon for that. For first, when we hear David in an anhelation and panting after the mercy of God, cry out, *Domine tu*, Lord do thou that that is to be done, do thou purge, do thou wash, and may have heard God, (thereby to excite us to the use of his means) say, *Purget natura, purget lex*, I have infused into thee a light and a law of nature, and exalted that light and that law, by a more particular law and a clearer light than that, by which thou knowest what is sin, and knowest that in a sinful state thou canst not be acceptable to me, *Purget natura, purget lex*, Let the light of nature, or of the law purge thee, and rectify thyself by that; do but as much for thyself, as some natural men, some Socrates, some Plato hath done, we may hear David reply, *Domine tu*, Lord put me not over to the catechising of nature, nor to the pedagogy of the law, but take me into thine own hands, do thou, thou, that is to be done upon me. When we hear God say, *Purget ecclesia*, I have established a church, settled constant ordinances, for the purging and washing of souls there; *Purget ecclesia*, Let the church purge thee, we may hear David reply, *Domine tu*, Alas Lord, how many come to that bath, and go foul out of it? How many hear sermons, and receive sacraments, and when they return, return to their vomit? *Domine tu*, Lord, except the power of thy Spirit make thine ordinance effectual upon me, even this thy Jordan will leave me in my leprosy, and exalt my leprosy, even this sermon, this sacrament will aggravate my sin. If we hear God say, Shall I purge thee? Dost thou know what thou askest, what my method in purging is, that if I purge, I shall purge thee with fire, with seven fires, with tribulations, nay, with temptations, with temporal, nay, with spiritual calamities, with wounds in thy fortune, wounds in thine honour, wounds in thy conscience, yet we may hear David reply, *tu Domine;* as the people said to Joshua, *God forbid we should forsake the Lord, we will serve the Lord*[9]; and when Joshua said, *You cannot serve the Lord, for he is a jealous God; and if ye turn from him, he will turn and do you hurt, and consume you after he hath done you good;* the people replied, *Nay, but we will serve the Lord;* so whatsoever God threatens David of afflictions and

[9] Josh. xxiv. 16.

tribulations, and purgings in fire, we may hear David reply, Nay but Lord, do thou do it, do it how thou wilt, but do thou do it: thy corrosives are better than other's fomentations; thy bitternesses sweeter than other's honey; thy fires are but lukewarm fires, nay, they have nothing of fire in them, but light to direct me in my way; and thy very frowns are but as trenches cut out, as lanes that lead me to thy grave, or rivers or channels, that lead me to the sea of thy blood. Let me go upon crutches, so I go to heaven; lay what weight thou wilt even upon my soul, that that be heavy, and heavy unto death, so I may have a cheerful transmigration then. *Domine tu*, Lord do thou do it, and I shall not wish it mended.

And then when we hear David say, *Domine me*, Lord purge *me*, wash *me*, and return four times in this short text, to that personal appropriation of God's work upon himself, purge *me*, that I may be clean, wash *me*, that I may be whiter than snow, if we hear God say (as the language of his mercy is, for the most part, general) as the sea is above the earth, so is the blood of my Son above all sin; congregations of three thousand, and of five thousand were purged and washed, converted and baptized at particular sermons of St. Peter, whole legions of soldiers, that consisted of thousands, were purged in their own blood, and became martyrs in one day. There is enough done to work upon all; examples enow given to guide all; we may hear David reply, *Domine me*, Nay but Lord, I do not hear Peter preach, I live not in a time, or in a place, where crowns of martyrdom are distributed, nor am I sure my constancy would make me capable of it if I did, Lord I know, that a thousand of these worlds were not worth one drop of thy blood, and yet I know, that if there had been but one soul distressed, and that soul distressed but with one sin, thou wouldst have spent the last drop of that blood for that soul; blessed be thy name, for having wrapped me up in thy general covenants, and made me partaker of thy general ordinances, but yet Lord, look more particularly upon me, and appropriate thyself to me, to me, not only as thy creature, as a man, as a Christian, but as I am I, as I am this sinner that confesses now, and as I am this penitent that begs thy mercy now. And now, beloved, we have said so much towards enough of the

persons, God and David; the access of David to God, and the appropriation of God to David, as that we may well pass to our other general part, the petitions which David in his own and our behalf makes to God, *Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow.*

In this, the first is a great work, that which we translate, *purge me.* And yet how soon David is come to it? It is his first period. The passage of a spirit is very quick, but it is not immediate; not from extreme to extreme, but by passing the way between. The evil spirit passes not so; no good soul was ever made very ill in an instant, no, nor so soon as some ill have been made good: no man can give me examples of men so soon perverted, as I can of men converted. It is not in the power of the devil to do so much harm, as God can do good; nay, we may be bold to say, it is not in the will, not in the desire of the devil to do so much harm, as God would do good; for illness is not in the nature of the devil; the devil was naturally good, made, created good. His first illness was but a defection from that goodness; and his present illness is but a punishment for that defection; but God is good, goodness in his nature, essentially, eternally good; and therefore the good motions of the Spirit of God work otherwise upon us, than the temptations of the evil spirit do. How soon, and to what a height came David here? He makes his petition, his first petition with that confidence, as that it hath scarce the nature of a petition: for it is in the original, *Thou wilt purge me, thou wilt wash me,* thou hadst a gracious will, and purpose to do it, before thou didst infuse the will and the desire in me to petition it. Nay, this word may well be translated not only *thou wilt,* but by the other denotation of the future, *Thou shalt, thou shalt purge me, thou shalt wash me,* Lord I do but remember thee of thy debt, of that which thy gracious promise hath made thy debt, to show mercy to every penitent sinner. And then, as the word implies confidence, and acceleration, infallibility, and expedition too, that as soon as I can ask, I am sure to be heard; so does it imply a totality, an entireness, a fulness in the work; for the root of the word is *peccare,* to sin, for purging is a purging of peccant humours; but in this conjugation in that language, it hath a privative signifi-

cation, and literally signifies *expectabis;* and if in our language, that were a word in use, it might be translated, thou shalt un-sin me; that is, look upon me as a man that had never sinned, as a man invested in the innocency of thy Son, who knew no sin. David gives no man rule nor example of other assurance in God, than in the remission of sins: not that any pre-contract or election makes our sins no sins, or makes our sins no hinderances in our way to salvation, or that we are in God's favour at that time when we sin, nor returned to his favour before we repent our sin; it is only this expectation, this unsinning, this taking away of sins formerly committed, that restores me; and that is not done with nothing; David assigns, proposes a means, by which he looks for it, hyssop, *Thou shalt purge me with hyssop.*

The fathers taking the words as they found them, and fastening with a spiritual delight, as their devout custom was, their meditations upon the figurative and metaphorical phrase of purging by hyssop, have found purgative virtues in that plant, and made useful and spiritual applications thereof, for the purging of our souls from sin. In this do St. Ambrose, and Augustine, and Hierome agree, that hyssop hath virtue in it proper for the lungs, in which part, as it is the furnace of breath, they place the seat of pride and opposition against the truth, making their use of that which is said of Saul, *That he breathed out threatenings and slaughter against the disciples of the Lord*[9]. And by this interpretation, David's disease that he must be purged of, should be pride. But except, as the schoolmen, when they have tired themselves in seeking out the name of the sin of the angels, are content at last for their ease to call it pride, both because they thought they need go no farther, for, where pride is, other sins will certainly accompany it; and because they extended the name of pride to all refusals and resistances of the will of God, and so pride, in effect, includes all sin; except, I say, the fathers take pride in so large a sense as that they would not prescribe hyssop to purge David's lungs, for his disease lay not properly there; they must have purged his liver, the seat of blood, the seat of concupiscence; they must have purged his whole substance, for the distemper was gone over all. And to this

[9] Acts ix. 1.

rectifying of his blood, by the application of better blood, had David relation in this place.

All the sacrifices of expiation of sin, in the old law, were done by blood, and that blood was sprinkled upon the people, by an instrument made of a certain plant, which because the word in Hebrew is *ezob*, for the nearness of the sound, and for the indifferency of the matter, (for it imports us nothing to know, of what plant that *aspergillum*, that blood-sprinkler was made) the interpreters have ever used in all languages to call this word hyssop. And though we know no proper word for hyssop in Hebrew, (for when they find not a word in the Bible, the Hebrew rabbins will acknowledge no Hebrew word for anything) yet the other languages deduced from the Hebrew, Syriac, and Arabic, have clearly another word for hyssop, *zuf;* and the Hebrew rabbins think this word of our text, *ezob*, to signify any of three or four plants, rather than our hyssop. But be the plant what it will, the form and the use of that blood-sprinkler is manifest. In the institution of the passover, *Take a bunch of hyssop, and dip it in blood*[10]. In the cleansing of the leper, there was to be the blood of a sparrow, and then cedar-wood, and scarlet lace[11]: and about that cedar-stick, they bound this hyssop with this lace, and so made this instrument to sprinkle blood. And so the name of the hyssop, because it did the principal office, was after given to the whole instrument; all the sprinkler was called an *hyssop;* as we see when they reached up a sponge of vinegar to Christ upon the Cross, *They put it*, says the text, *upon hyssop*[12], that is, upon an hyssop; not upon an hyssop-stalk, (as the old translation had it) for no hyssop hath such a stalk, but they called such sticks of cedar, as ordinarily served for the sprinkling of blood, hyssops. And whether this were such a cedar-stick, or some other such thing, fit to reach up that sponge to Christ, we cannot say. For St. Matthew calls that, that St. John calls an *hyssop*, a *reed*[13].

This then was David's petition here; first, that he might have the blood of Christ Jesus applied and sprinkled upon him; David thought of no election, he looked for no sanctification, but in the

[10] Exod. xii. 22. [11] Levit. xiv.
[12] John xix. 29. [13] Matt. xxvii. 48.

blood of Christ Jesus. And then he desired this blood to be applied to him, by that hyssop, by that blood-sprinkler, which was ordained by God, for the use of the church. Home infusions, and inward inspirations of grace, are powerful seals of God's love; but all this is but the privy seal, David desired to bring it to the great seal, the public ordinance of the church. In a case of necessity God gave his children manna and quails; in cases of necessity God allows sermons, and sacraments at home; but as soon as ever they came to the land of promise, the same day both manna and quails ceased[14]: God hath given us a free and public passage of his word, and sacraments, the diet and the ordinary food of our souls, and he purges us with that hyssop, with the application of his promises, with the absolution of our sins, with a redintegration into his mystical body, by the seals of reconciliation. And this reconciliation to God, by the blood of Christ, applied in the ordinances of the church, is that which David begs for his cleansing, and is the last circumstance of this branch, *Purge me with hyssop, and I shall be clean.*

This *cleansing* then implies that, which we commonly call the enwrapping in the covenant, the breeding in the visible church, when God takes a nation out of the common, and incloses it, empales it for his more peculiar use, when God withdraws us from the impossibility under which the Gentiles starve, who hear not Christ preached, to live within the sound of his voice, and within the reach of our spiritual food, the word and sacraments. It is that state, which the Holy Ghost so elegantly expresses and enlarges, that God found Jerusalem, *Her father an Amorite, and her mother an Hittite*[15], none of the seed of the faithful in her; that he found her *in Canaan*, not so much as in a place of true profession; that he found her *in her blood, and her navel uncut*, still incorporated in her former stock; and, *The time was a time of love*, says God, *and I covered thy nakedness, and sware unto thee, and entered into a covenant with thee, and thou becamest mine.* Will you say, this could not be the subject of David's petition, this could not be the cleansing that he begged at God's hand, to be brought into that covenant, to be a member of that church? for he was in possession of that before. Beloved, how

[14] Josh. v. 12. [15] Ezek. xvi. 45.

many are born in this covenant, and baptized, and catechised in it, and yet fall away? How many have taught, and wrought, and thought in their own conscience that they did well, in defence of the covenant, and yet fell away? And from how many places, which gave light to others, hath God removed the candlestick, and left themselves in darkness? Though David say, *A day in thy courts is better than a thousand*[16], (than a thousand anywhere else) yet he expresses his desire, *That he might continue in that happiness all the days of his life;* it is as fearful a thing to be removed from the means of salvation, as never to have had them.

This then is *cleansing*, to be continued in the distance, and working of the means of cleansing, that he may always grow under the dew, and breathe in the air of God's grace exhibited in this ordinance. Amongst the Jews there were many uncleannesses, which did not amount to sin: they reckon in the ceremonial law, at least fifty kinds of uncleannesses, from which if they neglected to cleanse themselves, by those ceremonies which were appropriated to them, then those uncleannesses became sins, and they were put to their sacrifices, before they could be discharged of them. Many levities, many omissions, many acts of infirmity might be prevented by consideration before, or cleansed by consideration now, if we did truly value the present grace, that is always offered us in these the ordinances of God. What sin can I be guilty of, that is without example of mercy, in that Gospel which is preached to me here? But if you will not accept it, when God offers it, you can never have it so good cheap, because hereafter you shall have this present sin, of refusing that offer of grace, added to your burden. *Because I have purged thee, and thou wast not purged, thou shalt not be purged any more, till I have caused my fury to light upon thee*[17]. But shall we be purged then? Then, when his fury in any calamity hath lighted upon us! Is not this *donec*, this *until*, such a *donec*, as *donec faciam, till I make thine enemies thy footstool:* such a *donec* as the *donec peperit*, she was a virgin, *till she brought forth her first son?* Is it not an everlasting *donec?* That we shall not be purged till God's judgments fall upon us, nor then neither: physic may

[16] Psalm LXXXIV. 10. [17] Ezek. XXIV. 13.

be ministered too late to work, and judgments may fall too late, to supple or entender the soul: for as we may die with that physic in our stomach, so may we be carried to the last judgment, with that former judgment upon our shoulders. And therefore our later translation hath expressed it more fully, not that that fury shall *light*, but shall *rest* upon us.

This cleansing therefore, is that disposition, which God by his grace, infuses into us, that we stand in the congregation, and communion of saints, capable of those mercies, which God hath by his ordinance, annexed to these meetings; that we may so feel at all times when we come hither, such a working of his hyssop, such a benefit of his ordinance, as that we believe all our former sins to be so forgiven, as that if God should translate us now, this minute, to another life, this *dosis* of this purging hyssop, received now, had so wrought, as that we should be assuredly translated into the kingdom of heaven. This cleansing applies to us those words of our Saviour, *My son, be of good cheer, thy sins are forgiven thee;* but yet there is a farther degree of cleanness expressed in Christ's following words, *Go, and sin no more;* and that grace against relapses, the gift of sanctification, and perseverance, is that that David asks in his other petition, *Lava me, Wash me, and I shall be whiter than snow.*

Here we proposed first the action, *Lava, Wash me.* This is more than a sprinkling, a total, and entire washing; more than being an ordinary partaker of the outward means, the word, and sacraments; more than a temporary feeling of the benefit thereof in a present sense; for it is a building up of habits of religious actions, visible to others, and it is a holy and firm confidence created in us by the Spirit of God, that we shall keep that building in reparation, and go forward with it to our lives' end. It is a washing like Naaman's in Jordan, to be iterated seven times, seventy-seven times, daily, hourly, all our life; a washing, begun in baptism, pursued in sweat, in the industry of a lawful calling, continued in tears, for our deficiencies in the works of our calling, and perchance to be consummated in blood, at our deaths. Not such a washing, as the washes have, which are those sands that are overflowed with the sea at every tide, and then lie dry, but such a washing as the bottom of the sea hath, that is always

equally wet. It is not a *stillicidium*, a spout, a shower, a bucket poured out upon us, when we come to church, a Sabbath sanctification, and no more, but a water that enters into every office of our house, and washes every action proceeding from every faculty of the soul. And this is the washing, a continual succession of grace, working effectually to present habits of religious acts, and constituting a holy purpose of persevering in them that induces the whiteness, the candour, the dealbation that David begs here, *Lava et dealbabor.*

The purging with hyssop, which we spoke of before, which is the benefit which we have by being bred in a true church, delivers us from that redness, which is in the earth of which we are made, from that guiltiness, which is by our natural derivation from our parents imprinted in us; baptism doth much upon that; but that that is not red, is not therefore white. But this is our case: our first colour was white; God made man righteous. Our redness is from Adam, and the more that redness is washed off[18], the more we return to our first whiteness; and this which is petitioned here, is a washing of such perfection, as cleanses us *ab omni inquinamento*, from all filthiness of flesh and spirit. Those *inquinamenta*, which are ordinary, are first in the flesh, concupiscence and carnality, and those other, of which the apostle says, *The works of the flesh are manifest*[19]; and in the spirit, they are murmuring, diffidence in God, and such others. But besides these, as an over-diligent cleansing of the body, and additional beauty of the body, is *inquinamentum carnis*, one of St. Paul's filthinesses upon the flesh, so an over-purifying of the spirit, in an uncharitable undervaluing of other men, and in a schismatical departing from the unity of the church, is *inquinamentum spiritus:* false beauties are a foulness of the body, false purity is a foulness of the spirit. But the washing, that we seek, cleanses us *ab omni inquinamento*, from all foulness of flesh and spirit. All waters will not cleanse us, nor all fires dry us, so as we may be clean, smoky fires will not do that. *I will pour clean water upon you, and you shall be clean*[20]. The sun produces sweat upon us, and it dries us too: zeal cleanses us; but it must

[18] 2 Cor. vii. 1. [19] Gal. v. 19. [20] Ezek. xxxvi. 25.

be zeal impermixt as the sun, not mingled with our smoky, sooty, factious affections. Some grammarians have noted the word *washing* here, to be derived from a word, that signifies a lamb; we must be washed in the blood of the Lamb, and we must be brought to the whiteness, the candour, the simplicity of the lamb; no man is pure, that thinks no man pure but himself. And this whiteness, which is sanctification in ourselves, and charitable interpretation of other men, is exalted here to that superlative, *Super nivem, Wash me, and I shall be whiter than snow.*

Though your sins be as scarlet, they shall be as white as snow[21]. Esay was an evangelical prophet, a prophetical evangelist, and speaks still of the state of the Christian church. There, by the ordinary means exhibited there, our scarlet sins are made as white as snow; and the whiteness of snow, is a whiteness that no art of man can reach to; so Christ's garments in his Transfiguration are expressed to have been *as white as snow*[22], so, as no fuller on earth can white them. Nothing in this world can send me home in such a whiteness, no moral counsel, no moral comfort, no moral constancy; as God's absolution by his minister, as the profitable hearing of a sermon, the worthy receiving of the sacrament do. This is to be as white as snow; in a good state for the present. But David begs a whiteness above snow; for snow melts, and then it is not white; our present sanctification withers, and we lose that cheerful verdure, the testimony of an upright conscience; and snow melted, snow-water, is the coldest water of all; devout men departed from their former fervour are the coldest and the most irreducible to true zeal, true holiness. Therefore David who was metal tried seven times in the fire, and desired to be such gold as might be laid up in God's treasury, might consider, that in transmutation of metals, it is not enough to come to a calcination, or a liquefaction of the metal, (that must be done) nor to an ablution, to sever dross from pure, nor to a transmutation, to make it a better metal, but there must be a fixion, a settling thereof, so that it shall not evaporate into nothing, nor return to his former nature. Therefore he saw that he needed not only a liquefaction, a melting into tears, nor only an ablution, and a transmutation, those he had by this purging

[21] Isaiah i. 18. [22] Mark ix. 3.

and this washing, this station in the church of God, and this present sanctification there, but he needed *fixionem*, an establishment, which the comparison of snow afforded not; that as he had purged him with hyssop, and so cleansed him, that is, enwrapped him in the covenant, and made him a member of the true church; and there washed him so, as that he was restored to a whiteness, that is, made his ordinances so effectual upon him, as that then he durst deliver his soul into his hands at that time: so he would exalt that whiteness, above the whiteness of snow, so as nothing might melt it, nothing discolour it, but that under the seal of his blessed Spirit, he might ever dwell in that calm, in that assurance, in that acquiescence, that as he is in a good state this minute, he shall be in no worse, whensoever God shall be pleased to translate him.

We end all the Psalms in our service, those of praise, and those of prayer too, with a *Gloria Patri*, *Glory be to the Father*, &c. For our conclusion of this prayer in this Psalm, we have reserved a *Gloria Patri* too, this consideration for the glory of God, that though in the first part, the persons, the persons were varied, God, and man, yet in our second part, where we consider the work, the whole work is put into God's hand, and received from God's hand. Let God be true, and every man a liar; let God be strong, and every man infirm; let God give, and man but receive. What man that hath no propriety therein, can take a penny out of another man's house, or a root out of his garden, but the law will take hold of him? Hath any man a propriety in grace? What had he to give for it? nature? Is nature equivalent to grace? No man does refine, and exalt nature to the height it would bear, but if natural faculties were exalted to their highest, is nature a fit exchange for grace? and if it were, is nature our own? Why should we be loath to acknowledge to have all our ability of doing good freely from God, and immediately by his grace, when as, even those faculties of nature, by which we pretend to do the offices of grace, we have from God himself too? For that question of the apostle involves all, *What hast thou that thou hast not received?* Thy natural faculties are no more thine own, than the grace of God is thine own; I would not be beholden to God for grace, and I must be as much beholden

to him for nature, if nature do supply grace; because he hath made thee to be a man, he hath given thee natural faculties; because he hath vouchsafed thee to be a Christian, he hath given thee means of grace. But, as thy body, conceived in thy mother's womb, could not claim a soul at God's hand, nor wish a soul, no nor know that there was a soul to be had: so neither by being a man endued with natural faculties canst thou claim grace, or wish grace; nay those natural faculties, if they be not pretincted with some infusion of grace before, cannot make thee know what grace is, or that grace is. To a child rightly disposed in the womb, God does give a soul; to a natural man rightly disposed in his natural faculties, God does give grace; but that soul was not due to that child, nor that grace to that man.

Therefore, (as we said at first) David does not bring the hyssop, and pray God to make the potion, but, do thou purge me with hyssop, all is thine own; there was no pre-existent matter in the world, when God made the world; there is no pre-existent merit in man, when God makes him his. David does not say, do thou wash me, and I will perfect thy work; give me my portion of grace, and I will trouble thee for no more, but deal upon that stock; but *Qui sanctificatur, sanctificetur adhuc*, Let him that is holy be more holy, but accept his sanctification from him, of whom he had his justification; and except he can think to glorify himself because he is sanctified, let him not think to sanctify himself because he is justified; God does all. Yet thus argues St. Augustine upon David's words, *Tuus sum Domine*, Lord I am thine, and therefore safer than they, that think themselves their own. Every man can and must say, I was thine, thine by creation; but few can say, I am thine, few that have not changed their master. But how was David his so especially? says St. Augustine: *Quia quæsivi justificationes tuas*, as it follows there; Because I sought thy righteousness, thy justification. But where did he seek it? He sought it, and he found it in himself. In himself, as himself, there was no good thing to be found, how far soever he had sought: but yet he found a justification, though of God's whole making, yet in himself.

So then, this is our act of recognition, we acknowledge God, and God only to do all; but we do not so make him sovereign

alone, as that we leave his presence naked, and empty; nor so make him king alone, as that we depopulate his country, and leave him without subjects; nor so leave all to grace, as that the natural faculties of man do not become the servants, and instruments of that grace. Let all, that we all seek, be, who may glorify God most; and we shall agree in this, that as the Pelagian wounds the glory of God deeply, in making natural faculties joint-commissioners with grace, so do they diminish the glory of God too, if any deny natural faculties to be the subordinate servants and instruments of grace; for as grace could not work upon man to salvation, if man had not a faculty of will to work upon, because without that will man were not man; so is this salvation wrought in the will, by conforming this will of man to the will of God, not by extinguishing the will itself, by any force or constraint that God imprints in it by his grace: God saves no man without, or against his will. *Glory be to God on high, and on earth peace, and good will towards men;* and to this God of glory, the Father, and this God of peace and reconciliation, the Son, and this God of good will and love amongst men, the Holy Ghost, be ascribed all praise, &c.

SERMON LXIII.

PREACHED ON CANDLEMAS DAY.

ROMANS xii. 20.

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for, in so doing, thou shalt heap coals of fire on his head.

IT falls out, I know not how, but, I take it, from the instinct of the Holy Ghost, and from the prophetical spirit residing in the Church of God, that those Scriptures which are appointed to be read in the church, all these days, (for I take no other this term) do evermore afford, and offer us, texts that direct us to patience, as though these times had especial need of those instructions.

And truly so they have; for though God have so far spared us as yet, as to give us no exercise of patience in any afflictions, inflicted upon ourselves, yet, as the heart aches if the head do, nay, if the foot ache, the heart aches too; so all that profess the name of Christ Jesus aright, making up but one body, we are but dead members of that body, if we be not affected with the distempers of the most remote parts thereof. That man says but faintly, that he is heart-whole, that is macerated with the gout, or lacerated with the stone; it is not a heart, but a stone grown into that form, that feels no pain, till the pain seize the very substance thereof. How much and how often St. Paul delights himself with that sociable syllable, *συν*, *con*, *conregnare*[1], and *convificare*, and *consedere*[2], of reigning together, and living, and quickening together: as much also doth God delight in it from us, when we express it in a conformity, and compunction, and compassion, and condolency, and (as it is but a little before the text) *in weeping with them that weep*. Our patience therefore being actually exercised in the miseries of our brethren round about us, and probably threatened in the aims and plots of our adversaries upon us, though I hunt not after them, yet I decline not such texts, as may direct our thoughts upon duties of that kind.

This text does so; for the circle of this epistle of St. Paul, this precious ring, being made of that golden doctrine, that justification is by faith, and being enamelled with that beautiful doctrine of good works too, in which enamelled ring, as a precious stone in the midst thereof, there is set, the glorious doctrine of our election, by God's eternal predestination, our text falls in that part, which concerns obedience, holy life, good works; which, when both the doctrines, that of justification by faith, and that of predestination have suffered controversy, hath been by all sides embraced, and accepted; that there is no faith, which the angels in heaven, or the church upon earth, or our own consciences can take knowledge of, without good works. Of which good works, and the degrees of obedience, of patience, it is a great one, and a hard one that is enjoined in this text; for whereas St. Augustine observes six degrees, six steps in our behaviour towards our enemies, whereof the first is *nolle lædere*, to be loath to hurt any man

[1] 2 Tim. ii. 12. [2] Eph. ii. 1, 6.

by way of provocation, not to begin; and a second, *nolle amplius quam læsus lædere*, that if another provoke him, yet what power soever he have, he would return no more upon his enemy, than his enemy had cast upon him, he would not exceed in his revenge; and a third, *velle minus*, not to do so much as he suffered, but in a less proportion, only to show some sense of the injury; and then another is, *nolle lædere licet læsus*, to return no revenge at all, though he have been provoked by an injury; and a higher than that, *paratum se exhibere ut amplius lædatur*, to turn the other cheek, when he is smitten, and open himself to further injuries; that which is in this text, is the sixth step, and the highest of all, *lædenti benefacere*, to do good to him, of whom we have received evil, *If thine enemy hunger, to feed him, if he thirst, to give him drink.*

The text is a building of stone, and that bound in with bars of iron: fundamental doctrine, in point of manners, in itself, and yet buttressed, and established with reasons too, *therefore*, and *for;* therefore feed thine enemy; for, in so doing, thou shalt heap coals. This *therefore*, confirms the precedent doctrine, and this *for*, confirms that confirmation.

But all the words of God are yea, and amen, and therefore we need not insist upon reasons, to ratify or establish them. Our parts shall be but two; *mandatum*, and *emolumentum*, first the commandment, (for we dare not call it by so indifferent a name, as an evangelical counsel, that we may choose whether we will do or no; it is a commandment, *do good to thine enemy*) and secondly, the benefit that we receive by that benefit, *we heap coals upon his head.* Each part will have divers branches; for, in the commandment, we shall first look upon the person, to which God directs us, *inimicus*, though he be an *enemy*, and *inimicus tuus*, though he be *thine enemy;* but yet it is but *tuus*, thine enemy; it is not simply *inimicus homo*, the devil, nor *inimicus vester*, a spreading enemy, an enemy to the state, nor *inimicus Dei*, an enemy to religion; and from the person, we shall pass to the duty, *ciba*, and *da aquam*, *feed*, and *give drink*, in which, all kinds of reliefs are implied; but that it is, *si esurierit, if he be hungry;* there is no wanton nor superfluous pampering of our enemy required, but so much as may preserve the man, and not nourish

the enmity. In these considerations we shall determine our first part; and our second in these; first, that God takes nothing from us, without recompense; nothing for nothing; he seals his commandment with a powerful reason, promise of reward; and then, the reward specified here, arises from the enemy himself; and that reward is, that *thou shalt cast coals of fire upon his head;* and *congeres, accumulabis, thou shalt heap coals of fire upon him.*

It is not ill said by a jesuit[3], of these words, *Sententia magis evangelica, quam Mosaica;* this text, that enjoins benefits upon our enemies, is fitter for the gospel, than for the law, fitter for the New, than for the Old Testament; and yet it is *tam Mosaica, quam evangelica,* to show that it is universal, catholic, moral doctrine, appertaining to Jew, and Christian, and all, this text is in the Old Testament, as well as in the New. In the mouth of two witnesses in this truth established, in the mouth of a prophet, and in the mouth of an apostle, Solomon had said it before[4], and St. Paul says it here, *If thine enemy hunger, feed him, if he thirst,* &c.

Your Senecas and your Plutarchs have taught you an art, how to make profit of enemies, because as flatterers dilate a man, and make him live the more negligently, because he is sure of good interpretations of his worst actions; so a man's enemies contract him, and shut him up, and make him live the more watchfully, because he is sure to be calumniated even in his best actions: but this is a lesson above Seneca, and Plutarch, reserved for Solomon, and St. Paul, to make profit by conferring and placing benefits upon enemies: and that is our first branch, *though he be an enemy.*

St. Augustine cites, and approves that saying of the moral philosopher, *Omnes odit, qui malos odit,* He that hates ill men, hates all men, for if a man will love none but honest men, where shall he find any exercise, any object of his love? So if a man will hold friendship with none, nor do offices of society to none, but to good-natured, and gentle, and supple, and sociable men, he shall leave very necessary businesses undone. The frowardest and perversest man may be good *ad hoc* for such or such a particular use. By good company and good usage, that is, by being mingled with

[3] Peltanus. [4] Prov. xxv. 21.

other simples, and ingredients, the very flesh of a viper is made an antidote: a viper loses not his place in physic, because he is poison; a magistrate ceases not to be a magistrate, because he is an ill man; much less does a man cease to be a man, and so to have a title to those duties, which are rooted in nature, because he is of an ill disposition. *God makes his sun to shine upon the good, and upon the bad, and sendeth rain upon the just, and upon the unjust*[5]. God hath made of one blood all mankind: how unkindly then, how unmanly is it to draw blood? We come too soon to the name of enemy, and we carry it too far: plaintiff and defendant in a matter of trespass, must be enemies: disputers in a problematical matter of controversy, that concerns not foundations, must be enemies; and then all enmity must imply an irreconcilableness, once enemies may never be friends again; we come too soon to the name, and we stand too long upon the thing; for there are offices and duties even to an enemy; and that, though an enemy in as high a degree, as the word imports here, *osor*, a hater, and *osor tuus*, such an enemy as hates thee, which is our next branch.

We use to say, that those benefits are longest remembered, which are public, and common; and those injuries, which are private, and personal: but truly in both, the private, and personal makes the greatest impression. For, if a man have benefited the public, with a college, with an hospital, with any perpetual endowment, yet he that comes after to receive the benefit of any such place, for the most part determines his thankfulness upon that person, who brought him thither, and reflects little upon the founder, or those that are descended from him. And so it is in injuries, and violences too, we hate men more for personal, than for national injuries; more, if he have taken my ship, than if he have attempted my country. We should be more sensible of the public, but because private and personal things do affect us most, the commandment here goes to the particular; though he be thine enemy, and hate thee. *If you love them that love you, and lend to them that pay you, what thanks have you*[6]? Truly not much; *Publicans do the same*, says St. Matthew; *Sinners do the same*, says St. Luke: but *love you your enemies*; for, in the same

[5] Matt. v. 45. [6] Luke vi. 34.

place, where Christ puts all those cases, if a man have been *angry with his brother*, if a man have said *Racha to his brother*, if he have called *his brother fool*, he ends all with that, *agree with thine adversary*[7]; though he be thine adversary, yet he is thy brother. If he have damnified thee, calumniated thee, pardon him. If he have done that to another, thou hast no power to pardon him; herein only thou hast exercise of greatness and goodness too, if he be thine enemy, thou and thou only canst pardon him; and herein only thou hast a supremacy, and a prerogative to show.

So far then, the text goes literally, do good to any enemy; to thine enemy; and literally, no further: it does not say to a state, *Si inimicus vester*, It does not bind us to favour, or further a public enemy; it does not bind the magistrate to favour thieves and murderers at land, nor pirates at sea, who are truly *inimici nostri*, our enemies even as we are men, enemies to mankind. It does not bind societies and corporations ecclesiastical or civil, to sink under such enemies, as would dissolve them or impair them in their privileges; for such are not only *inimici vestri*, but *vestrorum*, enemies of you, and yours, of those that succeed you: and all men are bound to transfer their jurisdictions and privileges, in the same integrity, in which they received them, without any prevarication. In such cases it is true, that corporations have no souls, that is, they are not bound to such a tenderness of conscience; for there are divers laws in this doctrine of patience, that bind particular men, that do not bind states and societies, under those penalties.

Much less does the commandment bind us to the *inimicus homo*, which is the devil, to farther him, by fuelling and advancing his temptations, by high diet, wanton company, or licentious discourse; and so, upon pretence of maintaining our health, or our cheerfulness, invite occasions of sin. St. Hierome tells us of one sense, in which we should favour that enemy, the devil, and that in this text, we are commanded to do so: *Benevolus est erga diabolum*, says he, He is the devil's best friend, that resists him; for by our yielding to the devil's temptations, we submit him to greater torments, than, if he missed of his purpose upon us, he

[7] Matt. v. 22.

should suffer. But between this enemy and us, God himself hath set such an enmity, that, as no man may separate those whom God hath joined[8], so no man may join those whom God hath separated; God created not this enmity in the devil; he began it in himself; but God created an enmity in us, against him; and, upon no collateral conditions, may we be reconciled to him, in admitting any of his superstitions.

It is not then *inimicus vester*, the common enemy, the enemy of the state; less, *inimicus homo*, the spiritual enemy of mankind, the devil; least of all, *inimicus Dei*, they who oppose God, (so, as God can be opposed) in his servants who profess his truth. David durst not have put himself upon that issue with God, (*Do not I hate them, that hate thee*[9]) if he had been subject to that increpation, which the prophet Jehu laid upon Jehoshaphat, *Shouldst thou help the ungodly, and love them, that hate the Lord*[10]? But David had the testimony of his conscience, that *he hated them, with a perfect hatred:* which, though it may admit that interpretation, that it is *de perfectione virtutis*, that his perfect hatred, was a hatred becoming a perfect man, a charitable hatred; yet it is *de perfectione intentionis*[11], a perfect hatred is a vehement hatred, and so the Chaldee paraphrase expresses it, *odio consummato*, a hatred to which nothing can be added; *odio religioso*, with a religious hatred; not only that religion may consist with it, but that religion cannot subsist without it; a hatred that gives the tincture, and the stamp to religion itself. The imputation that lies upon them, who do not hate those that hate God, is sufficiently expressed in St. Gregory; he saw how little temporizers and worldly men were moved with the word impiety, and ungodliness, and therefore he waves that; he saw they preferred the estimation of wisdom before and above piety, and therefore he says not *impium est*, but *Stultum est, si illis placere quærimus, quos non placere Domino scimus:* It is a foolish thing, to endeavour to be acceptable to them, who in our own knowledge do not endeavour to be acceptable to God.

But yet, beloved, even in those enemies, that thus hate God, Solomon's rule hath place, *There is a time to hate, and a time to*

[8] Gen. iii. 15. [9] Psalm cxxxix. 21. [10] 2 Chron. xix. 2.
[11] Hilary.

love[18]. Though the person be the same, the affection may vary. As St. Cyprian says, (if that book[19] be not rather Origen's, than Cyprian's, for it is attributed to both) *Ama fœminas inter sacra solennia*, Love a woman at church, (that is, love her coming to church, though, as St. Augustine in his time did, we in our times may complain of wanton meetings there) but *odio habe in communione privata*, hate, that is, forbear women in private conversation; so for those that hate God in the truth of his Gospel, and content themselves with an idolatrous religion, we love them at church, we would be glad to see them here, and though they come not hither, we love them so far, as that we pray for them; and we love them in our studies so far, as we may rectify them by our labours; but we hate them in our convocations, where we oppose canons against their doctrines, and we hate them in our consultations, where we make laws to defend us from their malice, and we hate them in our bed-chambers, where they make children idolaters, and perchance make the children themselves. We acknowledge with St. Augustine, *Perfectio odii est in charitate*, The perfect hatred consists with charity, *cum nec propter vitia homines oderimus, nec vitia propter homines amemus;* when the greatness of the men brings us not to love their religion, nor the illness of their religion, to hate the men. Moses, in that place, is St. Augustine's example, whom he proposes, *orabat et occidebat*, he prayed for the idolaters, and he slew them; he hated, says he, *Iniquitatem, quam puniebat*, That sin which he punished, and he loved *humanitatem, pro qua orabat*, that nature, as they were men, for whom he prayed: for, that, says he, is *Perfectum odium, quod facti sunt diligere, quod fecerunt, odiisse*, To love them as they are creatures, to hate them as they are traitors. Thus much love is due to any enemy, that if God be pleased to advance him, *De ejus profectu non dejiciamur*, says St. Gregory, His advancement do not deject us, to a murmuring against God, or to a diffidence in God; and that when God, in his time, shall cast him down again, *congaudeamus justitiæ judicis, condoleamus miseriæ pereuntis*, we may both congratulate the justice of God, and yet condole the misery of that person, upon whom that judgment is justly fallen: for, though *inimicus*

[18] Eccles. iii. 8. [19] De singularit. cleric.

vester, the enemy that maligns the state, and *inimicus Dei*, the enemy that opposes our religion, be not so far within this text, as that we are bound to feed them, or to do them good; yet there are scarce any enemies, with whom we may not live peaceably, and to whom we may not wish charitably.

We have done with all, which was intended and proposed of the person; we come to the duty expressed in this text, *ciba*, *feed him*, and *give him drink*. Here, there might be use in noting the largeness, the fulness, the abundance of the Gospel, above the law: not only in that the blessings of God are presented in the Old Testament, in the name of milk and honey, and oil, and wine, (all temporal things) and in the New Testament, in the name of joy, and glory, (things, in a manner spiritual,) but that also, in the Old Testament, the best things are limited, and measured unto them; a gomer of manna, and no more, for the best man, whereas for the joy of the Gospel, we shall enter *in gaudium Domini*, *into our Master's joy*[14], and be made partakers with Christ Jesus, of that *joy, for which he endured the cross*[15]; and here, in this world, *Gaudium meum erit*, says Christ, *My joy shall be in you*[16]; in what measure? *Implebitur*, says he, *Your joy shall be full*; how long? for ever; *Nemo tollet*, *Your joy shall no man take from you*[17]. And such as the joy is, such is the glory too: how precious? *Divitiæ gloriæ*, *The riches of the glory of his inheritance*[18]; how much? *Pondus gloriæ*, *A weight of glory*[19]; how long? *Immarcescibilis corona*, *A crown of glory, that never fadeth*[20]: we might, I say, take occasion of making this comparison between the Old, and the New Testament, out of this text, because this charity, enjoined here, in this text, to our enemy, in that place, from whence this text is taken, in the Proverbs, is but *lachem*, and *maiim*, *bread* and *water*; but here, in St. Paul, it is in words of better signification, *feed him*, *give him drink*. But indeed, the words, at the narrowest, (as it is but bread and water) signify whatsoever is necessary for the relief of him, that stands in need. And if we be enjoined so much to our enemy, how inexcusable are those *datores cyminibiles* (as the

[14] Matt. xxv. 21. [15] Heb. xii. 2. [16] John xv. 11.
[17] John xvi. 22. [18] Eph. i. 18.
[19] 2 Cor. iv. 17. [20] 1 Peter v. 4.

canonists call them) that give mint, and cumin for alms, a root that their hogs will not, a broth that their dogs will not eat. Remember in thy charity, the times, and the proportions of thy Saviour; after his death, in the wound in his side, he poured out water, and blood, which represented both sacraments, and so was a bountiful dole: provide in thy life, to do good after thy death, and it shall be welcome, even in the eyes of God, then: but remember too, that this dole at his death, was not the first alms that he gave; his water was his white money, and his blood was his gold, and he poured out both together in his agony, and severally in his weeping, and being scourged for thee. What proportion of relief is due to him, that is thy brother in nature, thy brother in nation, thy brother in religion, if meat and drink, and in that, whatsoever is necessary to his sustentation, be due to thine enemy?

But all this bountiful charity, is *Si esurierit, si sitit, If he be hungry, if he be thirsty.* To the king, who bears the care and the charge of the public, we are bound to give, *antequam esuriat, antequam sitiat,* before he be overtaken with dangerous, and dishonourable, and less remediable necessities: not only substantial wants, upon which our safety depends, but circumstantial and ceremonial wants, upon which his dignity, and majesty depends, are always to be, not only supplied, but prevented. But our enemy must be in hunger, and thirst, that is, reduced to the state, as he may not become our enemy again, by that which we give, before we are bound, by this text, to give anything. No doubt but the church of Rome hungers still for the money of this land, upon which they fed so luxuriantly heretofore: and no doubt but those men, whom they shall at any time animate, will thirst for the blood of this land, which they have sought before; but this is not the hunger, and the thirst of the enemy, which we must feed: the commandment goes not so far, as to feed that enemy, that may thereby be a more powerful enemy; but yet, thus far, truly, it does go, deny no office of civility, of peace, of commerce, of charity to any, only therefore, because he hath been heretofore an enemy.

There remains nothing of those two branches, which constitute our first part, the person, that is, an enemy reduced to a

better disposition; and the duty, that is, to relieve him, with things necessary for that state: and for the second part, we must stop upon those steps laid down at first, of which the first was, That God takes nothing for nothing, he gives a reward. When God took that great proportion of sheep and oxen out of his subjects' goods in the state of Israel, for sacrifice, that proportion which would have kept divers kings' houses, and would have victualled divers navies, perchance no man could say, I have this, or this benefit, for this, or this sacrifice; but yet could any man say, God hath taken a sacrifice for nothing? Where we have peace, and justice, and protection, can any man say, he gives any thing for nothing? When God says, *If I were hungry, I would not tell thee*[21], that's not intended, which Tertullian says, *Scriptum est, Deus non esuriet nec sitiet*, It is written, God shall neither hunger nor thirst, (for, first, Tertullian's memory failed him, there is no such sentence in all the Scripture, as he cites there; and then God does hunger and thirst, in this sense, in the members of his mystical body,) neither is that only intended in that place of the Psalm (though Cassiodore take it so) that if God in his poor saints, were hungry, he could provide them, without telling thee; but it is, If I were hungry, I need not tell thee; for *The earth is the Lord's, and the fulness thereof, and they that dwell therein*[22]. God does not always bind himself to declare his hunger, his thirst, his pressing occasions, to use the goods of his subjects, but as the Lord gives, so the Lord takes, where and when he will: but yet, as God transfuses a measure of this right and power of taking, into them, of whom he hath said, you are God's, so he transfuses his goodness too, which is in himself, that he takes nothing for nothing; he promises here a reward, and a reward arising from the enemy, which puts a greater encouragement upon us, to do it; *super caput ejus, In so doing, thou shalt heap coals of fire on his head.*

God is the Lord of hosts, and in this text, he makes the seat of the war in the enemy's country, and enriches his servants *ex manubiis*, out of the spoil of the enemy; *In caput ejus*, It shall fall upon his head. Though all men that go to the war, go not

[21] Psalm L. 12. [22] Psalm xxiv. 1.

upon those just reasons deliberated before in themselves, which are, the defence of a just cause, the obedience to a lawful commandment, yet of those that do go without those conscientious deliberations, none goes therefore, because he may have room in an hospital, or relief by a pension, when he comes home lame, but because he may get something, by going into a fat country, and against a rich enemy; though honour may seem to feed upon blows, and dangers, men go cheerfully against an enemy, from whom something is to be got; for profit is a good salve to knocks, a good cerecloth to bruises, and a good balsamum to wounds. God therefore here raises the reward out of the enemy, feed him, and thou shalt gain by it. But yet the profit that God promises by the enemy here, is rather that we shall gain a soul, than any temporal gain; rather that we shall make that enemy a better man, than that we shall make him a weaker enemy: God respects his spiritual good, as we shall see in that phrase, which is our last branch, *Congeres carbones, Thou shalt heap coals of fire on his head.*

It is true that St. Chrysostom (and not he alone) takes this phrase to imply a revenge: that God's judgments shall be the more vehement upon such ungrateful persons, *et terrebuntur beneficiis*, the good turns that thou hast done to them, shall be a scourge and a terror to their consciences. This sense is not inconvenient; but it is too narrow: the Holy Ghost hath taken so large a metaphor, as implies more than that. It implies the divers offices, and effects of fire; all this; that if he have any gold, any pure metal in him, this fire of this kindness, will purge out the dross, and there is a friend made. If he be nothing but straw and stubble, combustible still, still ready to take fire against thee, this fire which God's breath shall blow, will consume him, and burn him out, and there is an enemy marred: if he have any tenderness any way, this fire will mollify him towards thee; *Nimis durus animus*, says St. Augustine, He is a very hard-hearted man, *qui si ultro dilectionem non vult impendere, etiam nolit rependere*, who, though he will not requite thy love, yet will not acknowledge it. If he be wax, he melts with this fire; and if he be clay, he hardens with it, and then thou wilt arm thyself against that

pellet. Thus much good, God intends to the enemy, in this phrase, that it is, *Pia vindicta si resipiscant*[23], We have taken a blessed revenge upon our enemies, if our charitable applying of ourselves to them, may bring them to apply themselves to God, and to glorify him: *Si benefaciendo cicuremus*, says St. Hierome, If we can tame a wild beast by sitting up with him, and reduce an enemy by offices of friendship, it is well. So much good God intends him in this phrase, and so much good he intends us, that, *si non incendant*, if these coals do not purge him, *si non injiciant pudorem*, if they do not kindle a shame in him, to have offended one that hath deserved so well, yet this fire gives thee light to see him clearly, and to run away from him, and to assure thee, that he, whom so many benefits cannot reconcile, is irreconcilable[24].

SERMON LXIV.

PREACHED ON CANDLEMAS DAY.

MATTHEW ix. 2.

And Jesus seeing their faith, said unto the sick of the palsy, My son, be of good cheer; thy sins be forgiven thee.

In these words, and by occasion of them, we shall present to you these two general considerations; first upon what occasion Christ did that which he did, and then what it was that he did. And in the first, we shall see first some occasions that were remote, but yet conduce to the miracle itself; some circumstances of time, and place, and some such dispositions, and then the more immediate occasion, the disposition of those persons who presented this sick man to Christ; and there we shall see first, that Faith was the occasion of all, for *without faith it is impossible to please God*, and without pleasing of God, it is impossible to have remission of sins. It was *fides*, and *fides illorum*, *their faith*, all their faith: for, though in the faith of others there be an assistance, yet with-

[23] Origen. [24] Aben Ezra. Levi Gherson.

out a personal faith in himself, no man of ripe age comes so far, as to the forgiveness of sins; and then, this faith of them all, was *fides visa*, a faith that was seen; Christ saw their faith, and he saw it as man, it was a faith expressed, and declared in actions: and yet, when all was done, it is but *cum vidit*, it is not *quia vidit*, Christ did it when he saw, not because he saw their faith, that was not the principle and primary cause of his mercy, for the mercy of God is all, and above all; it is the effect and it is the cause too, there is no cause of his mercy, but his mercy. And when we come in the second part, to consider what in his mercy he did, we shall see first, that he establishes him, and comforts him with a gracious acceptation, with that gracious appellation, *Fili*, *Son:* he doth not disavow him, he doth not disinherit him; and then, he doth not wound him, whom God had stricken; he doth not flay him, whom God had scourged; he doth not salt him, whom God had flayed; he doth not add affliction to affliction, he doth not shake, but settle that faith which he had with more, *confide fili*, *my son*, *be of good cheer;* and then he seals all with that assurance, *dimittuntur peccata*, *thy sins are forgiven thee;* in which, first he catechises this patient, and gives him all these lessons, first that he gives before we ask, for he that was brought, they who brought him had asked nothing in his behalf, when Christ unasked, enlarged himself towards them, *dat prius*, God gives before we ask, that is first; and then *dat meliora*, God gives better things than we ask, all that all they meant to ask, was but bodily health, and Christ gave him spiritual; and the third lesson was, that sin was the cause of bodily sickness, and that therefore he ought to have sought his spiritual recovery before his bodily health: and then, after he had thus rectified him, by this catechism, implied in those few words, *Thy sins are forgiven thee*, he takes occasion by this act, to rectify the bystanders too, which were the Pharisees, who did not believe Christ to be God: for, for proof of that, first he takes knowledge of their inward thoughts, not expressed by any act or word, which none but God could do; and then he restores the patient to bodily health, only by his word, without any natural means applied, which none but God could do neither. And into fewer particulars than these, this pregnant and abundant text is not easily contracted.

First then to begin with the branches of the first part, of which the first was, to consider some, somewhat more remote circumstances, and occasions conducing to this miracle, we cannot avoid the making of some use of the time, when it was done: it was done, when Christ had dispossessed those two men of furious, and raging devils, amongst the Gergesenes; at what time, because Christ had been an occasion of drowning their herd of swine, the whole city came out to meet him, but not with a thankful reverence, and acclamation, but their procession was, to beseech him to depart out of their coasts[1]: they had rather have had their legion of devils still, than have lost their hogs; and since Christ's presence was an occasion of impairing their temporal substance, they were glad to be rid of him.

We need not put on spectacles to search maps for this land of the Gergesenes; God knows we dwell in it; *Non quærimus Jesum propter Jesum*, (which was a prophetical complaint by St. Augustine) we love the profession of Christ only so far, as that profession conduces to our temporal ends. We seek him not at the cross; there most of his friends left him; but we are content to embrace him, where the kings of the East bring him presents of gold, and myrrh, and frankincense, that we may participate of those: we seek him not in the hundred and thirtieth Psalm, where, though there be plenty, yet it is but *copiosa redemptio*, *plentiful redemption*, plenty of that that comes not yet; but in the twenty-fourth Psalm we are glad to meet him, where he proclaims *Domini terra, et plenitudo ejus*, *The earth is the Lord's, and the fulness thereof*, that our portion therein may be plenteous: we care not for him in St. Peter's hospital, where he excuses himself, *Aurum et argentum non habeo*, *Silver and gold have I none:* but in the prophet Haggai's exchequer we do, where he makes that claim, *Aurum meum*, *All the gold and all the silver is mine.* Scarce any son is Protestant enough, to stand out a rebuke of his father, or any servant of his master, or any officer of his prince, if that father, or master, or prince would be, or would have him be a Papist; but, as though the different forms of religion, were but the fashions of the garment, and not the stuff, we put on, and we put off religion, as we would do a livery, to testify our respect

[1] Mark v. 17.

to him, whom we serve, and (miserable Gergesenes) had rather take in that devil again, of which we have been dispossessed three or four score years since, than lose another hog, in departing with any part of our pleasures or profits; *Non quærimus Jesum propter Jesum*, we profess not Jesus, for his, but for our own sakes.

But we pass from the circumstance of the time, to a second, that though Christ thus despised by the Gergesenes, did, in his justice, depart from them; yet, as the sea gains in one place what it loses in other, his abundant mercy builds up more in Capernaum, than his justice throws down amongst the Gergesenes: because they drove him away, in judgment he went from them, but in mercy he went to the others, who had not entreated him to come.

Apply this also; and, wretched Gergesene, if thou have entreated Christ to go from thee, for loss of thy hogs, that when thou hast found the preaching of Christ, or the sting of thy conscience whet thereby, to hinder thee in growing rich so hastily as thou wouldest, or trouble thee in following thy pleasures so fully as thou wouldest, thou hast made shift to divest, and put off Christ, and sear up thy conscience, yet Christ comes into his Capernaum now, that sent not for him; he comes into thy soul now, who camest not hither to meet him, but to celebrate the day, by this ordinary, and fashionable meeting; to thee he comes, as into Capernaum, to preach his own Gospel, and to work his miracles upon thee. And it is a high mercy in Christ, that he will thus surprise thy soul, that he will thus waylay thy conscience, that what collateral respect soever brought thee hither, yet when he hath thee here, he will make thee see that thou art in his house, and he will speak to thee, and he will be heard by thee, and he will be answered from thee; and though thou thoughtest not of him, when thou camest hither, yet he will send thee away, full of the love of him, full of comforts from him.

But we pass also from this, to a third circumstance, that when he came to Capernaum, he is said to have come into *his own city*[s]; not Nazareth, where he was born, but Capernaum where he dwelt, and preached, is called *his own city*. Thou art not a

[s] Matt. ix. 1.

Christian, because thou wast born in a Christian kingdom, and born within the covenant, and born of Christian parents, but because thou hast dwelt in the Christian church, and performed the duties presented to thee there.

Again, Capernaum was *his own city*, but yet Christ went forth of Capernaum, to many other places. I take the application of this, from you, to ourselves; Christ fixes no man by his example so to one church, as that no occasion may make his absence from thence excusable. But yet when Christ did go from Capernaum, he went to do his Father's will, and that, which he was sent for. Nothing but preaching the Gospel, and edifying God's church, is an excuse for such an absence; for, *væ si non evangelizaverit*, if he neither preach at Capernaum, nor to the Gergesenes, neither at home, nor abroad, woe be unto him: if I be at home, but to take my tithes; if I be abroad, but to take the air, woe be unto me.

But we must not stop long upon these circumstances; we end all of this kind, in this one, that when Christ had undertaken that great work of the conversion of the world, by the word, and sacraments, to show that the word was at that time the more powerful means of those two, (for sacraments were instituted by Christ, as subsidiary things, in a great part, for our infirmity, who stand in need of such visible and sensible assistances) Christ preached the Christian doctrine, long before he instituted the sacraments; but yet, though these two permanent sacraments, baptism, and the supper, were not so soon instituted, Christ always descended so much to man's infirmity, as to accompany the preaching of the word, with certain transitory, and occasional sacraments; for miracles are transitory and occasional sacraments, as they are visible signs of invisible grace, though not seals thereof; Christ's purpose in every miracle was, that by that work, they should see grace to be offered unto them. Now this history, from whence this text is taken, begins, and ends with the principal means, with preaching; for, as St. Mark relates it, he was in the act of preaching, when this cure was done[3]; and in St. Matthew, after all was done, he went about the cities, and villages, preaching the Gospel of the kingdom[4]: and then

[3] Mark ii. 2. [4] Matt. ix. 35.

between, St. Matthew here records five of his transitory and occasional sacraments, five miracles, of which every one, well considered, (as the petitions of Abraham did upon God) may justly be thought to have gained more and more upon his auditory.

First, this paralytic man in our text, who is *sarcina sibi*, overloaded with himself, he cannot stand under his own burden, he is *cadaver animatum;* it is true, he hath a soul, but a soul in a sack, it hath no limbs, no organs to move, this paralytic, this living dead man, this dead and buried man, buried in himself, is instantly cured, and recovered. But the palsy was a sudden sickness; what could he do, upon an inveterate disease? He cured the woman that had had the bloody issue twelve years, by only touching the hem of his garment. After, he extends his miraculous power to two at once, he cures two blind men. But all these, though not by such means merely, yet in nature, and in art might be possible, palsies, and issues, and blindnesses have been cured: but he went farther than ever art pretended to go; he raised the ruler's daughter to life, then when he was laughed to scorn, for going about to do it. And lastly to show his power, as over sickness, and over death, so over hell itself, he cast out the devil out of the dumb man, in some such extraordinary manner, as that the multitude marvelled, and said, *It was never so seen in Israel.* This then was his way, and this must be ours, and it must be your way too. Christ preached, and he wrought great works, and he preached again; it is not enough in us to preach, and in you to hear, except both do and practise, that which is said, and heard; neither may we, though we have done all this, give over, for every day produces new temptations, and therefore needs new assistances. And so we pass from these more remote, to that which is our second branch of this first part, the immediate occasion of Christ's doing this miracle, *When Jesus saw their faith.*

Here then, the occasion of all that ensued, was *faith;* for, *without faith, it is impossible to please God*[5]; where you may be pleased to admit some use of this note, (for it is not a mere grammatical curiosity to note it) that it is not said in those words of St. Paul, It is impossible to please God, or impossible to please

[5] Heb. xi. 6.

him, (which is with relation to God, as our translation hath it,) but it is merely, simply, only, impossible to please, and no more, impossible to please any worth pleasing; but if we take away our faith in God, God will take away the protection of angels, the favour of princes, the obedience of children, the respect of servants, the assistance of friends, the society of neighbours; God shall make us unpleasing to all; without faith it is impossible to please any, but such, as we shall repent to have made ourselves pleasing companions unto. When our Saviour Christ perfected the apostle's commission, and set his last seal to it, after his resurrection, he never modifies, never mollifies their instructions, with any milder phrase than this, *He that believeth not, shall be damned*[e]. It is not, that *he shall be in danger of a council;* no, nor *in danger of hell fire:* it is not, that *it were better a mill-stone were tied about his neck, and be cast into the sea:* it is not, that *it will go hard with him at the last day:* it is not, that *it shall be easier to Tyre, and Sidon, than to him;* for he is not bound to believe, but that Tyre, and Sidon, and he too, may do well enough: here is no modification, no mollification, no reservation; roundly, and irrevocably, Christ Jesus himself, after his resurrection, says, *Qui non crediderit, He that believeth not, shall be damned.*

If the judge must come to a sentence of condemnation, upon any person of great quality in the kingdom, that judge must not say, Your lordship must pass out of this world, nor, your lordship must be beheaded; but he must tell them plainly, You must be carried to the place of execution and there hanged. Christ Jesus hath given us the commission and the sentence there; *Go into all the world, preach the Gospel to every creature;* and then, the sentence follows upon those that will not receive it, *He that believeth not, shall be damned.* These men then, who prevailed so far upon Christ, brought faith; though not an explicit faith of all those articles, which we, who from the beginning have been catechized in all those points, are bound to have, yet a constant assurance that Christ could, and that he would relieve this distressed person, in which assurance, there was enwrapped an

[e] Mark xvi. 16.

implicit faith even of the Messiah, that could remove all occasions of sickness, even sin itself.

There was faith in the case; but in whom? Whose faith was it, that Christ had respect to? To whom hath that *illorum* in the text, *their faith*, reference? There can be no question, but that it hath reference to those four friends, that brought this sick man in his bed, to Christ: for, else it could not have been spoken in the plural, and called *their faith*. And certainly St. Ambrose does not inconveniently make that particular an argument of God's greatness and goodness, of his magnificence, and munificence, *Magnus Dominus, qui aliorum meritis, aliis ignoscit;* This is the large and plentiful mercy of God, that for one man's sake he forgives another. This Joash acknowledged in the person of Elisha; *When Elisha was sick, the king came down to him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof*[7]. Here were all the forces of Israel mustered upon one sick bed, the whole strength of Israel consisted in the goodness of that one man. The angel said to Paul, when they were in an evident and imminent danger of shipwreck, *God hath given thee all them that sail with thee*[8]; he spared them, not for their own sakes, but for Paul's. God gave those passengers to Paul so, as he had given Paul himself before to Stephen; *Si Stephanus non sic orasset, Paulum hodie ecclesia non haberet*, says St. Augustine; If Paul had not been enwrapped in those prayers, which Stephen made for his persecutors, the church had lost the benefit of all Paul's labours; and if God had not given Paul the lives of all those passengers in that ship, they had all perished. For the righteousness of a few, (if those few could have been found) God would have spared the whole city of Sodom[9]; and when God's fury was kindled upon the cities of that country, *God remembered Abraham*, says that story, and he delivered Lot[10]; and when he delivered Jerusalem from Sennacherib, he takes his servant David by the hand, he puts his servant David into commission with himself, and he says, *I will defend this city, and save it, for mine own sake, and for my servant*

[7] 2 Kings xiii. 14.
[8] Acts xxvii. 24.
[9] Gen. xviii.
[10] Gen. xix. 29.

David's sake[11]. *Quantus murus patriæ vir justus*, is a holy exclamation of St. Ambrose, What a wall to any town, what a sea to any island, what a navy to any sea, what an admiral to any navy, is a good man! Apply thyself therefore, and make thy conversation with good men, and get their love, and that shall be an armour of proof to thee.

When St. Augustine's mother lamented the ill courses that her son took in his youth, still that priest, to whom she imparted her sorrows, said, *Filius istarum lacrymarum, non potest perire;* That son, for whom so good a mother hath shed so many tears, cannot perish: he put it not upon that issue, *filius Dei*, the elect child of God, the son of predestination cannot perish, for at that time, that name was either no name, or would scarce have seemed to have belonged to St. Augustine, but the child of these tears, of this devotion cannot be lost. Christ said to the centurion, *Fiat sicut credidisti, Go thy way, and as thou believest, so be it done unto thee, and his servant was healed in the self-same hour*[12]: the master believed, and the servant was healed. Little knowest thou, what thou hast received at God's hands, by the prayers of the saints in heaven, that enwrap thee in their general prayers for the militant church. Little knowest thou, what the public prayers of the congregation, what the private prayers of particular devout friends, that lament thy carelessness, and negligence in praying for thyself, have wrung and extorted out of God's hands, in their charitable importunity for thee. And therefore, at last, make thyself fit to do for others, that which others, when thou wast unfit to do thyself that office, have done for thee, in assisting thee with their prayers. *If thou meet thine enemy's ox, or ass going astray*, (says the law) *thou shalt surely bring it back to him again: if thou see the ass of him that hateth thee, lying under his burden, and wouldst forbear to help him, thou shalt surely help him*[13]. *Estne Deo cura de bobus?* is the apostle's question, *Hath God care of oxen?* of other men's oxen? How much more of his own sheep? And therefore if thou see one of his sheep, one of thy fellow-Christians, strayed into sins of infirmity, and negligent of himself, join him with thine own soul, in thy prayers to God. Relieve him, (if that be that which he needs)

[11] 2 Kings xix. 34. [12] Matt. viii. 13. [13] Exod. xxiii. 4, 5.

with thy prayers for him, and relieve him, (if his wants be of another kind) according to his prayers to thee. *Cur apud te homo collega non valeat*, says St. Ambrose, Why should not he that is thy colleague, thy fellow-man, as good a man, that is as much a man as thou, made of the same blood, and redeemed with the same blood as thou art, why should not he prevail with thee, so far as to the obtaining of an alms, *Cum apud Deum, servus, et interveniendi meritum, et jus habeat impetrandi*, When some fellow-servant of thine, hath had that interest in God, as by his intercession, and prayers to advance thy salvation? Wilt not thou save the life of another man that prays to thee, when perchance thy soul hath been saved by another man, that prayed for thee?

Well then; Christ had respect to their faith, that brought this sick man to him. *Consuetudo est misericordis Dei*, It is God's ordinary way, (says St. Chrysostom) *hunc honorem dare servis suis, ut propter eos salventur et alii*, To afford this honour to his servants, that for their sakes he saves others. But neither this which we say now out of St. Chrysostom, nor that which we said before out of St. Ambrose, nor all that we might multiply out of the other fathers, doth exclude the faith of that particular man, who is to be saved. It is true, that in this particular case, St. Hierome says, *Non vidit fidem ejus qui offerebatur, sed eorum qui offerebant*, That Christ did not respect his faith that was brought, but only theirs that brought him; but except St. Hierome be to be understood so, that Christ did not first respect his faith, but theirs, we must depart from him, to St. Chrysostom, *Neque enim se portari sustinuisset*, He would neither have put himself, nor them, to so many difficulties, as he did, if he had not had a faith, that is, a constant assurance in this means of his recovery. And therefore the rule may best be given thus; that God gives worldly blessings, bodily health, deliverance from dangers, and the like, to some men, in contemplation of others, though themselves never thought of it, all the examples which we have touched upon, convince abundantly.

That God gives spiritual blessings to infants, presented according to his ordinance, in baptism, in contemplation of the faith of their parents, or of the church, or of their suretics, without any

actual faith in the infant, is probable enough, credible enough. But take it as our case is, *de adultis*, in a man who is come to the use of his own reason, and discretion, so God never saves any man, for the faith of another, otherwise than thus, that the faithful man may pray for the conversion of an unfaithful, who does not know, nor, if he did, would be content to be prayed for, and God, for his sake that prays, may be pleased to work upon the other; but before that man comes to the *dimittuntur peccata*, that his sins are forgiven, that man comes to have faith in himself. *Justus in fide sua vivit*[14]; there is no life without faith, nor *in fide aliena*, no such life as constitutes righteousness, without a personal faith of our own. So that this *fides illorum*, in our text, this that is called their faith, hath reference to the sick man himself, as well as to them that brought him.

And then, in him, and in them, it was *fides visa*, faith, which, by an ouvert act, was declared, and made evident. For, Christ, who was now to convey into that company the knowledge that he was the Messiah, which Messiah was to be God, and man, as afterwards for their conviction, who would not believe him to be God, he showed that he knew their inward thoughts, and did some other things, which none but God could do; so here, for the better edification of men, he required such a faith, as might be evident to men. For, though Christ could have seen their faith, by looking into their hearts, yet to think, that here he saw it by that power of his divinity, *Nimis coactum videtur*, It is too narrow, and too forced an interpretation of the place, says Calvin. They then, that is, all they declared their faith, their assurance, that Christ could, and would help him. It was good evidence of a strength of faith in him, that in a disease, very little capable of cure, then when he had so far resolved, and slackened his sinews, that he could endure no posture but his bed, he suffered himself to be put to so many incommodities. It was good evidence of a strength of faith in them, that they could believe that Christ would not reject them for that importunity of troubling him, and the congregation, in the midst of a sermon; that when they saw, that they who came only to hear, could not get near the door, they should think to get in, with that load, that offensive spec-

[14] Habak. ii. 4.

tacle; that they should ever conceive, or go about to execute, or be suffered to execute such a plot, as without the leave of Christ, (if Christ preached this sermon in his own house, as some take it to have been done) or without the master's leave, in whose house soever it was, they should first untile or open, and then break through the floor, and so let down, their miserable burden: that they should have an apprehension, that it was not fit for them to stay, till the sermon were done, and the company parted, but that it was likeliest to conduce to the glory of God, that preaching, and working might go together, this was evidence, this was argument of strength of faith in them. Take therefore their example, not to defer that assistance, which thou art able to give to another. *Ne dicas assistam cras*, says St. Gregory, Do not say, I will help thee to-morrow; *Ne quid inter propositum, et beneficium intercedat;* Perchance that poor soul may not need thee to-morrow, perchance thou mayst have nothing to give to-morrow, perchance there shall be no such day, as to-morrow, and so thou hast lost that opportunity of thy charity, which God offered thee, to-day; *Unica beneficentia est, quæ moram non admittit*, Only that is charity, that is given presently.

But yet, when all was done, when there was faith, and faith in them all, and faith declared in their outward works, yet Christ is not said to have done this miracle, *quia fides*, but *cum fides*, not because he saw, but only when he saw their faith. Let us transfer none of that, which belongs to God, to ourselves: when we do our duties, (but when do we go about to begin to do any part of any of them?) we are unprofitable servants: when God does work in us, are we saved by that work, as by the cause, when there is another cause of the work itself? When the ground brings forth good corn, yet that ground becomes not fit for our food: when a man hath brought forth good fruits, yet that man is not thereby made worthy of heaven. Not faith itself (and yet faith is of somewhat a deeper dye, and tincture, than any works) is any such cause of our salvation. A beggar's believing that I will give him an alms, is no cause of my charity: my believing that Christ will have mercy upon me, is no cause of Christ's mercy; for what proportion hath my temporary faith, with my everlasting salvation? But yet, though it work not as a cause,

though it be not *quia vidit*, because he saw it, yet *cum videt*, when Christ finds this faith, according to that gracious covenant, and contract which he hath made with us, that wheresoever, and whensoever he finds faith, he will enlarge his mercy, finding that in this patient, he expressed his mercy, in that which constitutes our second part, *Fili confide, My son, be of good cheer, thy sins are forgiven thee.*

Where we see first, our Saviour Christ opening the bowels of compassion to him, and receiving him so, as if he had issued out of his bowels, and from his loins, in that gracious appellation, *Fili, My son.* He does not call him brother; for greater enmity can be no where, than is often expressed to have been between brethren; for in that degree, and distance, enmity amongst men began in Cain, and Abel, and was pursued in many pairs of brethren after, in sacred and in secular story. He does not call him friend; that name, even in Christ's own mouth, is not always accompanied with good entertainment; *Amice, quomodo intrasti*, says he, *Friend how came you in? and he bound him hand and foot, and cast him into outer darkness*[15]. He does not call him son of Abraham, which might give him an interest in all the promises, but he gives him a present adoption, and so a present fruition of all, *Fili, My son.* His son, and not his son-in-law; he loads him not with the encumbrances, and half-impossibilities of the law, but he seals to him the whole Gospel, in the remission of sins. His son, and not his disinherited son, as the Jews were, but his son, upon whom he settled his ancient inheritance, his eternal election, and his new purchase, which he came now into the world to make with his blood. His son, and not his prodigal son, to whom Christ imputes no wastefulness of his former graces, but gives him a general release, and *quietus est*, in the forgiveness of sins. All that Christ asks of his sons, is, *Fili da mihi cor, My son give me thy heart;* and till God give us that, we cannot give it him; and therefore in this son he creates a new heart, he infuses a new courage, he establishes a new confidence, in the next word, *Fili confide, My son be of good cheer.*

Christ then does not stay so long wrestling with this man's

[15] Matt. xxii. 12, 13.

faith, and shaking it, and trying whether it were fast rooted, as he did with that woman in the Gospel, who came after him, in her daughter's behalf, crying, *Have mercy upon me O Lord, thou Son of David*[16], for Christ gave not that woman one word; when her importunity made his disciples speak to him, he said no more, but that he was not sent to such as she; this was far, very far from a *Confide filia*, Daughter be of good cheer; but yet, this put her not off, but (as it follows) *She followed, and worshipped him, and said, O Lord help me:* and all this prevailed no farther with him, but to give such an answer, as was more discomfortable, than a silence, *It is not fit to take the children's bread, and cast it unto dogs.* She denies not that, she contradicts him not; she says, *Truth Lord*, it is not fit to take the childrens' bread, and to cast it unto dogs, and *Truth Lord*, I am one of those dogs; but yet she perseveres in her holy importunity, and in her good ill-manners, and says, *Yet the dogs eat of the crumbs which fall from their master's table:* and then, and not till then comes Jesus to that, *O woman, great is thy faith, be it unto thee, even as thou wilt; and her daughter was healed.* But all this, at last, was but a bodily restitution, here was no *dimittuntur peccata* in the case, no declaration of forgiveness of sins: but with this man in our text, Christ goes farther, and comes sooner to an end; he exercises him with no disputation, he leaves no room for any diffidence, but at first word establishes him, and then builds upon him. Now beloved, which way soever of these two God have taken with thee, whether the longer, or the shorter way, bless thou the Lord, praise him, and magnify him for that. If God have settled and strengthened thy faith early, early in thy youth heretofore, early at the beginning of a sermon now, a day is as a thousand years with God, a minute is as six thousand years with God, that which God hath not done upon the nations, upon the Gentiles, in six thousand years, never since the creation, which is, to reduce them to the knowledge, and application of the Messiah, Christ Jesus, that he hath done upon thee, in an instant. If he have carried thee about the longer way, if he have exposed thee to scruples, and perplexities, and storms in thine understanding, or conscience, yet in the midst of the tempest,

[16] Matt. xv. 22.

the soft air, that he is said to come in, shall breathe into thee; in the midst of those clouds, his Son shall shine upon thee; in the midst of that flood he shall put out his rainbow, his seal that thou shalt not drown, his sacrament of fair weather to come, and as it was to the thief, thy cross shall be thine altar, and thy faith shall be thy sacrifice. Whether he accomplish his work upon thee soon or late, he shall never leave thee all the way, without this *confide fili*, a holy confidence, that thou art his, which shall carry to the *dimittuntur peccata*, to the peace of conscience, in the remission of sins.

In which two words, we noted unto you, that Christ hath instituted a catechism, an instruction for this new convertite, and adopted son of his; in which, the first lesson that is therein implied, is, *antequam rogetur*, that God is more forward to give, than man to ask: it is not said that the sick man, or his company in his behalf, said anything to Christ, but Christ speaks first to them. If God have touched thee here, didst thou ask that at his hands? Didst thou pray before thou camest hither, that he would touch thy heart here? perchance thou didst: but when thou wast brought to thy baptism, didst thou ask anything at God's hands then? But those that brought thee, that presented thee, did; they did in thy baptism; but at thine election, then when God writing down the names of all the elect, in the Book of Life, how camest thou in? Who brought thee in then? Didst thou ask anything at God's hands then, when thou thyself wast not at all?

Dat prius, that is the first lesson in this catechism, God gives before we ask, and then *dat meliora rogatis*, God gives better things, than we ask; they intended to ask but bodily health, and Christ gave spiritual, he gave remission of sins. And what gained he by that? why, *Beati quorum remissæ iniquitates, Blessed are they, whose sins are forgiven.* But what is blessedness? Any more than a confident expectation of a good state in the next world? Yes; blessedness includes all that can be asked or conceived in the next world, and in this too. Christ in his sermon of blessedness, says first, *Blessed are they, for theirs is the kingdom of heaven;* and after, *Blessed are they, for they shall inherit the earth;* again, *Blessed, for they shall obtain mercy;* and

Blessed, for they shall be filled[17]: remission of sins is blessedness, and as *godliness hath the promise of this world, and the next*, so blessedness hath the performance of both: he that hath peace in the remission of sins, is blessed already, and shall have those blessings infinitely multiplied in the world to come. The farthest that Christ goes in the expressing of the affections of a natural father here, is, that *if his son ask bread, he will not give him a stone; and if he ask a fish, he will not give him a scorpion*[18]; he will not give him worse than he asked; but it is the peculiar bounty of this father, who adopted this son, to give more, and better, spiritual for temporal.

Another lesson, which Christ was pleased to propose to this new convertite, in this catechism, was, to inform him, that sins were the true causes of all bodily diseases. Diseases and bodily afflictions are sometimes inflicted by God *ad pœnam, non ad purgationem*, not to purge or purify the soul of that man, by that affliction, but to bring him by the rack to the gallows, through temporary afflictions here, to everlasting torments hereafter; as Judas' hanging, and Herod's being eaten by worms[19], was their entrance into that place, where they are yet. Sometimes diseases and afflictions are inflicted only, or principally to manifest the glory of God, in the removing thereof; so Christ says of that man, that was born blind, that neither he himself had sinned, nor bore the sins of his parents, but he was born blind to present an occasion of doing a miracle[20]. Sometimes they are inflicted *ad humiliationem*, for our future humiliation; so St. Paul says of himself, *that lest he should be exalted above measure, by the abundance of revelations, he had that* stimulum carnis, *that vexation of the flesh, that messenger of Satan, to humble him*[21]. And then, sometimes they are inflicted for trial, and farther declaration of your conformity to God's will, as upon Job. But howsoever there be divers particular causes, for the diseases and afflictions of particular men, the first cause of death, and sickness, and all infirmities upon mankind in general, was sin; and it would not be hard for every particular man, almost, to find it in his own

[17] Matt. v. 3—7. [18] Luke xi. 12. [19] Acts xii. 23.
[20] John ix. [21] 2 Cor. xii. 7.

case too, to assign his fever to such a surfeit, or his consumption to such an intemperance. And therefore to break that circle, in which we compass, and immure, and imprison ourselves, that as sin begot diseases, so diseases begot more sins, impatience and murmuring at God's corrections, Christ begins to shake this circle, in the right way to break it, in the right link, that is, first to remove the sin, which occasioned the disease; for, till that be done, a man is in no better case, than, (as the prophet expresses it) *If he should flee from a lion, and a bear met him, or if he should lean upon a wall, and a serpent bit him*[22]. What ease were it, to be delivered of a palsy, of slack and dissolved sinews, and remain under the tyranny of a lustful heart, of licentious eyes, of slack and dissolute speech and conversation? What ease to be delivered of the putrefaction of a wound in my body, and meet a murder in my conscience, done, or intended, or desired upon my neighbour? To be delivered of a fever in my spirits, and to have my spirit troubled with the guiltiness of an adultery? To be delivered of cramps, and cholics, and convulsions in my joints and sinews, and suffer in my soul all these, from my oppressions, and extortions, by which I have ground the face of the poor. It is but lost labour, and cost, to give a man a precious cordial, when he hath a thorn in his foot, or an arrow in his flesh; for, as long as the sin, which is the cause of the sickness, remains, *deterius sequetur*, a worse thing will follow; we may be rid of a fever, and the pestilence will follow, rid of the cramp, and a gout will follow, rid of sickness, and death, eternal death will follow. That which our Saviour prescribes is, *noli peccare amplius, sin no more;* first, *non amplius*, sin no more sins, take heed of gravid sins, of pregnant sins, of sins of concomitance, and concatenation, that chain and induce more sins after, as David's idleness did adultery, and that murder, and the loss of the Lord's army, and honour, in the blaspheming of his name, *noli amplius*, sin no more, no such sin as induces more; and *noli amplius*, sin no more, that is, sin thy own sin, thy beloved sin, no more times over; and still *noli amplius*, sin not that sin which thou hast given over in thy practice, in thy memory, by a sinful delight in remembering it; and again, *noli*

[22] Amos v. 19.

amplius, sin not over thy former sins, by holding in thy possession, such things as were corruptly gotten, by any such former practices: for, *deterius sequetur*, a worse thing will follow, a tertian will be a quartan, and a quartan a hectic, and a hectic a consumption, and a consumption without a consummation, that shall never consume itself, nor consume thee to an insensibleness of torment.

And then after these three lessons in this catechism, that God gives before we ask, that he gives better than we ask, that he informs us in the true cause of sickness, sin, he involves a tacit, nay, he expresses an express rebuke, and increpation, and in beginning at the *dimittuntur peccata*, at the forgiveness of sins, tells him in his ear, that his spiritual health should have been preferred to his bodily, and the cure of his soul before his palsy; that first the priest should have been, and then the physician might be consulted. That which Christ does to his new-adopted son here, the wise man says to his son, My son, in thy sickness be not negligent[23]; but wherein is his diligence required, or to be expressed? in that which follows, Pray unto the Lord, and he will make thee whole; but upon what conditions, or what preparations? Leave off from sin, order thy hands aright, and cleanse thy heart from all wickedness. Is this all? needs there no declaration, no testimony of this? Yes, give a sweet savour, and a memorial of fine flour, and make a fat offering, as not being; that is, as though thou wert dead: give, and give that which thou givest in thy lifetime, as not being. And when all this is piously, and religiously done, thou hast repented, restored, amended, and given to pious uses, then, says he there, Give place to the physician, for the Lord hath created him. For if we proceed otherwise, if we begin with the physician, physic is a curse; He that sinneth before his Maker, let him fall into the hands of the physician, says the wise man there: it is not, let him come into the hands of the physician, as though that were a curse, but let him fall, let him cast and throw himself into his hands, and rely upon natural means, and leave out all consideration of his other, and worse disease, and the supernatural physic for that. Asa had a great deliverance from God, when the prophet

[23] Ecclus. xxxviii. 9.

Hanani asked him, *Were not the Ethiopians, and the Lubims a huge host*[24]? But because after this deliverance, he relied upon the king of Syria, and not upon God, the judgment is, *From henceforth thou shalt have wars:* that was a sickness upon the state, and then he fell sick in his own person, and in that sickness, says that story, *He sought not to the Lord, but to the physician*, and then he died. To the Lord and then to the physician had been the right way; if to the physician and then to the Lord, though this had been out of the right way, yet he might have returned to it: but it was to the physician, and not to the Lord, and then he died. *Omnipotenti medico nullus languor insanabilis*, says St. Ambrose, There is but one Almighty; and none but the Almighty can cure all diseases, because he only can cure diseases in the root, that is, in the forgiveness of sins.

We are almost at an end; when we had thus catechised his convertite, thus rectified his patient, he turns upon them, who beheld all this, and were scandalized with his words, the Scribes and Pharisees; and because they were scandalized only in this, that he being but man, undertook the office of God, to forgive sins, he declares himself to them, to be God. Christ would not leave even malice itself unsatisfied; and therefore do not thou think thyself Christian enough, for having an innocence in thyself, but be content to descend to the infirmities, and to the very malice of other men, and to give the world satisfaction; *Nec paratum habeas illud è trivio*, (says St. Hierome) Do not arm thyself with that vulgar, and trivial saying, *Sufficit mihi conscientia mea, nec curo quid loquantur homines*, It suffices me, that mine own conscience is clear, and I care not what all the world says; thou must care what the world says, and thinks; Christ himself had that respect even towards the Scribes, and Pharisees. For, first he declared himself to be God, in that he took knowledge of their thoughts; for they had said nothing, and he says to them, Why reason you thus in your hearts? and they themselves did not, could not deny, but that those words of Solomon appertained only to God, *Thou only knowest the hearts of the children of men*[25], and those of Jeremy, *The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the*

[24] 2 Chron. xvi. 8. [25] 2 Chron. vi. 30.

heart, and I try the reins[26]. Let the school dispute infinitely (for that he will not content himself with means of salvation, till all school points be reconciled, will come too late) let Scotus and his herd think, that angels, and separate souls have a natural power to understand thoughts, though God for his particular glory restrain the exercise of that power in them, (as in the Roman church, priests have a power to forgive all sins, though the pope restrain that power in reserved cases; and the cardinals by their creation, have a voice in the consistory, but that the pope for a certain time inhibits them to give voice) and let Aquinas present his arguments to the contrary, that those spirits have no natural power to know thoughts; we seek no further, but that Christ Jesus himself thought it argument enough to convince the Scribes and Pharisees, and prove himself God, by knowing their thoughts, *Eadem majestate et potentia*, says St. Hierome, Since you see I proceed as God, in knowing your thoughts, why believe you not, that I may forgive his sins as God too?

And then in the last act he joins both together; he satisfies the patient, and he satisfies the beholders too: he gives him his first desire, bodily health; *he bids him take up his bed and walk*, and he doth it; and he shows them that he is God, by doing that, which (as it appears in the story) was harder in their opinion, than remission of sins, which was, to cure and recover a diseased man, only by his word, without any natural or second means. And therefore since all the world shakes in a palsy of wars, and rumours of wars, since we are sure, that Christ's vicar in this case will come to his *dimittuntur peccata*, to send his bulls and indulgences, and crociatars for the maintenance of his part, in that cause, let us also, who are to do the duties of private men, to obey and not to direct, by presenting our diseased and paralytic souls to Christ Jesus, now, when he in the ministry of his unworthiest servant is preaching unto you, by untiling the house, by removing all disguises, and palliations of our former sins, by true confession, and hearty detestation, let us endeavour to bring him to his *dimittuntur peccata*, to forgive us all those sins, which are the true causes of all our palsies, and slacknesses in his service; and so, without limiting, him, or his great vicegerents,

[26] Jer. xvii. 9, 10.

and lieutenants, the way, or the time to beg of him, that he will imprint in them, such counsels, and such resolutions, as his wisdoms knows best to conduce to his glory, and the maintenance of his Gospel. *Amen.*

PREBEND SERMONS.

THE FIRST OF THE PREBEND OF CHISWICK'S FIVE PSALMS; WHICH FIVE ARE APPOINTED FOR THAT PREBEND; AS THERE ARE FIVE OTHER, FOR EVERY OTHER OF OUR THIRTY PREBENDARIES.

SERMON LXV.

PREACHED AT ST. PAUL'S, MAY 8, 1625.

PSALM LXII. 9.

Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity.

WE consider the dignity of the Book of Psalms, either in the whole body together, or in the particular limbs and distribution thereof. Of the whole body, it may be enough to tell you that which St. Basil saith, That if all the other books of Scripture could perish, there remained enough in the Book of Psalms for the supply of all: and therefore he calls it *Amuletum ad profligandum dæmonem;* Any psalm is exorcism enough to expel any devil, charm enough to remove any temptation, enchantment enough to ease, nay to sweeten any tribulation. It is abundantly enough that our Saviour Christ himself cites the psalms, not only as canonical scripture, but as a particular, and entire, and noble limb of that body; *All must be fulfilled of me* (saith he) *which is written in the law, in the prophets, and in the psalms*[1]. The law alone was the Sadducees' scripture, they received no more: the law and the prophets were (especially) the Scribes' scripture, they interpreted that: the Christian's Scripture, in the Old Testa-

[1] Luke xxiv. 44.

ment, is especially the Psalms. For (except the prophecy of Isaiah be admitted into the comparison, no book of the Old Testament is so like a gospel, so particular in all things concerning Christ, as the Psalms.

So hath the Book of Psalms an especial dignity in the entire body, altogether. It hath so also in divers distributions thereof into parts. For even amongst the Jews themselves, those fifteen psalms which follow immediately and successively after the one hundred and nineteenth Psalm, were especially distinguished, and dignified by the name of *Gradual Psalms;* whether because they were sung upon the degrees and stairs ascending to the altar, or because he that read them in the temple, ascended into a higher and more eminent place to read them, or because the word *gradual* implies a degree of excellency in the Psalms themselves, I dispute not; but a difference those fifteen psalms ever had above the rest, in the Jewish and in the Christian church too. So also hath there been a particular dignity ascribed to those seven psalms, which we have ever called the *Penitential Psalms;* of which St. Augustine had so much respect, as that he commanded them to be written in a great letter, and hung about the curtains of his death-bed within, that he might give up the ghost in contemplation, and meditation of those seven psalms. And it hath been traditionally received, and recommended by good authors, that that *hymn*, which Christ and his apostles are said to have sung after the institution and celebration of the sacrament[s], was a *hymn* composed of those six psalms, which we call the *Hallelujah Psalms*, immediately preceding the hundred and nineteenth.

So then, in the whole body, and in some particular limbs of the body, the church of God hath had an especial consideration of the Book of Psalms. This church in which we all stand now, and in which myself, by particular obligation serve, hath done so too. In this church, by ancient constitutions, it is ordained, that the whole Book of Psalms should every day, day by day, be rehearsed by us, who make the body of this church, in the ears of Almighty God. And therefore every prebendary of this church, is by those constitutions bound every day to praise God in those

[s] Matt. xxvi. 30.

five psalms which are appointed for his prebend. And of those five psalms which belong to me, this, out of which I have read you this text, is the first. And, by God's grace, (upon like occasions) I shall here handle some part of every one of the other four psalms, for some testimony, that those my five psalms return often into my meditation, which I also assure myself of the rest of my brethren, who are under the same obligation in this church.

For this whole psalm, which is under our present consideration, as Athanasius amongst all the fathers, was most curious, and most particular, and exquisite, in observing the purpose, and use of every particular psalm, (for to that purpose, he goes through them all, in this manner; If thou wilt encourage men to a love, and pursuit of goodness, say the first psalm, and thirty-first, and one hundredth and fortieth, &c. If thou wilt convince the Jews, say the second psalm; if thou wilt praise God for things past, say this, and this, and this, and this if thou wilt pray for future things) so for this psalm, which we have in hand, he observes in it a summary abridgment of all; for of this psalm he says in general, *Adversus insidiantes*, Against all attempts upon thy body, thy state, thy soul, thy fame, temptations, tribulations, machinations, defamations, say this psalm. As he saith before, That in the Book of Psalms, every man may discern *motus animi sui*, his own sinful inclinations expressed, and arm himself against himself; so in this psalm, he may arm himself against all other adversaries of any kind. And therefore as the same father entitles one sermon of his, *Contra omnes hæreses*, A sermon for the convincing of all heresies, in which short sermon he meddles not much with particular heresies, but only establishes the truth of Christ's person in both natures, which is indeed enough against all heresies, and in which (that is the consubstantiality of Christ with the Father, God of God) this father Athanasius, hath enlarged himself more than the rest (insomuch, that those heretics which grow so fast, in these our days, the Socinians, who deny the Godhead of Christ, are more vexed with that father, than with any other, and call him for Athanasius, Sathanasius) as he calls that sermon, a sermon against all heresies, so he presents this psalm against all temptations, and tribulations; not that therein David

puts himself to weigh particular temptations, and tribulations, but that he puts every man, in every trial, to put himself wholly upon God, and to know, that if man cannot help him in this world, nothing can; and, for man, *Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity.*

We consider in the words, the manner, and the matter, how it is spoken, and what is said. For the first, the manner, this is not absolutely spoken, but comparatively, not peremptorily, but respectively, not simply, but with relation. The Holy Ghost, in David's mouth, doth not say, that man can give no assistance to man; that man may look for no help from man; but, that God is always so present, and so all-sufficient, that we need not doubt of him, nor rely upon any other, otherwise than as an instrument of his. For that which he had spread over all the verses of the psalm before, he sums up in the verse immediately before the text, *Trust in God at all times, for he is a refuge for us;* and then, he strengthens that with this, What would ye prefer before God, or join with God? man! what man! *Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity.*

Which words being our second part, open to us these steps: first, that other doctrines, moral or civil instructions may be delivered to us possibly, and probably, and likely, and credibly, and under the like terms, and modifications, but this is in our text, is assuredly, undoubtedly, undeniably, irrefragably, *Surely men of low degree*, &c. For howsoever when they two are compared together, with one another, it may admit discourse and disputation, whether men of high degree, or of low degree do most violate the laws of God; that is, whether prosperity or adversity make men most obnoxious to sin, yet, when they come to be compared, not with one another, but both with God, this asseveration, this *surely* reaches to both; *Surely, the man of low degree is vanity*, and, as *surely, the man of high degree is a lie.* And though this may seem to leave some room, for men of middle ranks, and fortunes, and places, that there is a mediocrity, that might give an assurance, and an establishment, yet there is no such thing in this case, for (as *surely* still) *to be laid in the*

balance, they are all, (not all of low, and all of high degree, all rich, and all poor, but) all, of all conditions, *altogether lighter than vanity*.

Now, all this doth not destroy, not extinguish, not annihilate that affection in man, of hope, and trust, and confidence in anything; but it rectifies that hope, and trust, and confidence, and directs it upon the right object: trust not in flesh, but in spiritual things, that we neither bend our hopes downward, to infernal spirits, to seek help in witches; nor miscarry it upward, to seek it in saints, or angels, but fix it in him, who is nearer us than our own souls, our blessed, and gracious, and powerful God, who in this one psalm is presented unto us, by so many names of assurance and confidence, *my expectation*, *my salvation*, *my rock*, *my defence*, *my glory*, *my strength*, *my refuge*, and the rest.

First then these words, *Surely men of low degree, and men of high degree are vanity*, are not absolutely, simply, unconditionally spoken; man is not nothing: nay, it is so far from that, as that there is nothing but man. As, though there may be many other creatures living, which were not derived from Eve, and yet Eve is called *Mater viventium*[3], The mother of all that live, because the life of none but man, is considered; so there be so many other creatures, and Christ sends his apostles to preach, *omni creaturæ*[4], to every creature, yet he means none but man. All that God did in making all other creatures, in all the other days, was but a laying in of materials; the setting up of the work was in the making of man. God had a picture of himself from all eternity; from all eternity, the Son of God was the *image of the invisible God*[5]; but then God would have one picture, which should be the picture of Father, Son, and Holy Ghost too, and so made man to the image of the whole Trinity. As the apostle argues, *Cui dixit, To whom did God ever say, This day have I begotten thee*, but to Christ[6]? so we say, for the dignity of man, *Cui dixit*, Of what creature did God ever say, *Faciamus*, Let us, us make it, all, all, the persons together, and to employ, and exercise, not only power, but counsel in the making of that creature? Nay, when man was at worst, he was at a high price; man being

[3] Gen. iii. 20.
[4] Mark xvi. 15.
[5] Coloss. i. 15.
[6] Heb. i. 5.

fallen, yet then, in that undervalue, he cost God his own and only Son, before he could have him. Neither became the Son of God capable of redeeming man, by any less, or any other way, than by becoming man. The Redeemer must be better than he whom he is to redeem; and yet, he must abase himself to as low a nature as his; so his nature; else he could not redeem him. God was aliened from man, and yet God must become man, to recover man.

God joined man in commission with himself upon his creation, in the *replete* and *dominamini*[7] when he gave man power to possess the earth, and subdue the creature; and God hath made man so equal to himself, as not only to have a soul endless and immortal, as God himself, (though not endless and immortal as himself, yet endless and immortal as himself too, though not immortal the same way, for God's immortality is of himself, yet as certainly, and as infallibly immortal as he) but God hath not only given man such an immortal soul, but a body that shall put on incorruption and immortality too, which he hath given to none of the angels. Insomuch, that howsoever it be, whether an angel may wish itself an archangel, or an archangel wish itself a cherubin; yet man cannot deliberately wish himself an angel, because he should lose by that wish, and lack that glory, which he shall have in his body. *We shall be like the angels*, says Christ[8], in that wherein we can be like them, we shall be like them, in the exalting and refining of the faculties of our souls; but they shall never attain to be like us in our glorified bodies. Neither hath God only reserved this treasure and dignity of man to the next world, but even here he hath made him *filium Dei*[9], the son of God, and *semen Dei*, the seed of God[10], and *consortem divinæ naturæ*, partaker of the divine nature[11], and *deos ipsos*, gods themselves, for *ille dixit Dii estis*, he hath said we are gods. So that, as though the glory of heaven were too much for God alone, God hath called up man thither, in the ascension of his Son, to partake thereof; and as though one God were not enough for the administration of this world, God hath multiplied gods here upon earth, and imparted, communicated, not only his power to every

[7] Gen. i. 28. [8] Mark xii. 25. [9] Luke vi. 35.
[10] 1 John iii. 9. [11] 2 Peter i. 4.

magistrate, but the divine nature to every sanctified man. David asks that question with a holy wonder, *Quid est homo? What is man that God is so mindful of him?* But I may have his leave, and the Holy Ghost's, to say, since God is so mindful of him, since God hath set his mind upon him, What is not man? man is all.

Since we consider men in the place that they hold, and value them according to those places, and ask not how they got thither, when we see man made the love of the Father, the price of the Son, the temple of the Holy Ghost, the signet upon God's hand, the apple of God's eye, absolutely, unconditionally we cannot annihilate man, not evacuate, not evaporate, not extenuate man to the levity, to the vanity, to the nullity of this text, *Surely men altogether, high and low, are lighter than vanity.* For, man is not only a contributary creature, but a total creature; he does not only make one, but he is all; he is not a piece of the world, but the world itself; and next to the glory of God, the reason why there is a world.

But we must not determine this consideration here, that man is something, a great thing, a noble creature, if we refer him to his end, to his interest in God, to his reversion in heaven; but when we consider man in his way, man amongst men, man is not nothing, not unable to assist man, not unfit to be relied upon by man; for, even in that respect also, God hath made *hominem homini Deum*, he hath made one man able to do the offices of God to another, in procuring his regeneration here, and advancing his salvation hereafter; as he says, *Saviours shall come up on Mount Sion*[18]; which is the church. Neither hath God determined that power of assisting others, in the character of priesthood only, (that the priest should be a god, that is, do the offices and the work of God to the people, by delivering salvation unto them) but he hath also made the prince, and the secular magistrate, a god, that is able to do the offices, and the works of God, not only to the people, but to the priest himself, to sustain him, yea, and to countenance, and favour, and protect him too, in the execution and exercise of his priestly office; as we see in the first plantation of those two great cedars, the secular and the ecclesiastical power,

[18] Obad. 21.

(which, that they might always agree like brethren, God planted at first in those two brethren, Moses and Aaron) there, though Moses were the temporal, and Aaron the spiritual magistrate, yet God says to Moses, *I have made thee a god to Pharaoh*, (but not only to Pharaoh) but *Aaron thy brother shall be thy prophet*[13]; for, (as he had said before) *thou shalt be to him instead of a god*[14]. So useful, so necessary is man to man, as that the priest, who is of God, incorporated in God, subsists also by man; for, *Principes hujus seculi rationem reddituri sunt*[15], The princes of this world must give God an account, *propter ecclesiam, quam à Christo tuendam susceperunt*, for that church, which Christ hath committed to their protection. In spiritual difficulties, and for spiritual duties, God sends us to the priest; but to such a *priest* as is a man; and (as our comfort is expressed) *a priest which was touched with the feeling of our infirmities, and was in all points tempted like as we are*[16]: for the businesses of this world, rights, and titles, and proprieties, and possessions, God sends us still to the judge; (*Judges and officers shalt thou make in all thy gates*[17]) judges to try between man and man; and the sword in battle tries between state and state, prince and prince; and therefore God commands and directs the levying of men to that purpose, in many places of the history of his people; particularly God appoints Gideon[18] to take a certain proportion of the army, a certain number of soldiers. And in another place, there goes out a press for soldiers from Moses' mouth[19]; he presses them upon their holy allegiance to God, when he says, *Who is on the Lord's side, let him come unto me.* So, in infirmities, in sicknesses of the body, we ask with the prophet, *Is there no balm in Gilead? is there no physician there*[20]? God does not reprove Asa for seeking of help of the physicians[21]; but the increpation lies only upon this, *that he sought to the physician, and not to the Lord.* God sends man to the priest, to the prince, to the judge, to the physician, to the soldier, and so, (in other places) to the merchant, and to cunning artificers, (as in the building of the temple) that all that man needs might be communicated to man by man.

[13] Exod. vii. 1. [14] Exod. iv. 16. [15] Isidore.
[16] Heb. iv. 15. [17] Deut. xvi. 18. [18] Judges vi.
[19] Exod. xxxii. 26. [20] Jer. viii. 22. [21] 2 Chron. xvi. 12.

So that still, simply, absolutely, unconditionally, we cannot say, Surely men, men altogether, high or low, or mean, all are less than vanity. And surely they that pervert and detort such words as these, to such a use, and argue from thence, man is nothing, no more than a worm or a fly, and therefore what needs this solemn consideration of man's actions, it is all one what he does, for all his actions, and himself too are nothing; they do this but to justify or excuse their own laziness in this world, in passing on their time, without taking any calling, embracing any profession, contributing anything to the spiritual edification, or temporal sustentation of other men. But take the words as the Holy Ghost intends them, comparatively, What man compared with God, or what man considered without God, can do anything for others, or for himself? When the apostle says, *That all the world is but dung*[22], when the prophet says, *That all the nations of the world are less than nothing*[23], when the apostle says even of himself, *That he is nothing*[24], all this is nothing in comparison of that expression in the same apostle, *That even the preaching of the Gospel is foolishness*[25], that that which is the *savour of life unto life*, God's own ordinance, *preaching*, is but *foolishness;* let it be a Paul that plants, and an Apollo that waters, if God give not increase, all is but frivolousness, but foolishness; and therefore boldly, confidently, uncontrollably we may proceed to the propositions of our text, which constitute our second part, Man, any man, every man, all men, collectively, distributively, considered so, (comparatively with God, or privatively without God) is but a *lie*, but *vanity*, *less than vanity*.

To make our best use of the words, (as our translation exhibits them) we make our entrance, with this word of confidence, and infallibility, which only becomes the Holy Ghost, in his asseverations, and in which he establishes the propositions following; Surely, surely men of low degree, and as surely, men of high, and, surely still all men together, are lighter than vanity. Men deliver their assertions otherwise modified, and under other qualifications. They obtrude to us miraculous doctrines of transubstantiation, and the like, upon a possibility only; It may be done,

[22] Phi. iii. 8. [23] Isaiah xl. 15.
[24] 2 Cor. xii. 11. [25] 1 Cor. i. 21.

say they, it is possible, God can do it. But that is far from the assuredness of the Holy Ghost, Surely it is so; for *Asylum hæreticorum, est omnipotentia Dei*[26], is excellently said, and by more than one of the fathers, The omnipotence of God is the sanctuary of the heretics; thither they fly, to countenance any such error; this God can do, why should you not believe it? Men proceed in their asseverations farther than so, from this possibility to a probability; it will abide argument, it hath been disputed in the school, and therefore is probable; why should not you believe it? And so they offer us the doctrine of the immaculate conception of the blessed Virgin without original sin; but this probability reaches not to this assuredness of our text, *surely*. They will go farther than this probability, to a veri-similitude, it is more than merely possible, more than fairly probable, it is likely to be so some of the ancient fathers have thought so; and then, why should not you believe it? and so they offer us prayer for the dead. Farther than this veri-similitude they go too; they go to a *pie creditur*, it may be piously believed, and it is fit to believe it, because it may assist and exalt devotion to think so; and then why should you not believe it? And so they offer us the worship of images and relics. But still, all this comes short of our assuredness, *surely*, undoubtedly, indisputably it is so.

And when the Roman church would needs counterfeit the language of the Holy Ghost, and pronounce this sureness upon so many new articles in the Council of Trent, it hath not prospered well with them; for we all know, they have repented that forwardness since, and wished they had not determined so many particulars to be matter of faith; because after such a determination by a council, they have bound themselves not to recede from those doctrines, how unmaintainable soever they be in themselves, or how inconvenient soever they fall out to be to them. And therefore we see, that in all the solicitations that can be used, even by princes, to whom they are most affected, they will not come now to pronounce so surely, to determine so positively upon divers points that rest yet in perplexity amongst them. Which hath raised so many commotions in the kingdom of Spain, and put more than one of their later kings, to send

[26] Chrysostom.

divers ambassages, to Rome, to solicit a clear declaration in that point, but could never, nor can yet attain it, that is, the immaculate conception of the blessed Virgin without original sin. So also, for the obligation that the laws of secular magistrates lay upon the conscience, so also for the concurrence of grace, and freewill, and divers others; in which they will not be drawn to this, surely to determine and declare of either side; for, indeed that is the language of the Holy Ghost.

It hath been observed amongst philosophers, that Plato speaks probably, and Aristotle positively; Plato's way is, It may be thus, and Aristotle's, It must be thus. The like hath been noted amongst divines, between Calvin, and Melanchthon; Calvin will say, *Videtur*, It seems to be thus, Melanchthon, It can be no otherwise but thus. But the best men are but problematical, only the Holy Ghost is dogmatical; only he subscribes this *surely*, and only he seals with infallibility. Our dealings are appointed to be in yea, yea, and nay, nay, and no farther; but *all the promises of God are yea, and amen*[27], that is, surely, verily; for that is his name; these things saith The Amen[28], he that is Amen. And it is not (I hope) an impertinent note, that that evangelist St. John, who considers the divinity of Christ, more than the other evangelists do, does evermore, constantly, without any change, double that which was Christ's ordinary asseveration, *Amen*. As oft as the other evangelists mention it in Christ's mouth, still they express it with one *Amen, verily I say;* St. John always, *Amen, amen, verily, verily*, it is thus and thus. The nearer we come to the consideration of God, the farther we are removed from all contingencies, and all inclination to error, and the more is this *Amen, verily, surely*, multiplied and established unto us.

It is in doctrines and opinions, as it is in designs and purposes; *Go to*, (says the prophet, by way of reprehension) *go to, you that say, We will go to such a city, and trade thus and thus there*, &c. So, go to, you that pronounce upon every invention, and tradition of your own, a *Quicunque vult salvus esse*, Whosoever will be saved, must believe this, and clog every problematical proposition with an *anathema*, cursed be he, excommunicated be he that

[27] 2 Cor. i. 20. [28] Rev. iii. 14.

thinks the contrary to this; go to, you, that make matters of faith of the passions of men. So also, go to, you that proceed and continue in your sins, and say, Surely I shall have time enough to repent hereafter. Go to, you that in a spiritual and irreligious melancholy and diffidence in God's mercy, say, Surely the Lord hath locked up his mercy from me, surely I shall never see that sun more, never receive, never feel beam of his mercy more, but pass through this darkness into a worse. This word *surely*, in such cases, in such senses, is not your mother's tongue, not the language of the Christian church. She teaches you, to condition all in Christ; in him you are enabled to do all things, and without him nothing. But absolutely, unconditionally, this *surely* is appropriated to the propositions, to the assertions of God himself; and some of those follow in this text.

Now that which the Holy Ghost presents here upon this assuredness, is, *That men of low degree are vanity, and that men of high degree are a lie;* these are both sure, and alike sure. It is true that it constitutes a problem, that it admits a discourse, it will abide a debatement, whether men of high degree, or of low degree be worst; whether riches or poverty, (both considered in a great measure, very rich, and very poor) prosperity or adversity occasion most sins. Though God call upon us in every leaf of the Scripture, to pity the poor, and relieve the poor, and ground his last judgment upon our works of mercy, (*Because you have fed and clothed the poor, inherit the kingdom*[29]) yet, as the rich and the poor stand before us now, (as it were in judgment) as we inquire and hear evidence, which state is most obnoxious, and open to most sins, we embrace, and apply to ourselves that law, *Thou shalt not countenance a poor man in his cause*[30]; and (as it is repeated) *Thou shalt not respect the person of the poor in judgment*[31].

There is then a poverty, which, without all question, is the direct way to heaven; but that is spiritual; *Blessed are the poor in spirit*[32]. This poverty is humility, it is not beggary. A rich man may have it, and a beggar may be without it. The wise man found not this poverty, (not humility) in every poor man.

[29] Matt. xxv. 34.
[30] Exod. xxiii. 3.
[31] Levit. xix. 15.
[32] Matt. v. 3.

He found three sorts of men, whom his soul hated; and one of the three, *was a poor man that is proud*[33]. And when the prophet said of Jerusalem in her afflictions, *Paupercula es et ebria, Thou art poor, and miserable, and yet drunk, though* (as he adds there) *it were not with wine*[34], (which is now in our days an ordinary refuge of men of all sorts, in all sadnesses and crosses to relieve themselves upon wine and strong drink, which are indeed strong illusions) yet, though Jerusalem's drunkenness were not with wine, it was worse; it was a staggering, a vertiginousness, an ignorance, a blindness, a not discerning the ways to God; which is the worst drunkenness, and falls often upon the poor and afflicted, that their poverty and affliction staggers them, and damps them in their recourse to God, so far, as that they know not, *That they are miserable, and wretched, and poor, and blind, and naked*[35]. The Holy Ghost always makes the danger of the poor great, as well as of the rich. *The rich man's wealth is his strong city.* There is his fault, his confidence in that; but *pavor pauperum, the destruction of the poor is his poverty*[36]; there is his fault, desperation under it. Solomon presents them, as equally dangerous, *Give me neither poverty, nor riches*[37]. So does Boaz to Ruth, *Blessed be thou of the* Lord, *my daughter, inasmuch as thou followedst not young men, whether poor, or rich*[38]. That which Boaz intended there, incontinency, and all vice that arise immediately out of the corruption of nature, and are not induced by other circumstances, have as much inclination from poverty, as from riches. May we not say, more? I doubt we may. He must be a very sanctified man, whom extreme poverty, and other afflictions, do not decline towards a jealousy, and a suspicion, and a distrusting of God; and then, the sins that bend towards desperation, are so much more dangerous, than those that bend towards presumption, that he that presumes, hath still mercy in his contemplation, he does not think that he needs no mercy, but that mercy is easily had; he believes there is mercy, he doubts not of that; but the despairing man imagines a cruelty, an unmercifulness in God, and destroys the very nature of God himself. Riches is the metaphor, in which the Holy Ghost hath delighted

[33] Ecclus. xxv. 2. [34] Isaiah li. 21. [35] Rev. iii. 17.
[36] Prov. x. 15. [37] Prov. xxx. 8. [38] Ruth iii. 10.

to express God and heaven to us; *Despise not the riches of his goodness*[39], says the apostle; and again, *O the depth of the riches of his wisdom*[40]; and so, after, *The unsearchable riches of Christ*[41]; and for the consummation of all, *The riches of his glory*[42], God's godness towards us in general, our religion in the way, his grace here, his glory hereafter, are all represented to us in riches. With poverty God ordinarily accompanies his comminations; he threatens feebleness, and war, and captivity, and poverty everywhere, but he never threatens men with riches.

Ordinary poverty, (that is, a difficulty with all their labours and industry to sustain their family, and the necessary duties of their place) is a shrewd, and a slippery temptation. But for that street-beggary, which is become a calling, (for parents bring up their children to it, nay they do almost take apprentices to it, some expert beggars teach others what they shall say, how they shall look, how they shall lie, how they shall cry) for these, whom our laws call incorrigible, I must say of them (in a just accommodation of our Saviour's words, *It is not meet to take the children's bread, and to cast it to dogs*[43]). It is not meet, that this vermin should devour any of that, which belongs to them who are truly poor. Neither is there any measure, any proportion of riches, that exposes man naturally to so much sin, as this kind of beggary doth. Rich men forget, or neglect the duties of their baptism; but of these, how many are there, that were never baptized? Rich men sleep out sermons, but these never come to church: rich men are negligent in the practice, but these are ignorant in all knowledge.

It would require a longer disquisition, than I can afford to it now, whether riches, or poverty (considered in lesser proportions, ordinary riches, ordinary poverty) open us to more, and worse sins; but consider them in the highest and in the lowest, abundant riches, beggarly poverty, and it will scarce admit doubt, but that the incorrigible vagabond is farther from all ways of goodness, than the corruptest rich man is. And therefore labour we all earnestly in the ways of some lawful calling, that we may have our portion of this world by good means. For first, the

[39] Rom. ii. 4. [40] Rom. xi. 33. [41] Eph. iii. 8.
[42] Eph. iii. 16. [43] Matt. xv. 26.

advantages of doing good to others in a real relief of their wants, is in the rich only, whereas the best way of a good poor man, to do good to others, is but an exemplary patience, to catechise others by his suffering; and then, all degrees of poverty are dangerous and slippery, even to a murmuring against God, or an invading of the possessions, and goods of other men, but especially the lowest, the desperate degree of beggary, and then especially, when we cannot say it is inflicted by the hand of God, but contracted by our own laziness, or our own wastefulness.

This is a problematical, a disputable case, whether riches or poverty occasion most sins. And because on both sides there arise good doctrines of edification, I have thus far willingly stopped upon that disputable consideration. But now, that which we receive here, upon David's, upon the Holy Ghost's security, surely it is thus, it is surely so, is this, That we shall be deceived, if we put our trust in men; for, what sort of men would we trust? *Surely men of low degree are vanity.* And this, if it be taken of particular men, needs no proving, no illustrating, no remembering. Every man sees and acknowledges, that to rely upon a man of no power, of no place, no blood, no fortune, no friends, no favour, is a vanity, *Surely men of low degree are vanity.* The first younger brother that was born in the world, because he was less than another, is called by the very name of *vanity;* the eldest brother Cain signifies *possession*, but Abel is *vanity.*

But take it of a whole body of such men, men of low degree, and it is so too; the applause of the people is vanity, popularity is vanity. At how dear a rate doth that man buy the people's affections, that pays his own head for their hats! How cheaply doth he sell his prince's favour, that hath nothing for it, but the people's breath! And what age doth not see some examples of so ill merchants of their own honours and lives too? How many men, upon confidence of that flattering gale of wind, the breath and applause of the people, have taken in their anchors, (that is, departed from their true, and safe hold, the right of the law, and the favour of the prince) and as soon as they hoisted their sails, (that is, entered into any by-action) have found the wind in their teeth, that is, those people whom they trusted in, armed against

them. And as it is in civil, and secular, so it is in ecclesiastical, and spiritual things too. How many men, by a popular hunting after the applause of the people, in their manner of preaching, and humouring them in their distempers, have made themselves incapable of preferment in the church where they took their orders, and preached themselves into a necessity of running away into foreign parts, that are receptacles of seditious and schismatical separatists, and have been put there, to learn some trade, and become artificers for their sustentation? The same people that welcomed Christ, from the Mount of Olives, into Jerusalem, upon Sunday, with their *Hosannas to the son of David*[44], upon Friday mocked him in Jerusalem, with their *Hail, king of the Jews*, and blew him out of Jerusalem to Golgotha, with the pestilent breath, with the tempestuous whirlwind of their *crucifiges*. And of them, who have called the master, Beelzebub, what shall any servant look for[45]? *Surely men of low degree are vanity.*

And then, under the same oath, and asseveration, *surely*, as surely as the other, *men of high degree are a lie.* Doth David mean these men, whom he calls *a lie*, to be any less than those whom he called *vanity*? Less than vanity, than emptiness, than nothing, nothing can be; and low and high are to this purpose, and in this consideration, (compared with God, or considered without God) equally nothing. He that hath the largest patrimony, and space of earth, in the earth, must hear me say, that all that was nothing; and if he ask, but what was this whole kingdom, what all Europe, what all the world? It was all, not so much as another nothing, but all one and the same nothing as thy dunghill was. But yet the Holy Ghost hath been pleased to vary the phrase here, and to call *men of high degree, not vanity, but a lie*, because the poor, men of low degree, in their condition promise no assistance, feed not men with hopes, and therefore cannot be said to *lie*, but in the condition of men of high degree, who are of power, there is a tacit promise, a natural and inherent assurance of protection, and assistance, flowing from them. For the magistrate cannot say, that he never promised me justice, never promised me protection; for in his assuming that place, he made me that promise. I cannot say, that I never promised my

[44] Matt. xxi. 9. [45] Matt. x. 25.

parish, my service; for in my induction, I made them that promise, and if I perform it not, I am a lie; for so this word *chasab* (which we translate *a lie*) is frequently used in the Scriptures, for that which is defective in the duty it should perform; *Thou shalt be a spring of water*, (says God in Esay) *cujus aquæ non mentiuntur, whose waters never lie*[46], that is, never dry, never fail.

So then, when men of high degree do not perform the duties of their places, then they are a lie of their own making; and when I over-magnify them in their place, flatter them, humour them, ascribe more to them, expect more from them, rely more upon them, then I should, then they are a lie of my making. But whether the lie be theirs, that they fear greater men than themselves, and so prevaricate in their duties; or the lie be mine, that canonize them and make them my god, they, and I shall be disappointed; for, *Surely men of high degree are a lie.* But we are upon a sermon, not upon a satire, therefore we pass from this.

And, for all this, there may seem to be room left for the middle state, for a mediocrity; when it is not so low as to be made the subject of oppression, nor so high as to be made the object of ambition, when it is neither exposed to scorn and contempt, nor to envy, and undermining, may we not then trust upon, not rest in such a condition? Indeed, this mediocrity seems (and justly) the safest condition; for this, and this only enjoys itself: the lazy man gets not up to it; the stirring man stays not at it, but is gone beyond it. From our first themes at school, to our texts in the pulpit, we continue our praising and persuading of this mediocrity. A man may have too much of anything; *Anima saturata, A full soul will tread honey under his feet*[47]; he may take in knowledge till he be ignorant; let the prophet Jeremiah give the rule, *Stultus factus est omnis homo à scientia, Every man becomes a fool by knowledge*[48], by over-weening, and over-valuing his knowledge; and let Adam be the example of this rule, his eyes were opened by eating the fruit, and he knew so much, as he was ashamed of it; let the apostle be the physician, the moderator, *sapere ad sobrietatem*[49], not to dive into secrets, and unrevealed mysteries. There is enough of this doctrine involved

[46] Isaiah lviii. 11. [47] Prov. xxvii. 7.
[48] Jer. x. 14. [49] Rom. xii. 3.

in the fable, Actæon saw more than he should have seen, and perished. There is abundantly enough expressed in the oracle of truth, Uzza was over-zealous in an office that appertained not to him[50], in assisting the ark, and suffered for that.

We may quickly exceed a mediocrity, even in the praise of mediocrity. But all our diligence will scarce find it out. What is mediocrity? Or where is it? In the hierarchy of the Roman church they never thought of this mediocrity; they go very high, and very low, but there is no mean station; I mean no denomination of any order from meanness, from mediocrity. In one degree you find embroidered shoes, for kings to kiss, and in another degree bare feet; we find an order of the *Society of Jesus;* and that is very high, for society implies community, partnership; and we find low descents, *minorites*, men less than others, and *minims*, least of all men; and lower than all them, *nullans*, men that call themselves, *nothing;* and truly, this order, best of all others hath answered and justified the name, for very soon they came to nothing. We find all extremes amongst them, even in their names, but none denominated from this mediocrity.

But to pass from names to the thing; indeed what is mediocrity? where is it? Is it the same thing as competency? But what is competency? or where is that? Is it that which is sufficient for thy present degree? perchance thy present degree is not sufficient for thee; thy charge perchance, perchance thy parts and abilities, or thy birth and education may require a better degree. God produced plants in Paradise therefore, that they might grow; God hath planted us in this world, that we might grow; and he that does not endeavour that by all lawful means, is inexcusable, as well as he that pursues unlawful. But, if I come to imagine such a mediocrity, such a competency, such a sufficiency in myself, as that I may rest in that, that I think I may ride out all storms, all disfavours, that I have enough of mine own, wealth, health, or moral constancy, if any of these decay, this is a verier vanity, than trusting in men of low degree, and a verier lie than men of high degree; for this is to trust to ourselves; this is a *sacrificing* to our own *nets*[51], our own industry, our own wisdom, our own fortune; and of all the idolatries of the heathen, who

[50] 2 Sam. vi. 6. [51] Habbak. i. 16.

made gods of every thing they saw or imagined, of every thing, in, and between heaven and hell, we read of no man that sacrificed to himself. Indeed no man flatters me so dangerously, as I flatter myself, no man wounds me so desperately, as I wound myself; and therefore, since this which we call mediocrity, and competency is conditioned so, that it is enough to subsist alone, without relation to others, dependency upon others, fear from others, induces a confidence, a relying upon myself; as, that which we imagine to be the middle region of the air, is the coldest of all, so this imagined mediocrity, that induces a confidence in ourselves, is the weakest rest, the coldest comfort of all, and makes me a lie to myself. Therefore may the prophet well spread, and safely extend his asseveration, his *surely*, upon all, high, and low, and mean; *Surely to be laid in the balance, they are altogether lighter than vanity.*

Here then, upon a full enumeration of all parts, the prophet concludes upon all. If therefore thou have the favour of great ones, the applause of the people, confidence in thyself, in an instant, the power of those great ones may be overthrown, or their favour to thee withdrawn from thee, (and so that bladder is pricked, upon which thou swammest) the applause of the people may be hushed and silenced, (either they would not, or they dare not magnify thee) and, thine own constancy may be turned into a dejection of spirit, and consternation of all thy faculties. Put all together, (which falls out seldom, that any man can do so) but if he can do that, (which is the best state of man, that can be imagined in this world, that he hath all these together, the favour of high and low, and of himself, that is, his own testimony in his conscience, (though perchance an erring, a mistaking conscience) yet, the prophet had delivered the same assurance before (even of that state of man, which is rather imagined, than ever possessed) *Surely every man, at his best state, is altogether vanity;* and here, he adds, *lighter than vanity*[52]. Vanity is nothing, but there is a condition worse than nothing. Confidence in the things, or persons of this world, but most of all, a confidence in ourselves, will bring us at last to that state, wherein we would

[52] Psalm xxxix. 5.

fain be nothing, and cannot. But yet, we have a balance in our text; and all these are but put together in one balance. In the other scale there is something put to, in comparison whereof all this world is so light. God does not leave our great and noble faculty, and affection of hope, and trust, and confidence, without something to direct itself upon, and rectify itself in. He does not; for, for that he proposes himself; the words immediately before the text, are, God *is a refuge;* and in comparison of him, *To be laid in the balance, Surely they are altogether lighter than vanity.*

So then, it is not enough not to trust in the flesh (for, for that, *Cursed be man, that trusted in man, or maketh flesh his arm*[53]; their flesh cannot secure thee, neither is thine own *flesh brass*[54], that thou canst endure the vexations of this world, neither can *flesh* and *blood* reveal unto thee the things of the next world[55]). It is not enough not to trust in flesh, but thou must trust in that that is spirit. And when thou art to direct thy trust upon him, who is spirit, the spirit of power, and of consolation, stop not, stray not, divert not upon evil spirits, to seek advancement, or to seek knowledge from them, nor upon good spirits, the glorious saints of God in heaven, to seek salvation from them, nor upon thine own spirit, in an over-valuation of thy purity, or thy merits. For, there is a pestilent pride in an imaginary humility, and an infectious foulness in an imaginary purity; but turn only to the only invisible and immortal God, who turns to thee, in so many names and notions of power, and consolation, in this one Psalm. In the last verse but one of this Psalm, David says, *God hath spoken once, and twice have I heard him.* God hath said enough at once; but twice, in this Psalm, hath he repeated this, in the second, and in the sixth verse, *He only is my rock and my salvation, and my defence,* and (as it is enlarged in the seventh verse) *my refuge and my glory.* If my *refuge*, what enemy can pursue me? If my *defence*, what temptation shall wound me? If my *rock*, what storm shall shake me? If my *salvation*, what melancholy shall deject me? If my *glory*, what calumny shall defame me?

[53] Jer. xvii. 5. [54] Job vi. 12. [55] Matt. xvi. 17.

I must not stay you now, to infuse into you the several consolations of these several names, and notions of God towards you. But, go your several ways home, and every soul take with him that name, which may minister most comfort unto him. Let him that is pursued with any particular temptation, invest God, as God is a *refuge*, a sanctuary. Let him that is buffeted with the messenger of Satan, battered with his own concupiscence, receive God, as God is his *defence* and target. Let him that is shaked with perplexities in his understanding, or scruples in his conscience, lay hold upon God, as God is his *rock*, and his anchor. Let him that hath any diffident jealousy or suspicion of the free and full mercy of God, apprehend God, as God is his *salvation;* and him that walks in the ingloriousness and contempt of this world, contemplate God, as God is his *glory*. Any of these notions is enough to any man, but God is all these, and all else, that all souls can think, to every man. We shut up both these considerations, (man should not, that is not all, God should be relied upon) with that of the prophet, *Trust ye not in a friend, put not your confidence in a guide, keep the doors of thy mouth from her that lies in thy bosom*[56]; (there is the exclusion of trust in man) and then he adds in the seventh verse, because it stands thus between man and man, *I will look unto the Lord, I will look to the God of my salvation, my God will hear me.*

[56] Mic. vii. 5.

THE SECOND OF MY PREBEND SERMONS UPON MY FIVE PSALMS.

SERMON LXVI.

PREACHED AT ST. PAUL'S, JANUARY 29, 1625.

PSALM LXIII. 7.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

THE Psalms are the manna of the church. As manna tasted to every man like that he liked best[1], so do the Psalms minister instruction, and satisfaction, to every man, in every emergency and occasion. David was not only a clear prophet of Christ himself, but a prophet of every particular Christian; he foretells what I, what any shall do, and suffer, and say. And as the whole Book of Psalms is *oleum effusum*, (as the spouse speaks of the name of Christ[2]) an ointment poured out upon all sorts of sores, a cerecloth that supples all bruises, a balm that searches all wounds; so are there some certain Psalms, that are imperial Psalms, that command over all affections, and spread themselves over all occasions, catholic, universal Psalms, that apply themselves to all necessities. This is one of those; for, of those constitutions which are called apostolical, one is, that the church should meet every day, to sing this Psalm. And accordingly, St. Chrysostom testifies, That it was decreed, and ordained by the primitive fathers, that no day should pass without the public singing of this Psalm. Under both these obligations, (those ancient constitutions, called the apostle's, and those ancient decrees made by the primitive fathers) belongs to me, who have my part in the service of God's church, the especial meditation, and recommendation of this Psalm. And under a third obligation too, that it is one of those five Psalms, the daily rehearsing whereof, is enjoined to me, by the constitutions of this church, as five other are to every other person of our body. As the whole book is

[1] Wisdom xvi. 20. [2] Cant. i. 3.

manna, so these five Psalms are my gomer, which I am to fill and empty every day of this manna.

Now as the spirit and soul of the whole Book of Psalms is contracted into this Psalm, so is the spirit and soul of this whole Psalm contracted into this verse. The key of the Psalm, (as St. Hierome calls the titles of the Psalms) tells us, That David uttered this Psalm, *when he was in the wilderness of Judah;* there we see the present occasion that moved him; and we see what was passed between God and him before, in the first clause of our text (*Because thou hast been my help*) and then we see what was to come, by the rest, (*Therefore in the shadow of thy wings will I rejoice*). So that we have here the whole compass of time, past, present, and future; and these three parts of time, shall be at this time, the three parts of this exercise; first, what David's distress put him upon for the present; and that lies in the context; secondly, how David built his assurance upon that which was past; (*Because thou hast been my help*). And thirdly, what he established to himself for the future, (*Therefore in the shadow of thy wings will I rejoice*). First, his distress in the wilderness, his present estate carried him upon the memory of that which God had done for him before, and the remembrance of that carried him upon that, of which he assured himself after. Fix upon God any where, and you shall find him a circle; he is with you now, when you fix upon him; he was with you before, for he brought you out to this fixation; and he will be with you hereafter, for *he is yesterday, and to-day, and the same for ever*[3].

For David's present condition, who was now in a banishment, in a persecution in the wilderness of Judah, (which is our first part) we shall only insist upon that, (which is indeed spread over all the Psalm to the text, and ratified in the text) that in all those temporal calamities David was only sensible of his spiritual loss; it grieved him not that he was kept from Saul's court, but that he was kept from God's church. For when he says, by way of lamentation, *That he was in a dry and thirsty land, where no water was*, he expresses what penury, what barrenness, what drought and what thirst he meant; *To see thy power, and thy glory, so as I have seen thee in the sanctuary.* For there, *my*

[3] Heb. xiii. 8.

soul shall be satisfied as with marrow, and with fatness, and there, *my mouth shall praise thee with joyful lips*. And in some few considerations conducing to this, that spiritual losses are incomparably heavier than temporal, and that therefore, the restitution to our spiritual happiness, or the continuation of it, is rather to be made the subject of our prayers to God, in all pressures and distresses, than of temporal, we shall determine that first part. And for the particular branches of both the other parts, (the remembering of God's benefits past, and the building of an assurance for the future, upon that remembrance) it may be fitter to open them to you, anon when we come to handle them, than now. Proceed we now to our first part, the comparing of temporal and spiritual afflictions.

In the way of this comparison, falls first the consideration of the universality of afflictions in general, and the inevitableness thereof. It is a blessed metaphor, that the Holy Ghost hath put into the mouth of the apostle, *Pondus gloriæ*, That our *afflictions* are but *light*, because there is an *exceeding*, and an *eternal weight of glory*[4] attending them. If it were not for that exceeding weight of glory, no other weight in this world could turn the scale, or weigh down those infinite weights of afflictions that oppress us here. There is not only *Pestis valde gravis*, (*The pestilence grows heavy upon the land*[5]) but there is *Musca valde gravis*[6], God calls in but the fly, to vex Egypt, and even the fly is a heavy burden unto them. It is not only Job that complains, *That he was a burden to himself*[7] but even Absalom's hair was a burden to him, till it was polled[8]. It is not only Jeremy that complains, *Aggravavit compedes*[9], That God had made their fetters and their chains heavy to them, but the workmen in harvest complain, That God had made a fair day heavy unto them, (*We have borne the heat, and the burden of the day*[10]). *Sand is heavy*, says Solomon[11]; and how many suffer so? under a sand-hill of crosses, daily, hourly afflictions, that are heavy by their number, if not by their single weight? And *a stone is heavy;* (says he in the same place) and how many suffer so? How many, without any

[4] 2 Cor. iv. 17. [5] Exod. ix. 3. [6] Exod. viii. 24.
[7] Job vii. 20. [8] 2 Sam. xiv. 26. [9] Lament. iii. 7.
[10] Matt. xx. 12. [11] Prov. xxvii. 3.

former preparatory cross, or comminatory, or commonitory cross, even in the midst of prosperity, or security, fall under some one stone, some grindstone, some millstone, some one insupportable cross that ruins them? But then, (says Solomon there) *A fool's anger is heavier than both;* and how many children, and servants, and wives suffer under the anger, and morosity, and peevishness, and jealousy of foolish masters, and parents, and husbands, though they must not say so? David and Solomon have cried out, That all this world is *vanity*, and *levity;* and (God knows) all is weight, and burden, and heaviness, and oppression; and if there were not a weight of future glory to counterpoise it, we should all sink into nothing.

I ask not Mary Magdalen, whether lightness were not a burden; (for sin is certainly, sensibly a burden) but I ask Susanna whether even chaste beauty were not a burden to her; and I ask Joseph whether personal comeliness were not a burden to him. I ask not Dives, who perished in the next world, the question; but I ask them who are made examples of Solomon's rule, of that *sore evil*, (as he calls it) *Riches kept to the owners thereof for their hurt*[12], whether riches be not a burden.

All our life is a continual burden, yet we must not groan; a continual squeezing, yet we must not pant; and as in the tenderness of our childhood, we suffer, and yet are whipped if we cry, so we are complained of, if we complain, and made delinquents if we call the times ill. And that which adds weight to weight, and multiplies the sadness of this consideration, is this, That still the best men have had most laid upon them. As soon as I hear God say, That he hath found *an upright man, that fears God, and eschews evil*, in the next lines I find a commission to Satan, to bring in Sabeans and Chaldeans upon his cattle, and servants, and fire and tempest upon his children, and loathsome diseases upon himself. As soon as I hear God say, That he hath found *a man according to his own heart*, I see his sons ravish his daughters, and then murder one another, and then rebel against the father, and put him into straits for his life. As soon as I hear God testify of Christ at his baptism, *This is my beloved Son in whom I am well pleased*[13], I find that Son of his *led by the Spirit to be tempted*

[12] Eccles. v. 13. [13] Matt. iii. 17.

of the devil[14]. And after I hear God ratify the same testimony again, at his transfiguration, (*This is my beloved Son, in whom I am well pleased*[15]) I find that beloved Son of his, deserted, abandoned, and given over to scribes, and Pharisees, and publicans, and Herodians, and priests, and soldiers, and people, and judges, and witnesses, and executioners, and he that was called the beloved Son of God, and made partaker of the glory of heaven, in this world, in his transfiguration, is made now the sewer of all the corruption, of all the sins of this world, as no Son of God, but a mere man, as no man, but a contemptible worm. As though the greatest weakness in this world, were man, and the greatest fault in man were to be good, man is more miserable than other creatures, and good men more miserable than any other men.

But then there is *Pondus gloriæ, An exceeding weight of eternal glory*, and that turns the scale; for as it makes all worldly prosperity as dung, so it makes all worldly adversity as feathers. And so it had need; for in the scale against it, there are not only put temporal afflictions, but spiritual too; and to these two kinds, we may accommodate those words, *He that falls upon this stone*, (upon temporal afflictions) may be bruised, broken, *But he upon whom that stone falls*, (spiritual afflictions) *is in danger to be ground to powder*[16]. And then, the great, and yet ordinary danger is, that these spiritual afflictions grow out of temporal; murmuring, and diffidence in God, and obduration, out of worldly calamities; and so against nature, the fruit is greater and heavier than the tree, spiritual heavier than temporal afflictions.

They who write of natural story, propose that plant for the greatest wonder in nature, which being no firmer than a bulrush, or a reed, produces and bears for the fruit thereof no other but an entire, and very hard stone[17]. That temporal affliction should produce spiritual stoniness, and obduration, is unnatural, yet ordinary. Therefore doth God propose it, as one of those greatest blessings, which he multiplies upon his people, *I will take away your stony hearts, and give you hearts of flesh*[18]; and, Lord let me have a fleshly heart in any sense, rather than a stony

[14] Matt. iv. 1. [15] Matt. xvii. 5. [16] Matt. xxi. 44.
[17] Plin. l. xxvii. 11. Lithospermus. [18] Ezek. xi. 19; and xxxvi. 26.

heart. We find mention amongst the observers of rarities in nature, of hairy hearts, hearts of men, that have been overgrown with hair[19]; but of petrified hearts, hearts of men grown into stone, we read not; for this petrifaction of the heart, this stupefaction of a man, is the last blow of God's hand upon the heart of man in this world. Those great afflictions which are poured out of the vials of the seven angels upon the world[20], are still accompanied with that heavy effect, that that affliction hardened them. *They were scorched with heats and plagues*, by the fourth angel, and it follows, *They blasphemed the name of God, and repented not, to give him glory.* Darkness was induced upon them by the fifth angel, and it follows, *They blasphemed the God of heaven, and repented not of their deeds.* And from the seventh angel there fell hailstones of the weight of talents, (perchance four pound weight) upon men; and yet these men had so much life left, as to *blaspheme God*, out of that respect, which alone should have brought them to glorify God, *Because the plague thereof was exceeding great.* And when a great plague brings them to blaspheme, how great shall that second plague be, that comes upon them for blaspheming?

Let me wither and wear out mine age in a discomfortable, in an unwholesome, in a penurious prison, and so pay my debts with my bones, and recompense the wastefulness of my youth, with the beggary of mine age; let me wither in a spital under sharp, and foul, and infamous diseases, and so recompense the wantonness of my youth, with that loathsomeness in mine age; yet, if God withdraw not his spiritual blessings, his grace, his patience, if I can call my suffering his doing, my passion his action, all this that is temporal, is but a caterpillar got into one corner of my garden, but a mildew fallen upon one acre of my corn; the body of all, the substance of all is safe, as long as the soul is safe. But when I shall trust to that, which we call a good spirit, and God shall deject, and impoverish, and evacuate that spirit, when I shall rely upon a moral constancy, and God shall shake, and enfeeble, and enervate, destroy and demolish that constancy; when I shall think to refresh myself in the serenity and sweet air of a good conscience, and God shall call up

[19] Pliny and Plutarch.

[20] Rev. xvi.

the damps and vapours of hell itself, and spread a cloud of diffidence, and an impenetrable crust of desperation upon my conscience; when health shall fly from me, and I shall lay hold upon riches to succour me, and comfort me in my sickness, and riches shall fly from me, and I shall snatch after favour, and good opinion, to comfort me in my poverty; when even this good opinion shall leave me, and calumnies and misinformations shall prevail against me; when I shall need peace, because there is none but thou, O Lord, that should stand for me, and then shall find, that all the wounds that I have, come from thy hand, all the arrows that stick in me, from thy quiver; when I shall see, that because I have given myself to my corrupt nature, thou hast changed thine; and because I am all evil towards thee, therefore thou hast given over being good towards me; when it comes to this height, that the fever is not in the humours, but in the spirits, that mine enemy is not an imaginary enemy, fortune, nor a transitory enemy, malice in great persons, but a real, and an irresistible, and an inexorable, and an everlasting enemy, the Lord of hosts himself, the Almighty God himself, the Almighty God himself only knows the weight of this affliction, and except he put in that *pondus gloriæ*, that exceeding weight of an eternal glory, with his own hand, into the other scale, we are weighed down, we are swallowed up, irreparably, irrevocably, irrecoverably, irremediably.

This is the fearful depth, this is spiritual misery, to be thus fallen from God. But was this David's case? Was he fallen thus far, into a diffidence in God? No. But the danger, the precipice, the slippery sliding into that bottomless depth, is, to be excluded from the means of coming to God, or staying with God; and this is that that David laments here, that by being banished, and driven into the wilderness of Judah, he had not access to the sanctuary of the Lord, to sacrifice his part in the praise, and to receive his part in the prayers of the congregation; for angels pass not to ends, but by ways and means, nor men to the glory of the triumphant church, but by participation of the communion of the militant. To this note David sets his harp, in many, many psalms: sometimes, that God had suffered his enemies to possess his tabernacle, (*He forsook the tabernacle of*

Shiloh, he delivered his strength into captivity, and his glory into the enemies' hands[21],) but most commonly he complains, that God disabled him from coming to the sanctuary. In which one thing he had summed up all his desires, all his prayers, (*One thing have I desired of the Lord, that I will look after; that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to inquire in his temple*[22]) his vehement desire of this, he expresses again, *My soul thirsteth for God, for the living God; when shall I come and appear before God*[23]? He expresses a holy jealousy, a religious envy, even to the sparrows and swallows, yea, *the sparrow hath found a house, and the swallow a nest for herself, and where she may lay her young, even thine altars, O Lord of hosts, my King and my God*[24]. Thou art my King, and my God, and yet excludest me from that, which thou affordest to sparrows, *And are not we of more value than many sparrows*[25]?

And as though David felt some false-ease, some half-temptation, some whispering that way, that God is *in the wilderness of Judah*, in every place, as well as in his *Sanctuary*, there is in the original in that place, a pathetical, a vehement, a broken expressing expressed, *O thine altars*[26]; it is true, (says David) thou art here in the wilderness, and I may see thee here, and serve thee here, but, *O thine altars, O Lord of hosts, my King and my God.* When David could not come in person to that place, yet he bent towards the temple, (*In thy fear will I worship towards thy holy temple*[27].) Which was also Daniel's devotion; when he prayed, *his chamber windows were open towards Jerusalem*[28]; and so is Hezekiah's turning to the wall to weep, and to pray in his sick bed[29], understood to be to that purpose, to conform, and compose himself towards the temple. In the place consecrated for that use, God by Moses fixes the service, and fixes the reward[30]; and towards that place, (when they could not come to it) doth Solomon direct their devotion in the consecration of the temple, (*When they are in the wars, when they are in captivity, and*

[21] Psalm LXXVIII. 60, 61. [22] Psalm XXVII. 4. [23] Psalm XLII. 2.
[24] Psalm LXXXIV. 3. [25] Luke XII. 7. [26] Psalm LXXXIV. 3.
[27] Psalm V. 7. [28] Dan. VI. 10. [29] Isaiah XXXVIII. 2.
[30] Deut. XXXI. 11.

pray towards this house, do thou hear them[31].) For, as in private prayer, when (according to Christ's command) we are shut in our chamber, there is exercised *modestia fidei*, the modesty and bashfulness of our faith, not pressing upon God in his house: so in the public prayers of the congregation, there is exercised the fervour and holy courage of our faith, for *Agmine facto obsidemus Deum*[32], It is a mustering of our forces, and a besieging of God. Therefore does David so much magnify their blessedness, that are in this house of God; (*Blessed are they that dwell in thy house, for they will be still praising thee*) those that look towards it, may praise thee sometimes, but those men who dwell in the church, and whose whole service lies in the church, have certainly an advantage of all other men (who are necessarily withdrawn by worldly businesses) in making themselves acceptable to Almighty God, if they do their duties, and observe their church services aright.

Man being therefore thus subject naturally to manifold calamities, and spiritual calamities being incomparably heavier than temporal, and the greatest danger of falling into such spiritual calamities being in our absence from God's church, where only the outward means of happiness are ministered unto us, certainly there is much tenderness and deliberation to be used, before the church doors be shut against any man. If I would not direct a prayer to God, to excommunicate any man from the triumphant church, (which were to damn him) I would not oil the key, I would not make the way too slippery for excommunications in the militant church; for that is to endanger him. I know how distasteful a sin to God, contumacy, and contempt, and disobedience to order and authority is; and I know, (and all men, that choose not ignorance, may know) that our excommunications (though calumniators impute them to small things, because, many times, the first complaint is of some small matter) never issue but upon contumacies, contempts, disobediences to the church. But they are real contumacies, not interpretative, apparent contumacies, not presumptive, that excommunicate a man in heaven; and much circumspection is required, and (I am far from doubting it) exercised in those cases upon earth; for, though every excommu-

[31] 1 Kings viii. 44. [32] Tertullian.

nication upon earth be not sealed in heaven, though it damn not the man, yet it dams up that man's way, by shutting him out of that church, through which he must go to the other; which being so great a danger, let every man take heed of excommunicating himself. The impersuasible recusant does so; the negligent libertine does so; the fantastic separatist does so; the half-present man, he, whose body is here, and mind away, does so; and he, whose body is but half here, his limbs are here upon a cushion, but his eyes, his ears are not here, does so: all these are self-excommunicators, and keep themselves from hence. Only he enjoys that blessing, the want whereof David deplores, that is here entirely, and is glad he is here, and glad to find this kind of service here, that he does, and wishes no other.

And so we have done with our first part, David's aspect, his present condition, and his danger of falling into spiritual miseries, because his persecution, and banishment amounted to an excommunication, to an excluding of him from the service of God, in the church. And we pass, in our order proposed at first, to the second, his retrospect, the consideration, what God had done for him before, *Because thou hast been my help.*

Through this second part, we shall pass by these three steps. First, that it behoves us, in all our purposes, and actions, to propose to ourselves a copy to write by, a pattern to work by, a rule, or an example to proceed by, because it hath been thus heretofore, says David, I will resolve upon this course for the future. And secondly, that the copy, the pattern, the precedent which we are to propose to ourselves, is, the observation of God's former ways and proceedings upon us, because God hath already gone this way, this way I will await his going still. And then, thirdly, and lastly, in this second part, the way that God had formerly gone with David, which was, That he had been his help, (*Because thou hast been my help.*)

First then, from the meanest artificer, through the wisest philosopher, to God himself, all that is well done, or wisely undertaken, is undertaken and done according to pre-conceptions, fore-imaginations, designs, and patterns proposed to ourselves beforehand. A carpenter builds not a house, but that he first sets up a frame in his own mind, what kind of house he will

build. The little great philosopher Epictetus, would undertake no action, but he would first propose to himself, what Socrates, or Plato, what a wise man would do in that case, and according to that, he would proceed. Of God himself, it is safely resolved in the school, that he never did anything in any part of time, of which he had not an eternal pre-conception, an eternal Idea, in himself before. Of which Ideas, that is, pre-conceptions, predeterminations in God, St. Augustine pronounces, *Tanta vis in ideis constituitur*, There is so much truth, and so much power in these Ideas, as that without acknowledging them, no man can acknowledge God, for he does not allow God counsel, and wisdom, and deliberation in his actions, but sets God on work, before he have thought what he will do. And therefore he, and others of the fathers read that place[23], (which we read otherwise) *Quod factum est, in ipso vita erat;* that is, In all their expositions, whatsoever is made, in time, was alive in God, before it was made, that is, in that eternal Idea, and pattern which was in him. So also do divers of those fathers read those words to the Hebrews[24], (which we read, *The things that are seen, are not made of things that do appear*) *Ex invisibilibus visibilia facta sunt, Things formerly invisible, were made visible;* that is, we see them not till now, till they are made, but they had an invisible being, in that Idea, in that pre-notion, in that purpose of God before, for ever before. Of all things in heaven, and earth, but of himself, God had an Idea, a pattern in himself, before he made it.

And therefore let him be our pattern for that, to work after patterns; to propose to ourselves rules and examples for all our actions; and the more, the more immediately, the more directly our actions concern the service of God. If I ask God, by what Idea he made me, God produces his *Faciamus hominem ad imaginem nostram*, That there was a concurrence of the whole Trinity, to make me in Adam, according to that image which they were, and according to that Idea, which they had predetermined. If I pretend to serve God, and he ask me for my Idea, How I mean to serve him, shall I be able to produce none? If he ask me an Idea of my religion, and my opinions, shall I

[23] John i. 3, 4. [24] Heb. xi. 3.

not be able to say, It is that which thy word, and thy catholic church hath imprinted in me? If he ask me an Idea of my prayers, shall I not be able to say, It is that which my particular necessities, that which the form prescribed by thy Son, that which the care and piety of the church, in conceiving fit prayers, hath imprinted in me? If he ask me an Idea of my sermons, shall I not be able to say, It is that which the analogy of faith, the edification of the congregation, the zeal of thy work, the meditations of my heart hath imprinted in me? But if I come to pray or to preach without this kind of Idea, if I come to extemporal prayer, and extemporal preaching, I shall come to an extemporal faith, and extemporal religion; and then I must look for an extemporal heaven, a heaven to be made for me; for to that heaven which belongs to the catholic church, I shall never come, except I go by the way of the catholic church, by former Ideas, former examples, former patterns, to believe according to ancient beliefs, to pray according to ancient forms, to preach according to former meditations. God does nothing, man does nothing well, without these Ideas, these retrospects, this recourse to pre-conceptions, pre-deliberations.

Something then I must propose to myself, to be the rule, and the reason of my present and future actions; which was our first branch in this second part: and then the second is, that I can propose nothing more availably, than the contemplation of the history of God's former proceeding with me; which is David's way here, because this was God's way before, I will look for God in this way still. That language in which God spake to man, the Hebrew, hath no present tense; they form not their verbs as our Western languages do, in the present, *I hear*, or *I see*, or *I read*, but they begin at that which is past, *I have seen*, and *heard*, and *read*. God carries us in his language, in his speaking, upon that which is past, upon that which he hath done already; I cannot have better security for present, nor future, than God's former mercies exhibited to me. *Quis non gaudeat*, says St. Augustine, Who does not triumph with joy, when he considers what God hath done? *Quis non et ea, quæ nondum venerunt, ventura sperat, propter illa, quæ jam tanta impleta sunt?* Who can doubt the performance of all, that sees the greatest part of

a prophesy performed? If I have found that true that God hath said, of the person of anti-Christ, why should I doubt of that which he says of the ruin of anti-Christ? *Credamus modicum quod restat*, says the same father, It is much that we have seen done, and it is but little that God hath reserved to our faith, to believe that it shall be done.

There is no state, no church, no man, that hath not this tie upon God, that hath not God in these bands, that God by having done much for them already, hath bound himself to do more. Men proceed in their former ways, sometimes, lest they should confess an error, and acknowledge that they had been in a wrong way. God is obnoxious to no error, and therefore he does still, as he did before. Every one of you can say now to God, Lord, thou broughtest me hither, therefore enable me to hear; Lord, thou doest that, therefore make me understand; and that, therefore let me believe; and that too, therefore strengthen me to the practice; and all that, therefore continue me to a perseverance. Carry it up to the first sense and apprehension that ever thou hadst of God's working upon thee, either in thyself, when thou camest first to the use of reason, or in others in thy behalf, in thy baptism, yet when thou thinkest thou art at the first, God had done something for thee before all that; before that, he had elected thee, in that election which St. Augustine speaks of, *Habet electos, quos creaturus est eligendos*, God hath elected certain men, whom he intends to create, that he may elect them; that is, that he may declare his election upon them. God had thee, before he made thee; he loved thee first, and then created thee, that thou loving him, he might continue his love to thee. The surest way, and the nearest way to lay hold upon God, is the consideration of that which he had done already. So David does; and that which he takes knowledge of, in particular, in God's former proceedings towards him, is, because God had been his help, which is our last branch in this part, *Because thou hast been my help*.

From this one word, that God hath been my help, I make account that we have both these notions; first, that God hath not left me to myself, he hath come to my succour, he hath helped me; and then, that God hath not left out myself; he

hath been my help, but he hath left something for me to do with him, and by his help. My security for the future, in this consideration of that which is past, lies not only in this, that God hath delivered me, but in this also, that he hath delivered me by way of a help, and help always presumes an endeavour and co-operation in him that is helped. God did not elect me as a helper, nor create me, nor redeem me, nor convert me, by way of helping me; for he alone did all, and he had no use at all of me. God infuses his first grace, the first way, merely as a giver; entirely, all himself; but his subsequent graces, as a helper; therefore we call them auxiliant graces, helping graces; and we always receive them, when we endeavour to make use of his former grace. *Lord, I believe*, (says the man in the Gospel to Christ) *help mine unbelief*[35]. If there had not been unbelief, weakness, imperfectness, in that faith, there had needed no help; but if there had not been a belief, a faith, it had not been capable of help and assistance, but it must have been an entire act, without any concurrence on the man's part.

So that if I have truly the testimony of a rectified conscience, that God hath helped me, it is in both respects; first, that he hath never forsaken me, and then, that he hath never suffered me to forsake myself; he hath blessed me with that grace, that I trust in no help but his, and with his grace too, that I cannot look for his help, except I help myself also. God did not help heaven and earth to proceed out of nothing in the creation, for they had no possibility of any disposition towards it; for they had no being: but God did help the earth to produce grass, and herbs; for, for that God had infused a seminal disposition into the earth, which, for all that, it could not have perfected without his further help. As in making of woman, there is the very word of our text, *gnazar*, God made him a helper, one that was to do much for him, but not without him. So that then, if I will make God's former working upon me, an argument of his future gracious purposes, as I must acknowledge that God hath done much for me, so I must find, that I have done what I could, by the benefit of that grace with him; for God promises to be but a helper. *Lord open thou my lips*, says David[36]; that is God's

[35] Mark ix. 24. [36] Psalm li. 15.

work entirely; and then, *My mouth, my mouth shall show forth thy praise;* there enters David into the work with God. And then, says God to him, *Dilata os tuum, Open thy mouth,* (it is now made *thy mouth*, and therefore do thou open it) *and I will fill it*[37]; all inchoations and consummations, beginnings and perfectings are of God, of God alone; but in the way there is a concurrence on our part, (by a successive continuation of God's grace) in which God proceeds as a helper; and I put him to more than that, if I do nothing. But if I pray for his help, and apprehend and husband his graces well, when they come, then he is truly, properly my helper; and upon that security, that testimony of a rectified conscience, I can proceed to David's confidence for the future, *Because thou hast been my help, therefore in the shadow of thy wings will I rejoice;* which is our third, and last general part.

In this last part, which is, (after David's aspect, and consideration of his present condition, which was, in the effect, an exclusion from God's temple, and his retrospect, his consideration of God's former mercies to him, that he had been his help) his prospect, his confidence for the future, we shall stay a little upon these two steps; first, that that which he promises himself, is not an immunity from all powerful enemies, nor a sword of revenge upon those enemies; it is not that he shall have no adversary, nor that that adversary shall be able to do him no harm, but that he should have a refreshing, a respiration, *in velamento alarum*, under the shadow of God's wings. And then, (in the second place) that this way which God shall be pleased to take, this manner, this measure of refreshing, which God shall vouchsafe to afford, (though it amount not to a full deliverance) must produce a joy, a rejoicing in us; we must not only not decline to a murmuring, that we have no more, no nor rest upon a patience for that which remains, but we must ascend to a holy joy, as if all were done and accomplished, *In the shadow of thy wings will I rejoice.*

First then, lest any man in his dejection of spirit, or of fortune, should stray into a jealousy or suspicion of God's power to deliver him, as God hath spangled the firmament with stars, so hath he

[37] Psalm LXXXI. 10.

his Scriptures with names, and metaphors, and denotations of power. Sometimes he shines out in the name of a sword, and of a target, and of a wall, and of a tower, and of a rock, and of a hill; and sometimes in that glorious and manifold constellation of all together, *Dominus exercituum*, *The Lord of hosts*. God, as God, is never represented to us, with defensive arms; he needs them not. When the poets present their great heroes and their worthies, they always insist upon their arms, they spend much of their invention upon the description of their arms; both because the greatest valour and strength needs arms, (Goliah himself was armed) and because to expose one's self to danger unarmed, is not valour, but rashness. But God is invulnerable in himself, and is never represented armed; you find no shirts of mail, no helmets, no cuirasses in God's armoury. In that one place of Isaiah[38], where it may seem to be otherwise, where God is said *to have put on righteousness as a breastplate, and a helmet of salvation upon his head;* in that prophecy God is Christ, and is therefore in that place, called *the Redeemer*. Christ needed defensive arms, God does not. God's word does; his Scriptures do; and therefore St. Hierome hath armed them, and set before every book his *prologum galeatum*, that prologue that arms and defends every book from calumny. But though God need not, nor receive not defensive arms for himself, yet God is to us a helmet, a breastplate, a strong tower, a rock, everything that may give us assurance and defence; and as often as he will, he can refresh that proclamation, *Nolite tangere Christos meos*[39], Our enemies shall not so much as touch us.

But here, by occasion of his metaphor in this text, (*Sub umbra alarum*, *In the shadow of thy wings*) we do not so much consider an absolute immunity, that we shall not be touched, as a refreshing and consolation, when we are touched, though we be pinched and wounded. The names of God, which are most frequent in the Scriptures, are these three, Elohim, and Adonai, and Jehovah; and to assure us of his power to deliver us, two of these three are names of power. Elohim is *Deus fortis*, the mighty, the powerful God: and (which deserves a particular consideration) Elohim is a plural name; it is not *Deus fortis*, but *Dii fortes*,

[38] Isaiah LIX. 17. [39] Psalm CV. 15.

powerful Gods. God is all kind of gods; all kinds, which either idolators and Gentiles can imagine, (as riches, or justice, or wisdom, or valour, or such) and all kinds which God himself hath called gods, (as princes, and magistrates, and prelates, and all that assist and help one another) God is Elohim, all these gods, and all these in their height and best of their power; for Elohim, is *Dii fortes*, Gods in the plural, and those plural gods in their exaltation.

The second name of God is a name of power too, Adonai. For, Adonai is *Dominus*, the Lord, such a lord as is lord and proprietary of all his creatures, and all creatures are his creatures; and then, *Dominium est potestas tum utendi, tum abutendi*, says the law; To be absolute lord of anything, gives that lord a power to do what he will with that thing. God, as he is *Adonai*, *The Lord*, may give and take, quicken and kill, build and throw down, where and whom he will. So then two of God's three names are names of absolute power, to imprint, and reprint an assurance in us, that he can absolutely deliver us, and fully revenge us, if he will. But then, his third name, and that name which he chooses to himself, and in the signification of which name he employs Moses for the relief of his people under Pharaoh, that name Jehovah, is not a name of power, but only of essence, of being, of substance, and yet in the virtue of that name, God relieved his people. And if, in my afflictions, God vouchsafe to visit me in that name, to preserve me in my being, in my subsistence in him, that I be not shaked out of him, disinherited in him, excommunicate from him, divested of him, annihilated towards him, let him, at his good pleasure, reserve his Elohim, and his Adonai, the exercises and declarations of his mighty power, to those great public causes, that more concern his glory, than anything that can befall me; but if he impart his Jehovah, enlarge himself so far towards me, as that I may live, and move, and have my being in him, though I be not instantly delivered, nor mine enemies absolutely destroyed, yet this is as much as I should promise myself, this is as much as the Holy Ghost intends in this metaphor, *Sub umbra alarum*, *Under the shadow of thy wings*, that is a refreshing, a respiration, a conservation, a consolation in all afflictions that are inflicted upon me.

Yet is not this metaphor of *wings* without a denotation of power. As no act of God's, though it seem to imply but spiritual comfort, is without a denotation of power, (for it is the power of God that comforts me; to overcome that sadness of soul, and that dejection of spirit, which the adversary by temporal afflictions, would induce upon me, is an act of his power) so this metaphor *The shadow of his wings*, (which in this place expresses no more, than consolation and refreshing in misery, and not a powerful deliverance out of it) is so often in the Scriptures made a denotation of power too, as that we can doubt of no act of power, if we have this shadow of his wings. For, in this metaphor of *wings*, doth the Holy Ghost express the maritime power, the power of some nations at sea, in navies, *Woe to the land shadowing with wings*[40]; that is, that hovers over the world, and intimidates it with her sails and ships. In this metaphor doth God remember his people of his powerful deliverance of them, *You have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you to myself*[41]. In this metaphor doth God threaten his and their enemies, what he can do, *The noise of the wings of his cherubim are as the noise of great waters, and of an army*[42]. So also what he will do, *He shall spread his wings over Bozrah, and at that day shall the hearts of the mighty men of Edom, be as the heart of a woman in her pangs*[43]. So that, if I have the shadow of his wings, I have the earnest of the power of them too; if I have refreshing, and respiration from them, I am able to say, as those three confessors did to Nebuchadnezzar, *My God is able to deliver me*[44], I am sure he hath power; *And my God will deliver me*, when it conduces to his glory, I know he will; *But, if he do not, be it known unto thee, O King, we will not serve thy gods;* be it known unto thee, O Satan, how long soever God defer my deliverance, I will not seek false comforts, the miserable comforts of this world. I will not, for I need not; for I can subsist under this shadow of these wings, though I have no more.

The mercy-seat itself was covered with the cherubim's wings[45];

[40] Isaiah xviii. 1. [41] Exod. xix. 4. [42] Ezek. i. 24.
[43] Jer. xlix. 22. [44] Dan. iii. 17. [45] Exod. xxv.

and who would have more than mercy? and a mercy-seat; that is, established, resident mercy, permanent and perpetual mercy; present and familiar mercy; a mercy-seat. Our Saviour Christ intends as much as would have served their turn, if they had laid hold upon it, when he says, *That he would have gathered Jerusalem, as a hen gathers her chickens under her wings*[46]. And though the other prophets do (as ye have heard) mingle the signification of power, and actual deliverance, in this metaphor of wings, yet our prophet, whom we have now in especial consideration, David, never doth so; but in every place where he uses this metaphor of wings (which are in five or six several Psalms) still he rests and determines in that sense, which is his meaning here; that though God do not actually deliver us, nor actually destroy our enemies, yet if he refresh us in the shadow of his wings, if he maintain our subsistence (which is a religious constancy) in him, this should not only establish our patience, (for that is but half the work) but it should also produce a joy, and rise to an exultation, which is our last circumstance, *Therefore in the shadow of thy wings I will rejoice.*

I would always raise your hearts, and dilate your hearts, to a holy joy, to a joy in the Holy Ghost. There may be a just fear, that men do not grieve enough for their sins; but there may be a just jealousy, and suspicion too, that they may fall into inordinate grief, and diffidence of God's mercy; and God hath reserved us to such times, as being the later times, give us even the dregs and lees of misery to drink. For, God hath not only let loose into the world a new spiritual disease; which is, an equality, and an indifferency, which religion our children, or our servants, or our companions profess; (I would not keep company with a man that thought me a knave, or a traitor; with him that thought I loved not my prince, or were a faithless man, not to be believed, I would not associate myself; and yet I will make him my bosom companion, that thinks I do not love God, that thinks I cannot be saved) but God hath accompanied, and complicated almost all our bodily diseases of these times, with an extraordinary sadness, a predominant melancholy, a faintness of heart, a cheerlessness,

[46] Matt. xxiii. 37.

a joylessness of spirit, and therefore I return often to this endeavour of raising your hearts, dilating your hearts with a holy joy, joy in the Holy Ghost, for *Under the shadow of his wings*, you may, you should *rejoice*.

If you look upon this world in a map, you find two hemispheres, two half worlds. If you crush heaven into a map, you may find two hemispheres too, two half heavens; half will be joy, and half will be glory; for in these two, the joy of heaven, and the glory of heaven, is all heaven often represented unto us. And as of those two hemispheres of the world, the first hath been known long before, but the other, (that of America, which is the richer in treasure) God reserved for later discoveries; so though he reserve that hemisphere of heaven, which is the glory thereof, to the resurrection, yet the other hemisphere, the joy of heaven, God opens to our discovery, and delivers for our habitation even whilst we dwell in this world. As God hath cast upon the unrepent sinner two deaths, a temporal, and a spiritual death, so hath he breathed into us two lives; for so, as the word for death is doubled, *Morte morieris, Thou shalt die the death*[47], so is the word for life expressed in the plural, *Chaim, vitarum, God breathed into his nostrils the breath of lives*, of divers lives. Though our natural life were no life, but rather a continual dying, yet we have two lives besides that, an eternal life reserved for heaven, but yet a heavenly life too, a spiritual life, even in this world; and as God doth thus inflict two deaths, and infuse two lives, so doth he also pass two judgments upon man, or rather repeats the same judgment twice. For, that which Christ shall say to thy soul then at the last judgment, *Enter into thy Master's joy*[48], he says to thy conscience now, *Enter into thy Master's joy*. The everlastingness of the joy is the blessedness of the next life, but the entering, the inchoation is afforded here. For that which Christ shall say then to us, *Venite benedicti, Come ye blessed*, are words intended to persons that are coming, that are upon the way, though not at home; here in this world he bids us *come*, there in the next, he shall bid us *welcome*. The angels of heaven have joy in thy conversion[49], and canst thou be without that joy in thyself? If thou desire revenge upon thine enemies, as they are God's enemies,

[47] Gen. ii. 17. [48] Matt. xxv. 23. [49] Luke xv. 10.

that God would be pleased to remove and root out all such as oppose him, that affection appertains to glory; let that alone till thou come to the hemisphere of glory; there join with those martyrs under the altar, *Usquequo Domine*[50], How long O Lord, dost thou defer judgment? and thou shalt have thine answer there for that. Whilst thou art here, here join with David, and the other saints of God, in that holy increpation of a dangerous sadness, *Why art thou cast down O my soul? why art thou disquieted in me*[51]? That soul that is dissected and anatomized to God, in a sincere confession, washed in the tears of true contrition, embalmed in the blood of reconciliation, the blood of Christ Jesus, can assign no reason, can give no just answer to that interrogatory, *Why art thou cast down O my soul? why art thou disquieted in me?* No man is so little, as that he can be lost under these wings, no man so great, as that they cannot reach to him; *Semper ille major est, quantumcumque creverimus*[52], To what temporal, to what spiritual greatness soever we grow, still pray we him to shadow us under his wings; for the poor need those wings against oppression, and the rich against envy. The Holy Ghost, who is a dove, shadowed the whole world under his wings; *Incubat aquis*, he hovered over the waters, he sat upon the waters, and he hatched all that was produced, and all that was produced so, was good. Be thou a mother, where the Holy Ghost would be a father; conceive by him; and be content that he produce joy in thy heart here. First think, that as a man must have some land, or else he cannot be in wardship, so a man must have some of the love of God, or else he could not fall under God's correction; God would not give him his physic, God would not study his cure, if he cared not for him. And then think also, that if God afford thee the shadow of his wings, that is, consolation, respiration, refreshing, though not at present, and plenary deliverance, in thy afflictions, not to thank God, is a murmuring, and not to rejoice in God's ways, is an unthankfulness. Howling is the noise of hell, singing the voice of heaven; sadness the damp of hell, rejoicing the serenity of heaven. And he that hath not this joy here, lacks one of the best pieces of his evidence for the joys of heaven; and hath neglected or refused that earnest,

[50] Rev. vi. 10. [51] Psalm xlii. 5. [52] Augustine.

by which God uses to bind his bargain, that true joy in this world shall flow into the joy of heaven, as a river flows into the sea; this joy shall not be put out in death, and a new joy kindled in me in heaven; but as my soul, as soon as it is out of my body, is in heaven, and does not stay for the possession of heaven, nor for the fruition of the sight of God, till it be ascended through air, and fire, and moon, and sun, and planets and firmament, to that place which we conceive to be heaven, but without the thousandth part of a minute's stop, as soon as it issues, is in a glorious light, which is heaven, (for all the way to heaven is heaven; and as those angels, which came from heaven hither, bring heaven with them, and are in heaven here, so that soul that goes to heaven, meets heaven here; and as those angels do not divest heaven by coming, so these souls invest heaven, in their going.) As my soul shall not go towards heaven, but go by heaven to heaven, to the heaven of heavens, so the true joy of a good soul in this world is the very joy of heaven; and we go thither, not that being without joy, we might have joy infused into us, but that as Christ says, *Our joy might be full*[53], perfected, sealed with an everlastingness; for, as he promises, *That no man shall take our joy from us*, so neither shall death itself take it away, nor so much as interrupt it, or discontinue it, but as in the face of death, when he lays hold upon me, and in the face of the devil, when he attempts me, I shall see the face of God, (for every thing shall be a glass, to reflect God upon me) so in the agonies of death, in the anguish of that dissolution, in the sorrows of that valediction, in the irreversibleness of that transmigration, I shall have a joy, which shall no more evaporate, than my soul shall evaporate, a joy, that shall pass up, and put on a more glorious garment above, and be joy superinvested in glory. Amen.

[53] John xvi. 24.

THE THIRD OF MY PREBEND SERMONS UPON MY FIVE PSALMS.

SERMON LXVII.

PREACHED AT ST. PAUL'S, NOVEMBER 5, 1626.

PSALM LXIV. 10.

And all the upright in heart shall glory.

I HAVE had occasion to tell you more than once before, that our predecessors, in the institution of the service of this church, have declared such a reverence and such a devotion to this particular book of Scripture, the Psalms, as that by distributing the hundred and fifty Psalms (of which number the body of this book consists) into thirty portions, (of which number the body of our church consists) and assigning to every one of those thirty persons, his five Psalms, to be said by him every day, every day God receives from us (howsoever we be divided from one another in place, the sacrifice of praise, in the whole book of Psalms. And, though we may be absent from this choir, yet wheresoever dispersed, we make up a choir in this service, of saying over all the Psalms every day. This sixty-fourth Psalm, is the third of my five. And when, (according to the obligation which I had laid upon myself, to handle in this place some portion of every one of these my five Psalms) in handling of those words, of the Psalm immediately before this, in the seventh verse, (*Because thou hast been my help, therefore in the shadow of thy wings I will rejoice*) I told you, that the next world, heaven, was (as this world is) divided into two hemispheres, and that the two hemispheres of heaven, were joy and glory (for in those two notions of joy and glory is heaven often represented unto us) as in those words which we handled then, we sailed about the first hemisphere, that of joy, (*In the shadow of thy wings will I rejoice*) so, in these which I have read to you now, our voyage lies about the hemisphere of glory, for, *All the upright in heart shall glory*. As we said then of joy, we say of glory now; there is an inchoative joy here, though the consummative joy be reserved for heaven; so is there also such a taste, such an inchoation of glory in this life.

And as no man shall come to the joys of heaven, that hath no joy in this world, (for there is no peace of conscience without this joy) so no man shall come to the glory of heaven, that hath not a holy ambition of this glory in this world; for this glory which we speak of, is the evidence, and the reflection of the glory from above; for the glory of God shines through godly men, and we receive a beam and a tincture of that glory of God, when we have the approbation, and testimony, and good opinion, and good words of good men; which is the glory of our text, as far as this world is capable of glory. *All the upright in heart shall glory*, that is, they shall be celebrated and encouraged with the glory and praise of good men here, and they shall be rewarded with everlasting glory in heaven.

In these words we propose to you but two parts; first, the disposition of the persons, *Omnes recti corde*, *All the upright in heart*, and then, the retribution upon these persons, *gloriabuntur*, *They shall glory*, or, (as it is in the Vulgate, and well) *laudabuntur*, they shall be celebrated, they shall be praised. In the first, the qualification of the persons, we shall pass by these steps; first, that God in his punishments and rewardings proposes to himself persons, persons already made, and qualified. God does not begin at a retribution, nor begin at a condemnation, before he have persons, persons fit to be rewarded, persons fit to be condemed. God did not first make a heaven and a hell, and after think of making man, that he might have some persons to put in them; but first for his glory he made man, and for those, who by a good use of his grace preserved their state, heaven, and for those, who by their own fault fell, he made hell. First, he proposed persons, persons in being; and then, for the persons, as his delight is for the most part to do, in this text he expresses it; which is, rather to insist upon the rewards, which the good shall receive, than upon the condemnation and judgments of the wicked. If he could choose, that is, if his own glory, and the edification of his children would bare it, he would not speak at all of judgments, or of those persons that draw necessary judgments upon themselves, but he would exercise our contemplation wholly upon his mercy, and upon persons qualified and prepared for his gracious retributions. So he does here; he speaks not at all of perverse,

and froward, and sinister, and oblique men, men incapable of his retributions, but only of persons disposed, ordained, prepared for them.

And, in the qualification of these persons, he proposes first a rectitude, a directness, an uprightness; declinations downward, deviations upon the wrong hand, squint-eyed, men, splay-footed men, left-handed men, (in a spiritual sense) he meddles not withal. They must be direct, and upright; and then, *Upright in heart;* for to be good to ill ends, (as in many cases a man may be) God accepts not, regards not. But let him be a person thus qualified, *upright;* upright because he loves uprightness, *Upright in heart;* and then he is infallibly embraced, and enwrapped in that general rule, and proposition, that admits no exception, *Omnes recti corde*, all the upright in heart shall be partakers of this retribution: and in these branches we shall determine our first part; first, that God proposes to himself persons; persons thus and thus qualified; he begins at them. Secondly, that God had rather dwell himself, and propose to us the consideration of good persons, than bad, of his mercies, than his judgments, for he mentions no other here, but persons capable of his retributions; and then, the goodness that God considers, is rectitude, and rectitude in the root, in the heart; and from that root grows that spreading universality, that infallibility, *omnes*, all such are sure of the reward.

And then, in our second part, in the reward itself, though it be delivered here in the whole bar, in the ingot, in the wedge, in bullion, in one single word, *gloriabuntur*, *laudabuntur*, *They shall glory*, yet it admits this mintage, and coining, and issuing in lesser pieces, that first we consider the thing itself, the metal in which God rewards us, glory, praise; and then, since God's promise is fastened upon that, (we shall be praised) as we may lawfully seek the praise of good men, so must we also willingly afford praise to good men, and to good actions. And then, since we find this retribution fixed in the future, (we shall be praised, we shall be in glory) there arises this consolation, that though we have it not yet, yet we shall have it, though we be in dishonour, and contempt, and under a cloud, of which we see no end ourselves, yet there is a determined future in God, which shall be

made present, we shall overcome this contempt, and *gloriabimur*, and *laudabimur*, we shall glory, we shall be celebrated; in which future, the consolation is thus much farther exalted, that it is an everlasting future; the glory, and praise, the approbation, and acclamation, which we shall receive from good men, here, shall flow out and continue, to the Hosannas in heaven, in the mouth of saints, and angels, and to the *Euge bone serve*, *Well done, good and faithful servant*[1], in the mouth of God himself.

First then, God proposes to himself, (in his rewards and retributions) persons; persons disposed and qualified. Not disposed by nature, without use of grace; that is flat and full Pelagianism; not disposed by preventing grace, without use of subsequent grace, by antecedent and anticipant, without concomitant and auxiliant grace; that is semi-Pelagianism. But persons obsequious to his grace, when it comes, and persons industrious and ambitious of more and more grace, and husbanding his grace well all the way, such persons God proposes to himself. God does not only read his own works, nor is he only delighted with that which he hath writ himself, with his own eternal decrees in heaven, but he loves also to read our books too, our histories which we compose in our lives and actions, and as *his delight is to be with the sons of men*[2], so his study is in this library, to know what we do. St. Paul says, *That God made him a minister of the Gospel, to preach to the Gentiles, to the intent that the angels might know the manifold wisdom of God by the church*[3]; that is, by that that was done in the church. The angels saw God; did they not see these things in God? No; for, *These things were hid in God*, says the apostle there; and the angels see no more in God, than God reveals unto them; and these things of the church, God reserved to a future, and to an experimental knowledge, to be known then when they were done in the church. So there are decrees in God, but they are hid in God; to this purpose and intendment, and in this sense, hid from God himself, that God accepts or condemns man *secundum allegata et probata*, according to the evidence that arises from us, and not according to those records that are hid in himself. Our actions and his

[1] Matt. xxv. 21. [2] Prov. viii. 31. [3] Ephes. iii. 7.

records agree; we do those things which he hath decreed; but only our doing them, and not his decreeing them, hath the nature of evidence. God does not reward, nor condemn out of his decrees, but out of our actions. God sent down his commissioners the angels to Sodom[4], to inquire, and to inform him how things went. God goes down himself to inquire, and inform himself, how it stood with Adam and Eve[5]. Not that God was ever ignorant of anything concerning us, but that God would prevent that dangerous imagination in every man, that God should first mean to destroy him, and then to make him, that he might destroy him, without having any evidence against him. For God made man *ad imaginem suam*, To his own image. If he had made him under an inevitable, and irresistible necessity of damnation, he had made him *ad imaginem diabolicam*, To the image of the devil, and not to his own. God goes not out as a fowler, that for his pleasure and recreation, or for his commodity, or commendation, would kill, and therefore seeks out game that he may kill it; it is not God *that seeks whom he may devour*[6]: but God sees the vulture tearing his chickens, or other birds picking his corn, or pecking his fruit, and then when they are in that mischievous action, God takes his bow and shoots them for that. When God condemns a man, he proposes not that man to himself, as he meant to make him, and as he did make him, but as by his sins he hath made himself. At the first creation, God looked upon nothing; there was nothing; but ever since there have been creatures, God hath looked upon the creature: and as Adam gave every creature the name, according as he saw the nature thereof to be; so God gives every man reward or punishment, the name of a saint or a devil, in his purpose, as he sees him a good or a bad user of his graces. When I shall come to the sight of the book of life, and the records of heaven, amongst the reprobate, I shall never see the name of Cain alone, but Cain with his addition, *Cain that killed his brother;* nor Judas's name alone; but Judas with his addition, *Judas that betrayed his Master.* God does not begin with a *morte moriendum*, some body must die, and therefore I will make some body to kill; but God

[4] Gen. xviii. 17. [5] Gen. iii. 9. [6] 1 Pet. v. 8.

came to a *morte morieris*, yet thou art alive, and mayest live, but if thou wilt rebel, thou must die. God did not call up fevers, and pestilence, and consumptions, and fire, and famine, and war[7], and then make man, that he might throw him into their mouths, but when man threw down himself, God let him fall into their mouths. Had I never sinned in wantonness, I should never have had consumption; nor fever, if I had not sinned in riot; nor death, if I had not transgressed against the Lord of life. If God be pleased to look upon me, at the last day, as I am renewed in Christ, I am safe. But if God should look upon me, (as he made me) in Adam, I could not be unacceptable in his sight, except he looked farther, and saw me in mine own, or in Adam's sin. I would never wish myself better, than God wished me at first; no, nor than God wishes me now, as manifold a sinner as he sees me now, if yet I would conform my will to his. God looks upon persons; persons so conditioned as they were, which was our first branch, in this first part; and our second is, That he delights to propose to himself persons that are capable of his rewards; for he mentions no others in this place, *All that are upright in heart.*

The first thing that Moses names to have been made, was heaven, *In the beginning God made heaven and earth.* And infinite millions of generations before this heaven was made, there was a heaven, an eternal emanation of beams of glory, from the presence of God. But Moses tells us of no hell made at the creation; and before the creation, such a hell, as there was a heaven, there could not be; for the presence of God made heaven; and God was equally present everywhere. And they who have multiplied hells unto us, and made more hells than God hath made, more by their two limboes, (one for fathers, another for children) and one purgatory, have yet made their new hells more of the nature of heaven than of hell. For in one of their limboes, (that of the fathers) and in their purgatory, there is in them who are there an infallible assurance of heaven; they that are there, are infallibly assured to come to heaven; and an assurance of salvation will hardly consist with hell; he that is sure to come to heaven, can hardly be said to be in hell.

[7] Levit. xxvi. 16.

God was loath and late in making places of torment; he is loath to speak of judgments, or of those that extort judgments from him. How plentifully, how abundantly is the word *Beatus*, Blessed, multiplied in the Book of Psalms! Blessed, and blessed in every Psalm, in every verse; the book seems to be made out of that word, *blessed*, and the foundation raised upon that word, *blessed*, for it is the first word of the book. But in all the book, there is not one *væ*, not one *woe*, so denounced; not one *woe* upon any soul, in that book. And when this *væ*, this *woe* is denounced in some other of the prophets, it is very often *vox dolentis*, and not *increpantis*, that *væ*, that *woe*, is a voice of compassion in him that speaks it, and not of destruction to them to whom it is spoken. God, in the person of Jeremiah[8], weeps in contemplation of the calamities threatened, *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.* It is God that was their father, and it is God, their God that slew them; but yet, that God, their father weeps over the slaughter. So in the person of Esay[9], God weeps again, *I will bewail thee with weeping, and I will water thee with tears.* And without putting on the person of any man, God himself avows his sighing, when he comes to name judgments, *Heu, vindicabor, Alas, I will revenge me of mine enemies*[10]; and he sighs, when he comes but to name their sins, *Heu abominationes, Alas, for all the evil abominations of the house of Israel*[11]. As though God had contracted an irregularity, by having to do in a cause of blood, he sighs, he weeps when he must draw blood from them. God delights to institute his discourses, and to take, and to make his examples, from men that stand in state of grace, and are capable of his mercies, and his retributions, as here in this text, he names only those, who are *Recti corde, The upright in heart*, they shall be considered, rewarded.

The disposition that God proposes here in those persons, whom he considers, is rectitude, uprightness, and directness. God hath given man that form in nature, much more in grace, that he should be upright, and look up, and contemplate heaven, and God

[8] Jerem. ix. 1. [9] Isaiah xvi. 9.
[10] Isaiah i. 24. [11] Ezek. xvi. 11.

there. And therefore to bend downwards upon the earth, to fix our breast, our heart to the earth, to lick the dust of the earth with the serpent, to inhere upon the profits and pleasures of the earth, and to make that which God intended for our way, and our rise to heaven, (the blessings of this world) the way to hell; this is a manifest declination from this uprightness, from this rectitude. Nay, to go so far towards the love of the earth, as to be in love with the grave, to be impatient of the calamities of this life, and murmur at God's detaining us in this prison, to sink into a sordid melancholy, or irreligious dejection of spirit; this is also a declination from this rectitude, this uprightness. So is it too, to decline towards the left hand, to modifications, and temporisings in matter or form of religion, and to think all indifferent, all one; or to decline towards the right hand, in an overvehement zeal, to pardon no errors, to abate nothing of heresy, if a man believe not all, and just all that we believe; to abate nothing of reprobation, if a man live not just as we live; this is also a diversion, a deviation, a deflection, a defection from this rectitude, this uprightness. For the word of this text, *jashar*, signifies *rectitudinem*, and *planitiem;* it signifies a direct way; for the devil's way was circular, compassing the earth; but the angels' way to heaven upon Jacob's ladder, was a straight, a direct way. And then it signifies, as a direct and straight, so a plain, a smooth, an even way, a way that hath been beaten into a path before, a way that the fathers and the church have walked in before, and not a discovery made by our curiosity, or our confidence, in venturing from ourselves, or embracing from others, new doctrines and opinions.

The persons then, whom God proposes here to be partakers of his retributions, are first *recti*, (that is, both direct men, and plain men) and then *recti corde*, this qualification, this straightness, and smoothness must be in the heart; all the upright in heart shall have it. Upon this earth, a man cannot possibly make one step in a straight, and a direct line. The earth itself being round, every step we make upon it, must necessarily be a segment, an arch of a circle. But yet though no piece of a circle be a straight line, yet if we take any piece, nay if we take the whole circle, there is no corner, no angle in any piece, in any entire circle. A

perfect rectitude we cannot have in any ways in this world; in every calling there are some inevitable temptations. But, though we cannot make up our circle of a straight line, (that is impossible to human frailty) yet we may pass on, without angles, and corners, that is, without disguises in our religion, and without the love of craft, and falsehood, and circumvention in our civil actions. A compass is a necessary thing in a ship, and the help of that compass brings the ship home safe, and yet that compass hath some variations, it doth not look directly north; neither is that star which we call the north-pole, or by which we know the north-pole, the very pole itself; but we call it so, and we make our uses of it, and our conclusions by it, as if it were so, because it is the nearest star to that pole. He that comes as near uprightness, as infirmities admit, is an upright man, though he have some obliquities. To God himself we may always go in a direct line, a straight, a perpendicular line; for God is vertical to me, over my head now, and vertical now to them, that are in the East, and West Indies; to our Antipodes, to them that are under our feet, God is vertical, over their heads, then when he is over ours.

To come to God there is a straight line for every man everywhere: but this we do not, if we come not with our heart. *Præbe mihi fili cor tuum*[12], saith God, *My son give me thy heart.* Was he his son, and had he not his heart? That may very well be. There is a filiation without the heart; not such a filiation, as shall ever make him partaker of the inheritance, but yet a filiation. The associating ourselves to the sons of God, in an outward profession of religion, makes us so far the sons of God, as that the judgment of man cannot, and the judgment of God doth not distinguish them. Because, then when the sons of God stood in his presence, Satan stood amongst the sons of God; God doth not disavow him, God doth not excommunicate him, God makes his use of him, and yet God knew his heart was far from him. So, when God was in council with his angels, about Ahab's going up to Ramoth Gilead, a spirit came forth and offered his service[13], and God refuses not his service, but employs him, though he knew his heart to be far from him. So, no doubt, many times,

[12] 1 Prov. xxiii. 26. [13] 1 Kings xxii. 22.

they to whom God hath committed supreme government, and they who receive beams of this power by subordination, and delegation from them, they see Satan amongst the sons of God, hypocrites and impiously-disposed men come into these places of holy convocation, and they suffer them, nay they employ them, nay they prefer them, and yet they know their hearts are far from them; but as long as they stand amongst the sons of God, that is, appear and conform themselves in the outward acts of religion, they are not disavowed, they are not ejected: by us here, they are not. But howsoever we date our excommunications against them but from an overt act, and apparent disobedience, yet in the records of heaven, they shall meet an excommunication, and a conviction of recusancy, that shall bear date from that day, when they came first to church, with that purpose to delude the congregation, to elude the laws in that behalf provided, to advance their treacherous designs by such disguises, or upon what other collateral and indirect occasion soever men come to this place: for though they be in the right way, when they are here, at church, yet because they are not upright in heart, therefore that right way brings not them to the right end.

And that is it which David looks upon in God, and desires that God should look upon in him; *According to thine own heart*, saith David to God, *hast thou done all these great things unto us*[14]: for sometimes God doth give temporal blessings to men, upon whom he hath not set his heart; and then in the 27th verse he says, *Therefore hath thy servant found in his heart, to pray this prayer unto thee:* if he had only found it in the Liturgy, and in the manner of the service of that church, to which he came with an ill will, and against his heart, he would not have prayed that prayer, nay, he would not have come to that church. For, though David place a great joy in that, *That he can come to praise God in the congregation*[15], *and in the great congregation*[16]; and though David seem even to determine God's presence in the church, (for he multiplies that expostulation, that adprecation many times, *When shall I come, in conspectum tuum, into thy presence?* And, *restore me, O Lord, conspectui tuo, to thy presence,*

[14] 2 Sam. vii. 21. [15] Psalm xxxv. 11. [16] Psalm xl. 10.

he was not right, not in the right way, if he came not to church) yet there is a case in which David glories in, though (as he saith there) *In corde meo abscondi eloquium tuum, Thy word have I hidden*, locked up, *in my heart*[17]. Though in another, in many other places, he rejoice in that, *I have not hid thy righteousness in my heart, I have not concealed thy truth from the great congregation*[18]; yet here he glories in his *Abscondi*, I have hid it. Which (as both St. Hilary, and St. Ambrose refer it to a discreet and seasonable suppressing of the mysteries of religion, and not to cast pearls before swine) may also infer this instruction; that a man were better serve God at home, (though not in so right a way, if he think it right) than to come hither against his heart and conscience. Not but that there is better means of receiving good here, than at home in private prayer, though made the right way; but his end in coming is not to make this means his way to that good; and therefore his very being here, (though he be thereby in the right way) because it comes not from an upright heart, as it is a greater danger to us, who are deluded by their hypocritical conformity, so is it a greater sin to them, who come so against their conscience. David prays thus, *Incola sum, ne abscondas, I am a stranger, hide not thy commandments from me*[19], (let me not be a stranger at church, at thy service.) And so it behoves us to pray too, that those doors, and those books may always be open unto us; but yet I will say with David too, *Abscondam eloquium*, where I am a stranger, and in a place of strange, and superstitious worship, I will hide my religion so far, as not to communicate with others, in a service against my heart; it is not safe for us to trust ourselves at a superstitious service, though curiosity, or company, or dependency upon others draw us thither; neither is it safe to trust all that come hither, if their hearts be not here. For the retribution of our text, that is, thanks and praise, belong only to them, who are right, and right of heart, and to them it is made due, and infallible, by this promise from God, and made universal, *Omnes, all the upright in heart shall glory.*

How often God admits it into his own name, this addition of

[17] Psalm cxix. 11. [18] Psalm xl. 10. [19] Psalm cxix. 19.

universality, *Omne, all*, as though he would be known by that especially. He is omnipotent, there he can do all; he is omniscient, there he can know all; he is omnipresent, there he can direct all. Neither doth God extend himself to all, that he may gather from all, but that he may gather all, and all might meet in him, and enjoy him. So God is all centre, as that he looks to all, and so all circumference, as that he embraces all. The sun works upon things that he sees not, (as mines in the womb of the earth) and so works the less perfectly. God sees all, and works upon all, and desires perfection in all. There is no one word so often in the Bible, as this, *Omne, all.* Neither hath God spread the word more liberally upon all the lines of this book, then he hath his gracious purposes upon all the souls of men. And therefore, to withdraw God's general goodness out of his general propositions, that he would have all repent, that he came to save all, is to contract and abridge God himself, in his most extensive attribute, or denotation, that is, his mercy: and as there is a curse laid upon them, that take away any part, any proposition out of this book, so may there be a curse on an ill affection, and countenance, and suspicion from God, that presses any of his general propositions to a narrower, and less gracious sense than God meant in it. It were as easily believed, that God looks towards no man, as that there should be any man (in whom he sees, that is, considers no sin) that he looks not towards. I could as easily doubt of the universal providence of God, as of the universal mercy of God, if man continued not in rebellion, and in opposition. If I can say, by way of confession, and accusing myself, Lord, my ways have not been right, nor my heart right, there is yet mercy for me. But to them who have studied and accustomed themselves to this uprightness of heart, there is mercy in that exaltation, mercy in the nature of a reward, of a retribution; and this retribution expressed here, in this word *glory*, constitutes our second part, *all the upright in heart shall glory.*

This retribution is expressed in the original, in the word *halal;* and *halal*, to those translators that made up our Book of Common Prayer, presented the signification of *gladness*, for so it is there, *They shall be glad;* so it did to the translators that came after, for there it is, *They shall rejoice;* and to our last translators it

seemed to signify *glory*, *They shall glory*, say they. But the first translation of all into our language (which was long before any of these three) calls it *praise*, and puts it in the passive, *All men of rightful heart shall be praised.* He followed St. Hierom, who reads it so, and interprets it so, in the passive, *laudabuntur*, *They shall be praised.* And so truly *jithhalelu*, in the original, bears it, nay requires it; which is not of a praise that they shall give to God, but of a praise, that they shall receive for having served God with an upright heart; not that they shall praise God in doing so, but that godly men shall praise them for having done so. All this will grow naturally out of the root; for the root of this word is *lucere*, *splendere*, to shine out in the eyes of men, and to create in them a holy and a reverential admiration; as it was John Baptist's praise, that he was *A burning, and a shining lamp.* Properly it is, by a good and a holy exemplary life, to occasion others to set a right value upon holiness, and to give a due respect for holy men. For so, where we read, *Their maidens were not given in marriage*[20], we find this word of our text, *Their maidens were not praised*, that is, there was not a due respect held of them, nor a just value set upon them.

So that this retribution intended for the upright in heart, as in the growth and extension of the word, it reaches to joy, and glory, and eminency, and respect, so in the root it signifies praise; and it is given them by God as a reward. That they shall be *praised;* now, praise (says the philosopher) is *Sermo elucidans magnitudinem virtutis;* It is the good word of good men, a good testimony given by good men of good actions. And this difference we use to assign between praise, and honour, *Laus est in ordine ad finem, honor eorum qui jam in fine;* praise is an encouragement to them that are in the way, and so far, a reward, a reward of good beginnings; honour is reserved to the end, to crown their constancy, and perseverence. And therefore, where men are rewarded with great honours at the beginning, in hope they will deserve it, they are paid beforehand. Thanks, and grace, and good countenance, and praise, are interlocutory encouragements, honours are final rewards. But, since praise is a part of God's retribution, a part of his promise in our text, *They shall be*

[20] Psalm lxxviii. 63.

praised, we are thereby not only allowed, but bound to seek this praise from good men, and to give this praise to good men; for in this coin God hath promised that the upright in heart shall be paid, *They shall be praised.*

To seek praise from good men, by good means, is but the same thing which is recommended to us by Solomon, *A good name is rather to be chosen, than great riches, and loving favour, than silver and gold*[21]. For, *Habent et mores colores suos, habent et odores*[22]; our good works have a colour, and they have a savour; we see their candour, their sincerity in our own consciences, there is their colour; (for in our own consciences our works appear in their true colours; no man can be an hypocrite to himself, nor seriously, deliberately deceive himself) and, when others give allowance of our works, and are edified by them, there is their savour, their odour, their perfume, their fragrancy. And therefore St. Hierom and St. Augustine differ little in their manner of expressing this, *Non paratum habeas illud è trivio*[23], Serve not thyself with that trivial, and vulgar saying, As long as my conscience testifies well to me, I care not what men say of me; and so says that other father, They that rest in the testimony of their own consciences, and contemn the opinion of other men, *Imprudenter agunt, et crudeliter*[24], they deal weakly, and improvidently for themselves, in that they assist not their consciences with more witnesses, and they deal cruelly towards others, in that they provide not for their edification, by the knowledge and manifestation of their good works. For, (as he adds well there) *Qui a criminibus vitam custodit, bene facit*, He that is innocent in his own heart, does well for himself, but *Qui famam custodit, et in alios misericors est*, He that is known to live well, he that hath the praise of good men, to be a good man, is merciful, in an exemplary life, to others, and promotes their salvation. For when that father gives a measure how much praise a man may receive, and a rule how he may receive it, when he hath first said, *Nec totum, nec nihil accipiatur*, Receive not all, but yet refuse not all praise, he adds this, That that which is to be received, is not to be received for our own sakes, *sed propter illos, quibus consulere*

[21] Prov. xxii. 1.
[22] Bernard.
[23] Hieron.
[24] Augustine.

non potest, si nimia dejectione vilescat, but for their sakes, who would undervalue goodness itself, if good men did too much undervalue themselves, or thought themselves never the better for their goodness. And therefore St. Bernard applies that in the Proverbs to this case; *Hast thou found honey? eat that which is sufficient*[25]. *Mellis nomine, favor humanæ laudis*, says he, by honey, favour, and praise, and thankfulness is meant; *Meritoque non ab omni, sed ab immoderato edulio prohibemur*, We are not forbid to taste, nor to eat, but to surfeit of this honey, of this praise of men. St. Augustine found this love of praise in himself, and could forbid it no man, *Laudari à bene viventibus, si dicam nolo, mentior*, If I should say, that I desired not the praise of good men, I should belie myself. He carries it higher than thus; he does not doubt, but that the apostles themselves had a holy joy, and complacency, when their preaching was acceptable, and thereby effectual upon the congregation. Such a love of praise is rooted in nature; and grace destroys not nature; grace extinguishes not, but moderates this love of praise in us, nor takes away the matter, but only exhibits the measure. Certainly, he that hath not some desire of praise, will be negligent in doing praise-worthy things; and negligent in anothor duty intended here too, that is, to praise good men, which is also another particular branch in this part.

The hundred and forty-fifth Psalm is, in the title thereof, called a Psalm of praise; and the rabbins call him *Filium futuri seculi*, A child of the next world, that says that Psalm thrice a day. We will interpret it, by way of accommodation, thus, that he is a child of the next world, that directs his praise every day, upon three objects, upon God, upon himself, upon other men. Of God, there can be no question; and for ourselves, it is truly the most proper, and most literal signification of this word in our text, *jithhalelu*, that they shall praise themselves, that is, they shall have the testimony of a rectified conscience, that they have deserved the praise of good men, in having done laudable service to God. And then, for others, that which God promises to Israel in their restauration, belongs to all the Israel of the Lord, to all the faithful, *I will get thee praise, and fame in every land, and I will*

[25] Prov. xxv. 16.

make thee a name, and a praise amongst all the people of the earth[26]. This God will do; procure them a name, a glory: by whom? When God binds himself, he takes us into the band with him, and when God makes himself the debtor, he makes us stewards; when he promises them praise, he means that we should give them that praise. Be all ways of flatterings, and humourings of great persons precluded with a protestation, with a detestation; be *Philo Judæus* his comparison received, his *coquus*, and his *medicus*, one provides sweetness for the present taste, but he is but a cook, the other is a physician, and though by bitter things, provides for thy future health; and such is the honey of flatterers, and such is the wormwood of better counsellers. I will not shake a proverb, not the *ad corvos*, that we were better admit the crows, that pick out our eyes, after we are dead, than flatterers that blind us, whilst we live; I cast justly upon others, I take willingly upon myself, the name of wicked, if I bless the covetous whom the Lord abhorreth, or any other whom he hath declared to be odious to him. But making my object goodness in that man, and taking that goodness in that man, to be a candle, set up by God in that candlestick, God having engaged himself, that that good man shall be praised, I will be a subsidy man so far, so far pay God's debts, as to celebrate with condign praise the goodness of that man; for in that I do as I should desire to be done to, and in that I pay a debt to that man, and in that I succour their weakness, who (as St. Gregory says) when they hear another praised, *Si non amore virtutis, at delectatione laudis accenduntur*, at first for the love of praise, but after for the love of goodness itself, are drawn to be good. For when the apostle had directed the Philippians[27] upon things that were *true*, and *honest*, and *just*, and *pure*, and *lovely*, and *of a good report*, he ends all thus, *If there be any virtue, and if there be any praise, think on these things.* In those two, says St. Augustine, he divides all, virtue, and praise; virtue in ourselves, that may deserve praise; praise towards others, that may advance and propagate virtue. This is the retribution which God promises to all the upright in heart, *gloriabuntur*, *laudabuntur*, they shall glory, they shall have, they shall give praise. And then it is so far from diminishing this

[26] Zephan. iii. 19, 20. [27] Phil. iv. 8.

glory, as that it infinitely exhalts our consolation, that God places this retribution in the future, *gloriabuntur*, if they do not yet, yet certainly they shall glory, and if they do now, that glory shall not go out, still they shall, they shall for ever glory.

In the Hebrew there is no present tense; in that language wherein God spake, it could not be said, *The upright in heart, are praised;* many times they are not. But God speaks in the future; first, that he may still keep his children in an expectation and dependence upon him, (you shall be, though you be not yet) and then, to establish them in an infallibility, because he hath said it, (I know you are not yet, but comfort yourselves, I have said it, and it shall be.) As the Hebrew hath no superlatives, because God would keep his children within compass, and in moderate desires, to content themselves with his measures, though they be not great, and though they be not heaped; so, considering what pressures, and contempts, and terrors, the upright in heart are subject to, it is a blessed relief, that they have a future proposed unto them, that they shall be praised, that they shall be redeemed out of contempt. This makes even the expectation itself as sweet to them, as the fruition would be. This makes them, that when David says, *Expecta viriliter*, Wait upon the Lord with a good courage[28]; wait, I say, upon the Lord, they do not answer with the impatience of the martyrs under the altar, *usquequo*, How long, Lord, wilt thou defer it[29]? But they answer in David's own words, *Expectans expectavi*, I have waited long[30], and, *Expectabo nomen tuum*, still I will wait upon thy name[31]; I will wait till the Lord come; his kingdom come in the meantime, his kingdom of grace, and patience; and for his ease, and his deliverance, and his praise, and his glory to me, let that come, when he may be most glorified in the coming thereof. Nay, not only the expectation, (that is, that that is expected) shall be comfortable, because it shall be infallible, but that very present state that he is in, shall be comfortable, according to the first of our three translations, *They that are true of heart, shall be glad thereof;* glad of that; glad that they are true of heart, though their future retribution were never so far removed; nay,

[28] Psalm xxvii. 14.
[29] Rev. vi. 10.
[30] Psalm xl. 1.
[31] Psalm lii. 9.

though there were no future retribution in the case, yet they shall find comfort enough in their present integrity. Nay, not only their present state of integrity, but their present state of misery, shall be comfortable to them; for this very word of our text, *halal*, that is here translated *joy*, and *glory*, and *praise*, in divers places of Scripture, (as Hebrew words have often such a transplantation) signifies *ingloriousness*, and *contempt*, and *dejection of spirit*[32]; so that ingloriousness, and contempt, and dejection of spirit, may be a part of the retribution; God may make ingloriousness, and contempt, and dejection of spirit, a greater blessing and benefit, than joy, and glory, and praise would have been; and so reserve all this glory and praising to that time, that David intends, *The righteous shall be in everlasting remembrance*[33]. Though they live and die contemptibly, they shall be in an honourable remembrance, even amongst men, as long as men last, and even when time shall be no more, and men no more, they shall have it in *futuro æterno;* where there shall be an everlasting present, and an everlasting future, there *the upright in heart shall be praised*, and that for ever which is our conclusion of all.

If this word of our text, *halal*, shall signify *joy*, (as the service book, and the Geneva translation render it) that may be somewhat towards enough, which we had occasion to say of the joys of heaven, in our exercise upon the precedent Psalm, when we sailed through that hemisphere of heaven, by the breath of the Holy Ghost, in handling those words, *Under the shadow of thy wings I will rejoice.* So that, of this signification of the word, *Gaudebunt in æterno*, They shall rejoice for ever, we add nothing now. If the word shall signify *glory*, (as our last translation renders it) consider with me, that when that glory which I shall receive in heaven, shall be of that exaltation, as that my body shall invest the glory of a soul, (my body shall be like a soul, like a spirit, like an angel of light, in all endowments that glory itself can make that body capable of, that body remaining still a true body) when my body shall be like a soul, there will be nothing left for my soul to be like but God himself; *I shall be partaker of the Divine nature*[34], *and the same spirit with him*[35].

[32] Psalm LXXV. 4: Isaiah XLIV. 25: Job xii. 17.
[33] Psalm cxii. 6. [34] 2 Pet. i. 4. [35] 1 Cor. vi. 17.

Since the glory that I shall receive in body, and in soul, shall be such, so exalted, what shall that glory of God be, which I shall see by the light of this glory shed upon me there? In this place, and at this time the glory of God is; but we lack that light to see it by. When my soul and body are glorified in heaven, by that light of glory in me, I shall see the glory of God. But then what must that glory of the essence of God be, which I shall see through the light of God's own glory? I must have the light of glory upon me, to see the glory of God, and then by his glory I shall see his essence. When St. Paul cries out upon the bottomless depth of the riches of his attributes, *O the depth of the riches, both of the wisdom and knowledge of God*[36]! How glorious, how bottomless is the riches of his essence? If I cannot look upon him in his glass, in the body of the sun, how shall I look upon him *face to face*[37]? And if I be dazzled to see him as he works, how shall I see him, *Sicuti est, As he is*[38], and in his essence? But it may be some ease to our spirits, (which cannot endure the search of this glory of heaven, which shall show us the very essence of God) to take this word of our text, as our first translation of all took it, for one beam of this glory, that is *praise;* consider we therefore this everlasting future only so, How the upright in heart shall be praised in heaven.

First, the militant church shall transmit me to the triumphant, with her recommendation, that I lived in the obedience of the church of God, that I died in the faith of the Son of God, that I departed and went away from them, in the company and conduct of the spirit of God, into whose hands they heard me, they saw me recommend my spirit, and that I left my body, which was *the temple of the Holy Ghost*[39], to them, and that they have placed it in God's treasury, in his consecrated earth, to attend the resurrection, which they shall beseech him to hasten for my sake, and to make it joyful and glorious to me, and them, when it comes. So the militant church shall transmit me to the triumphant, with this praise, this testimony, this recommendation. And then, if I have done any good to any of God's servants, (or to any that hath not been God's servant, for God's sake) if I have but fed a

[36] Rom. xi. 33.
[37] 1 Cor. xiii. 12.
[38] 1 John iii. 2.
[39] 1 Cor. vi. 19.

hungry man, if I have but clothed a naked child, if I have but comforted a sad soul, or instructed an ignorant soul, if I have but preached a sermon, and then printed that sermon, that is, first preached it, and then lived according to it, (for the subsequent life is the best printing, and the most useful and profitable publishing of a sermon) all those things that I have done for God's glory, shall follow me, shall accompany me, shall be in heaven before me, and meet with their testimony, that as I did not serve God for nothing, (God gave me his blessings with a large hand, and in overflowing measures) so I did not nothing for the service of God; though it be, as it ought to be, nothing in mine own eyes, nothing in respect of my duty, yet to them who have received any good by it, it must not seem nothing; for then they are unthankful to God, who gave it, by whose hand soever.

This shall be my praise to heaven, my recommendation thither; and then my praise in heaven shall be my preferment in heaven. Then those blessed angels, that rejoiced at my conversion before, shall praise my perseverance in that profession, and admit me to a part in all their hymns and Hosannas, and Hallelujahs; which Hallelujah is a word produced from the very word of this text, *halal;* my Hallelujah shall be my *halal*, my praising of God shall be my praise. And from this testimony I shall come to the accomplishment of all, to receive from my Saviour's own mouth, that glorious, that victorious, that harmonious praise, that dissolving, and that recollecting testimony, that shall melt my bowels, and yet fix me, pour me out, and yet gather me into his bosom, that *Euge bone serve, Well done, good and faithful servant, enter into thy Master's joy*[40]. And when he hath sealed me with his *euge*, and accepted my service, who shall stamp a *væ quod non*, upon me? Who shall say, Woe be unto thee, that thou didst not preach, this or that day, in this or that place? When he shall have styled me *Bone et fidelis, Good and faithful servant*, who shall upbraid me with a late undertaking this calling, or a slack pursuing, or a lazy intermitting the function thereof? When he shall have *entered me into my Master's joy*, what fortune, what sin can cast any cloud of sadness upon me? This is that that makes heaven, heaven, that this retribution, which is

[40] Matt. xxv. 21.

future now, shall be present then, and when it is then present, it shall be future again, and present and future for ever, ever enjoyed, and expected ever. *The upright in heart* shall have, whatsoever all translations can enlarge and extend themselves unto; they shall rejoice, they shall glory, they shall praise, and they shall be praised, and all these in an everlasting future, for ever. Which everlastingness is such a term, as God himself cannot enlarge; as God cannot make himself a better God than he is, because he is infinitely good, infinite goodness, already; so God himself cannot make our term in heaven longer than it is; for it is infinite everlastingness, infinite eternity. That that we are to beg of him is, that as that state shall never end, so he will be pleased to hasten the beginning thereof, that so we may be numbered with his saints in glory everlasting. Amen.

THE FOURTH OF MY PREBEND SERMONS UPON MY FIVE PSALMS.

SERMON LXVIII.

PREACHED AT ST. PAUL'S, JANUARY 28, 1626.

PSALM LXV. 5.

By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off, upon the sea.

GOD makes nothing of nothing now; God eased himself of that incomprehensible work, and ended it in the first Sabbath. But God makes great things of little still; and in that kind he works most upon the Sabbath; when by the foolishness of preaching[1] he infatuates the wisdom of the world, and by the word, in the mouth of a weak man, he enfeebles the power of sin, and Satan in the world, and by but so much breath as blows out an hour-glass, gathers three thousand souls at a sermon, and five thousand souls at a sermon, as upon Peter's preaching, in the second, and

[1] 1 Cor. i. 21.

in the fourth of the Acts. And this work of his, to make much of little, and to do much by little, is most properly a miracle. For, the creation, (which was a production of all out of nothing) was not properly a miracle: a miracle is a thing done against nature; when something in the course of nature resists that work, then that work is a miracle; but in the creation, there was no reluctation, no resistance, no nature, nothing to resist. But to do great works by small means, to bring men to heaven by preaching in the church, this is a miracle. When Christ intended a miraculous feeding of a great multitude, he asked, *Quot panes habetis*[2]? first he would know, how many loaves they had; and when he found they had some, though they were but five, he multiplied them, to a sufficiency for five thousand persons. This Psalm is one of my five loaves, which I bring; one of those five Psalms, which by the institution of our ancestors in this church, are made mine, appropriated especially to my daily meditation, as there are five other Psalms to every other person of our church. And, by so poor means as this, (my speaking) his blessing upon his ordinance may multiply to the advancement, and furtherance of all your salvations. He multiplies now, farther than in those loaves; not only to feed you all, (as he did all that multitude) but to feed you all three meals.

In this Psalm (and especially in this text) God satisfies you with this threefold knowledge: first, what he hath done for man, in the light and law of nature; then, how much more he had done for his chosen people, the Jews, in affording them a law; and lastly, what he had reserved for man after, in the establishment of the Christian church. The first, (in this metaphor, and miracle of feeding) works as a breakfast; for though there be not a full meal, there is something to stay the stomach, in the light of nature. The second, that which God did for the Jews in their law, and sacrifices, and types, and ceremonies, is as that dinner, which was spoken of in the Gospel, which was plentifully prepared, but prepared for some certain guests, that were bidden, and no more; better means than were in nature, they had in the law, but yet only appropriated to them that were bidden, to that nation, and no more. But in the third meal, God's plentiful

[2] Mark vi. 38.

refection in the Christian church, and means of salvation there; first, Christ comes in the visitation of his Spirit, (*Behold I come and knock, and will sup with him*[3]) he sups with us, in the private visitation of his Spirit; and then, (as it is added there) he invites us to sup with him, he calls us home to his house, and there makes us partakers of his blessed sacraments; and by those means we are brought at last to that blessedness which he proclaims, *Blessed are all they which are called to the marriage supper of the Lamb*[4], in the kingdom of heaven. For all these three meals, we say grace in this text, *By terrible things, in righteousness, wilt thou answer us, O God of our salvation;* for all these ways of coming to the knowledge and worship of God, we bless God in this text, *Thou art the confidence of all the ends of the earth, and of them that are afar off, upon the sea.*

The consideration of the means of salvation afforded by God to the Jews in their law, inanimates the whole Psalm, and is transfused through every part thereof; and so it falls upon this verse too, as it doth upon all the rest; and then, for that, that God hath done before in nature, and for all, is in the later part of this verse, (*Who art the confidence of all the ends of the earth, and of them that are afar off, upon the sea*) and lastly, that that he hath reserved for the Christian church, God hath centred, and embowelled in the womb and bosom of the text, in that compilation (*O God of our salvation*) for there the word *salvation*, is rooted in *Jashang*, which *Jashang* is the very name of Jesus, the foundation, and the whole building of the Christian church. So then our three parts will be these; what God hath done in nature, what in the law, what in the Gospel. And when in our order we shall come to that last part, which is that, that we drive all too, (the advantage which we have in the Gospel, above nature and the law) we shall then propose, and stop upon the Holy Ghost's manner of expressing it in this place, *By terrible things in righteousness wilt thou answer us, O God of our salvation:* but first, look we a little into the other two, nature, and law.

First then, the last words settle us upon our first consideration, what God hath done for man in nature, *He is the confidence of all the ends of the earth, and of them that are afar off, upon the sea*

[3] Revel. iii. 20. [4] Revel. xix. 9.

that is, of all the world, all places, all persons in the world; all, at all times, every where, have declarations enough of his power, demonstrations enough of his goodness, to confide in him, to rely upon him. The Holy Ghost seems to have delighted in the metaphor of building. I know no figurative speech so often iterated in the Scriptures, as the name of a house; heaven and earth are called by that name, and we, who being upon earth, have our conversation in heaven[5], are called so too (*Christ hath a house, which house we are*[6]) and as God builds his house, (*The Lord builds up Jerusalem*, saith David[7]) so he furnishes it, he plants vineyards, gardens, and orchards about it, he lays out a way to it, (*Christ is the way*[8]) he opens a gate into it, (*Christ is the gate*[9]) and when he hath done all this, (built his house, furnished it, planted about it, made it accessible, and opened the gate) then he keeps house, as well as builds a house, he feeds us, and feasts us in his house, as well as he lodges us, and places us in it. And as Christ professes what his own diet was, what he fed upon, (*My meat is to do the will of my Father*[10]) so our meat is to know the will of the Father; every man, even in nature, hath that appetite, that desire, to know God. And therefore if God have made any man, and not given him means to know him, he is but a good builder, he is no good housekeeper, he gives him lodging, but he gives him no meat; but *the eyes of all wait upon thee, and thou givest them their meat in due season*[11]. All, (not only we) wait upon God; and he gives them their meat, though not our meat, (the word and the sacraments) yet their meat, such as they are able to digest and endue. Even in nature, *He is the confidence of all the ends of the earth, and of them that are afar off, upon the sea.* That is his daily bread, which even the natural man begs at God's hand, and God affords it him.

The most precious and costly dishes are always reserved for the last services, but yet there is wholesome meat before too. The clear light is in the Gospel, but there is light in nature too. At the last supper, (the supper of the Lamb in heaven) there is no bill of fare, there are no particular dishes named there. It is impossible to tell us what we shall feed upon, what we shall be

[5] Phi. iii. 20. [6] Heb. iii. 6. [7] Psalm cxlvii. 2. [8] John xiv. 6.
[9] Matt. vii. 13. John x. 7. [10] John iv. 34. [11] Psalm cxlv. 15.

feasted with, at the marriage supper of the Lamb; our way of knowing God there cannot be expressed. At that supper of the Lamb, which is here, here in our way homewards, that is, in the sacramental supper of the Lamb, it is very hard to tell, what we feed upon; how that meat is dressed, how the body and blood of Christ is received by us, at that supper, in that sacrament, is hard to be expressed, hard to be conceived, for the way and manner thereof. So also in the former meal, that which we have called the dinner, which is the knowledge which the Jews had in the law, it was not easy to distinguished the taste, and the nature of every dish, and to find the signification in every type, and in every ceremony. There are some difficulties (if curious men take the matter in hand, and be too inquisitive) even in the Gospel; more in the law; most of all in nature. But yet, even in this first refection, this first meal, that God sets before man, (which is our knowledge of God in nature) because we are then in God's house, (all this world, and the next make God but one house) though God do not give *Marrow and fatness*, (as David speaks[18]) though he do not *feed them with the fat of the wheat, nor satisfy them with honey out of the rock*[19], (for the Gospel is the honey, and Christ is the rock) yet, even in nature, he gives sufficient means to know him, though they come to neither of the other meals, neither to the Jews' dinner, the benefit of the law, nor to the Christian's supper, either when they feed upon the Lamb in the sacrament, or when they feed with the Lamb in the possession and fruition of heaven.

Though therefore the Septuagint, in their translation of the Psalms, have, in the title of this psalm, added this, *a psalm of Jeremy and Ezekiel, when they were departing out of the captivity of Babylon*, intimating therein, that it is a psalm made in contemplation of that blessed place which we are to go to, (as, literally, it was of that happy state in their restitution from Babylon to Jerusalem) and though the ancient church, by appropriating this psalm to the office of the dead, to the service at burials, intimate also, that this psalm is intended of that fulness of knowledge, and joy, and glory, which they have that are departed in the Lord; yet the Holy Ghost stops, as upon the way, before

[18] Psalm LXIII. 5. [19] Psalm LXXXI. 16.

we come thither, and, since we must lie in an inn, that is, lodge in this world, he enables the world to entertain us, as well as to lodge us, and hath provided, that the world, the very world itself, (before we consider the law in the world, or the church in the world, or glory in the next world) this very world, that is, nature, and no more, should give such an universal light of the knowledge of God, as that he should be *the confidence of all the ends of the earth, and of them that are afar off upon the sea.*

And therefore as men that come to great places, and preferments, when they have entered by a fair and wide gate of honour, but yet are laid down upon hard beds of trouble and anxiety in those places, (for when the body seems in the sight of men to go on in an easy amble, the mind is every day (if not all day) in a shrewd and diseaseful trot) as those men will sometimes say, It was better with me, when I was in a lower place, and fortune, and will remember, being bishops, the pleasures they had when they were school-boys, and yet for all this intermit not their thankfulness to God, who hath raised them to that height, and those means of glorifying him: so, howsoever we abound with joy and thankfulness, for these gracious and glorious illustrations of the law, and the gospel, and beams of future glory, which we have in the Christian church, let us reflect often upon our beginning, upon the consideration of God's first benefits, which he hath given to us all in nature, *that light, by which he enlighteneth every man that cometh into the world*[14], that he hath given us a reasonable soul capable of grace, here, (that he hath denied no man, and no other creature hath that) that he hath given us an immortal soul capable of glory hereafter, (and that, that immortality he hath denied no man, and no other creature hath that.) Consider we always the grace of God to be the sun itself, but the nature of man, and his natural faculties, to be the sphere, in which that sun, that grace moves. Consider we the grace of God to be the soul itself, but the natural faculties of man, to be as a body, which ministers organs for that soul, that grace to work by. That so, as how much soever I fear the hand of a mighty man, that strikes, yet I have a more immediate fear of the sword he strikes with; so, though I impute justly my sins, and my fears of judg-

[14] John i. 9.

ments for them, to God's withdrawing, or to my neglecting his grace, yet I look also upon that which is next me, nature, and natural light, and natural faculties, and that I consider how I use to use them; whether I be as watchful upon my tongue, that that minister no temptation to others, and upon mine eye, that that receive no temptation from others, as by the light of nature I might, and as some moral men, without addition of particular grace, have done. That so, first for myself, I be not apt to lay anything upon God, and to say that he starved me, though he should not bid me to the Jew's dinner, in giving me the light of the law, nor bid me to the Christian's supper, in giving me the light of the gospel, because he hath given me a competent refection even in nature. And then, that for others, I may first say with the apostle, *That they are without excuse, who do not see the invisible God, in the visible creature*[15], and may say also with him, *O altitudo*[16]*!* The ways of the Lord are past my finding out; and therefore to those, who do open their eyes to that light of nature, in the best exaltation thereof, God does not hide himself, though he have not manifested to me, by what way he manifests himself to them. For God disappoints none, and he is *the confidence of all the ends of the earth, and of them who are afar off upon the sea.*

Commit thy way unto the Lord, says David[17]; and he says more than our translation seems to express; the margin hath expressed it; for, according to the original word, *galal*, it is in the margin not *commit*, but *roll thy way upon the Lord;* which may very well imply, and intend this precept, carry thy rolling-trench up to God, and gather upon him; as Abraham, when he beat the price with God for Sodom[18], from fifty, to ten, rolled his petition upon God, so roll thy ways upon him, come up to him in a thankful acknowledgment what he had done for thee, in the gospel, in the law, and in nature; and then, as Tertullian says of public prayers *Obsidemus Deum*, in the prayers of the congregation we besiege God, so this way we intrench ourselves before God, so as that nothing can beat us out of our trenches; for, if all the canons of the church beat upon me, so that I be by excommunication

[15] Rom. i. 20.
[16] Rom. xi. 33.
[17] Psalm xxxvii. 5.
[18] Gen. xviii. 23.

removed from the assistances of the church, (though I be inexcusable, if I labour not my reconciliation, and my absolution) yet, before that be effected, I am still in my first trench, still I am a man, still I have a soul capable of grace, still I have the light of nature, and some presence of God in that; though I be attenuated, I am not annihilated, though by my former abuses of God's graces, and my contumacy, I be cast back to the ends of the earth, and afar off upon the sea, yet even there, God is the confidence of all them; as long as I consider that I have such a soul, capable of grace and glory, I cannot despair.

Thus nature makes pearls, thus grace makes saints. A drop of dew hardens, and then another drop falls, and spreads itself, and clothes that former drop, and then another, and another, and become so many shells and films that invest that first seminal drop, and so (they say) there is a pearl in nature. A good soul takes first God's first drop into his consideration, what he hath shed upon him in nature, and then his second coat, what in the law, and successively his other manifold graces, as so many shells, and films, in the Christian church, and so we are sure, there is a saint.

Roll thy ways upon God; and (as it follows in the same verse) *Spera in eo, et ipse faciet;* we translate it, *Trust in him, and he shall bring it to pass;* begin at Alpha, and he shall bring it to Omega: consider thyself but in the state of hope, (for the state of nature is but a state of hope, a state of capableness; in nature we have the capacity of grace, but not grace in possession, in nature) *Et ipse faciet*, says that text, God shall do, God shall work; there is no more in the original but so, *ipse faciet;* not God shall do it, or do this, or do that, but do all; do but consider that God hath done something for thee, and he shall do all, for, *He is the confidence of all the ends of the earth, and of them that are afar of upon the sea.* Here is a new mathematics; without change of elevation, or parallax, I that live in this climate, and stand under this meridian, look up and fix myself upon God, and they that are under my feet, look up to that place, which is above them, and as divers, as contrary as our places are, we all fix at once upon one God, and meet in one centre; but we do not so upon one sun, nor upon one constellation, or configuration in the heavens; when

we see it, those Antipodes do not; but they and we see God at once. How various forms of religion soever pass us through divers ways, yet by the very light and power of nature, we meet in one God; and for so much, as may make God accessible to us, and make us inexcusable towards him, there is light enough in this dawning of the day, refection enough in this first meal, the knowledge of God, which we have in nature; that alone discharges God, and condemns us; for, by that, *He is*, that is, he offers himself to be, *the confidence of all the ends of the earth, and of them who are afar upon the sea;* that is, of all mankind.

But then, *Lunæ radiis non maturescit botrus*, Fruits may be seen by the moonshine, but the moonshine will not ripen them. Therefore a sun rises unto us, in the law, and in the prophets, and gives us another manner of light, than we had in nature. *The way of the wicked is as darkness*, says Solomon[19]; Wherein? It follows, *They know not at what they stumble.* A man that calls himself to no kind of account, that takes no candle into his hand, never knows at what he stumbles, not what occasions his sin. But by the light of nature, if he will look upon his own infirmities, his own deformities, his own inclinations, he may know at what he stumbles, what that is that leads him into temptation. For, though St. Paul say, That *by the law is the knowledge of sin*[20], and, *Sin is not imputed when there is no law*[21]; and again, *I had not known sin but by the law*[22]; in some of these places, the law is not intended only of the law of the Jews, but of the law of nature in our hearts, (for, by that law, every man knows that he sins) and then, sin is not only intended of sin produced into act, but sin in the heart; as the apostle instances there, *I had not known lust, except the law had said, Thou shalt not covet.* Of some sins, there is no clear evidence given by the light of nature: that the law supplied; and more than that. The law did not only show, what was sin, but gave some light of remedy against sin, and restitution after sin, by those sacrifices, which, though they were ineffectual in themselves, yet involved, and represented Christ, who was their salvation. So then, God was to the Jews, in general, as he was to his principal servant amongst them,

[19] Prov. iv. 19.
[20] Rom. iii. 20.
[21] Rom. v. 13.
[22] Rom. vii. 7.

Moses; he saw the land of promise, but he entered not into it[23]; the Jews saw Christ, but embraced him not. Abraham saw his day, and rejoiced; they saw it, that is, they might have seen it, but winked at it. Luther says well, *Judæi habuere jus mendicandi*, The Jews had a license to beg, they had a breve, and might gather, they had a covenant, and might plead with God; but they did not; and therefore, though they were inexcusable for their neglect of the light of nature, and more inexcusable for resisting the light of the law, that they and we might be absolutely inexcusable, if we continued in darkness after that, God set up another light, the light of the Gospel, which is our third and last part, wrapped up in those first words of our text, *By terrible things, in righteousness, wilt thou answer us, O God of our salvation.*

This word, *Salvation*, *Jashang*, is the root of the name of Jesus. In the beginning of the primitive church, when the followers of Christ left or discontinued their being called *the disciples*, and *the faithful*, and *the brethren*, and *the professors*, as they had been called before, and would bring the name of their founder, Christ Jesus, into more evidence and manifestation, yet they were not called by the name of Jesus, but from Christ; at Antioch first they were called *Christians*[24]. For it is well distinguished[25], that the name of Jesus, as it signifies, a saviour, first contemplates God, and the Divine nature, (which only could save us) and then hath relation to man, and the human nature, without assuming of which, the Son of God could not have saved us that way, that God had proposed, the satisfaction of his justice; and then, the name of Christ, (as it signifies anointed, and appointed to a certain purpose, as to die for us) first contemplates man, and the human nature, which only could die, and then hath relation to God, and the divine nature. So that Jesus is God, and man in him; and Christ is man, and God in him. So the name Jesus seems to taste of more mystery, and more incomprehensibleness; and the name of Christ, of more humility, and appliableness.

And with this lower name, to be called Christians from Christ,

[23] Deut. xxxiv. 1. [24] Acts xi. 26. [25] Bonaventura.

was the church of God contented; whereas a later race of men in the Roman church, will needs take their denomination from Jesus himself; but I know not whether they mean our Jesus or not. Josephus remembers two (at least) of that name, Jesus, that were infamous malefactors, and men of blood; and they may deduce themselves from such a Jesus. And a Jesuit[26] teaches us, that it is the common opinion, that *Barrabas* the murderer, was by his proper name called *Jesus;* that his name was Jesus Barrabas; and that therefore Pilate made that difference upon our Saviour, *Jesus Nazarenus, This is Jesus of Nazareth*, and not Jesus Barrabas; and from that Jesus, Jesus Barrabas, they may deduce themselves. And we know also, that that mischievous sorcerer, was called by that name, *Bar-jesu*[27], The Son of Jesus. From which Jesus amongst these, they will make their extraction, let them choose. As amongst the Jesuits, the bloodiest of them all, (even to the drawing of the sacred blood of kings) is, by his name, Mariana; so all the rest of them, both in that respect, of sucking blood, and occasioning massacres, and other respects too, are rather Marianits than Jesuits, idolaters of the blessed Virgin Mary, than worshippers of Jesus.

We consist in the humility of the ancients; we are *Christians*, Jesus is merely a saviour, a name of mystery, *Christ* is *anointed*, a name of communication, of accommodation, of imitation; and so this name, the name of Christ, is *Oleum effusum*[28], (as the spouse speaks) An ointment, a perfume poured out upon us, and we are *Christians*. In the name of Jesus, St. Paul abounded, but in the name of Christ more; for, (as a Jesuit gives us the account[29]) he repeats the name of Jesus almost three hundred times, but the name of Christ more than four hundred, in his epistles. In this church then, which is gathered in the name of Christ[30], (though in the power and merit of Jesus) this light which we speak of, this knowledge of God, and means of salvation, is in the highest exaltation. In the state of nature, we consider this light, as the sun, to be risen at the Molucca, in the farthest East; in the state of the law, we consider it, as the sun come to Ormus, the first quadrant; but in the Gospel, to be come

[26] Lorinus. [27] Acts xiii. 6. [28] Cant. i. 3.
[29] Cornelius à lapide. [30] Eph. i. 10.

to the Canaries, the fortunate islands, the first meridian. Now, whatsoever is beyond this, is westward, towards a declination. If we will go farther than to be Christians, and those doctrines, which the whole Christian church hath ever believed, if we will be of Cephas, and of Apollos[31], if we will call ourselves, or endanger, and give occasion to others to call us from the names of men, papists, or Lutherans, or Calvinists, we depart from the true glory and serenity, from the lustre and splendour of this sun; this is *Tabernaculum solis*, here in the Christian church, God hath set a tabernacle for the sun[32]; and, as in nature, man hath light enough to discern the principles of reason; so in the Christian church, (considered without subdivisions of names, and sects) a Christian hath light enough of all things necessary to salvation.

So then, still roll thy ways upon God, gather upon him nearer and nearer; for all these are emanations of lights from him, that he might be found, and seen, and known by thee. The looking upon God, by the first light of nature, is to catechise and examine thyself, whether thou do govern and employ thy natural faculties to his glory; whether thou do shut thine eyes at a temptation, stop thine ears at a blasphemy upon God, or a defamation upon thy neighbour; and withhold thy hand from blood and bribes, and thy feet from fellowship in sin. The looking upon God, by the second light, the light of the law, is to discern by that, that God hath always had a peculiar people of his own, and gathered them, and contained them in his worship, by certain visible, sensible ordinances and institutions, sacraments, and sacrifices, and ritual ceremonies, and to argue and conclude out of God's former proceedings with them, his greatness and his goodness towards the present world. And then, to see God by that last and best light, the light of the Christian church, is, to be content with so much of God, as God hath revealed of himself to his church; and (as it is expressed here) to hear him answer thee, *By terrible things in righteousness*; for that he does, *as he is the God of our salvation*, that is, as he works in the Christian church; which is our last consideration; *By terrible*, &c.

In this consideration, (God's proceeding with us in the Chris-

[31] 1 Cor. i. xii.

[32] Psalm xix. 4.

tian church) this observation meets us first, That God's conversation with us there, is called an *answering; (he shall answer us)* now if we look that God should answer us, we must say something to God; and our way of speaking to God, is by petition, by prayer. If we present no petition, if we pray not, we can look for no answer, for we ask none. *Esaias is very bold,* (saith St. Paul[81]) *when he says, That God was found of them that sought him not, and made manifest to them that asked not after him;* yet though it were boldly said, it was truly said; so early, and so powerful is God's preventing grace towards us. So it is a very ordinary phrase amongst the prophets, *God answered, and said* thus, and thus, when the prophet had asked nothing of God. But here we are upon God's proceeding with man in the Christian church; and so, God answers not, but to our petitions, to our prayers. In a sermon, God speaks to the congregation, but he answers only that soul, that hath been with him at prayers before. A man may pray in the street, in the fields, in a fair; but it is a more acceptable and more effectual prayer, when we shut our doors, and observe our stationary hours for private prayer in our chamber; and in our chamber, when we pray upon our knees, than in our beds. But the greatest power of all, is in the public prayer of the congregation.

It is a good remembrance that Damascene gives, *Non quia gentes quædam faciunt, à nobis linquenda;* we must not forbear things only therefore, because the Gentiles, or the Jews used them. The Gentiles, particularly the Romans, (before they were Christians) had a set service, a prescribed form of common prayer in their temples; and they had a particular officer in that state, who was *conditor precum,* that made their collects, and prayers upon emergent occasions; and *omni lustro,* every five years, there was a review, and an alteration in their prayers, and the state of things was presumed to have received so much change in that time, as that it was fit to change some of their prayers and collects. It must not therefore seem strange, that at the first, there were certain collects appointed in our church; nor that others, upon just occasion, be added.

God's blessing here, in the Christian church, (for to that we

[81] Rom. x. 20.

limit this consideration) is, that here *he will answer us;* therefore, here we must ask; here, our asking is our communion at prayer: and therefore they that undervalue, or neglect the prayers of the church, have not that title to the benefit of the sermon; for though God do speak in the sermon, yet he answers, that is, applies himself by his spirit, only to them, who have prayed to him before. If they have joined in prayer, they have their interest, and shall feel their consolation in all the promises of the gospel, shed upon the congregation, in the sermon. Have you asked by prayer, *Is there no balm in Gilead?* He answers you by me, Yes, there is balm; *He was wounded by your transgressions, and with his stripes you are healed*[34]; his blood is your balm, his sacrament is your Gilead. Have you asked by prayer, *is there no smith in Israel*[35]? No means to discharge myself of my fetters, and chains, of my temporal, and spiritual encumbrances? God answers thee, yes, there is; he bids you but look about, and you shall find yourself in Peter's case; *The angel of the Lord present, a light shining, and his chains falling off*[36]: all your manacles locked upon the hands, all your chains loaded upon the legs, all your stripes numbered upon the back of Christ Jesus. You have said in your prayers here, (*Lord, from whom all good counsels do proceed*) and God answers you from hence, *The angel of the great council shall dwell with you, and direct you.* You have said in your prayers, *Lighten our darkness*, and God answers you by me, (as he did his former people by Isaiah) *The Lord shall be unto thee an everlasting light, and thy God thy glory*[37]. Petition God at prayers, and God shall answer all your petitions at the sermon. There we begin, (if we will make profit of a sermon) at prayers; and thither we return again, (if we have made profit by a sermon) in due time, to prayers. For, that is St. Augustine's holy circle[38], in which he walks from prayers to the sermon, and from the sermon, next day to prayers again. *Invocat te fides mea*, says he to God; here I stand or kneel in thy presence, and in the power of faith, to pray to thee. But where had I this faith, that makes my prayer acceptable? *Dedisti mihi per ministerium prædicatoris;* I had it at the sermon, I had it, saith he, by the ministery of the

[34] Isaiah LIII. 5. [35] 1 Sam. XIII. 19. [36] Acts 12. 7.
[37] Isaiah LX. 19. [38] Confes. l. i. c. 1.

preacher; but I had it therefore, because thy spirit prepared me by prayer before; and I have it therefore, that is, to that end, that I might return faithfully to prayers again. As he is *the God of our salvation*, (that is, as he works in the Christian church) *he answers us:* if we ask by prayer, he applies the sermons; and, *he answers by terrible things, in righteousness.*

These two words, (*terribilia per justitiam*) *by terrible things in righteousness*, are ordinarily by our expositors taken to intimate a confidence, that God imprints by the ordinance of his church, that by this right use of prayer and preaching, they shall always be delivered from their enemies, or from what may be most terrible unto them. In which exposition, *righteousness* signifies faithfulness, and *terrible things* signify miraculous deliverances from, and terrible judgments upon his and our enemies. Therefore is God called *Deus fidelis, the faithful God*[39]; for that faithfulness implies a covenant, made before, (and there entered his mercy, that he would make that covenant) and it implies also the assurance of the performance thereof, for there enters his faithfulness. So he is called, *Fidelis Creator* (*we commit our souls to God, as to a faithful Creator*[40]) He had an eternal gracious purpose upon us, to create us, and he hath faithfully accomplished it. So, *Fidelis quia vocavit, He is faithful in having called us*[41]; that he had decreed, and that he hath done. So Christ is called, *Fidelis pontifex, a merciful and a faithful high priest*[42]; merciful in offering himself for us, faithful in applying himself to us. So God's whole word is called so often, so very often *Testimonium fidele, a faithful witness*[43], an evidence that cannot deceive, nor mislead us. Therefore we may be sure, that whatsoever God hath promised to his church, (and whatsoever God hath done upon the enemies of his church heretofore, those very performances to them, are promises to us, of the like succours in the like distresses) he will perform, re-perform, multiply performances thereof upon us. *Thy counsels of old are faithfulness and truth*[44]; that is, whatsoever thou didst decree, was done even then, in the infallibility of that decree; and when that decree came to be executed, and actually done, in that very execution of

[39] Deut. vii. 9. [40] 1 Peter iv. 19. [41] 1 Thes. v. 24.
[42] Heb. ii. 17. [43] Psalm xix. 8. [44] Isaiah xxv. 1.

that former decree was enwrapped a new decree, that the same should be done over and over again for us, when soever we needed it. So that then, casting up our account, from the destruction of Babel, by all the plagues of Egypt, through the depopulation of Canaan, and the massacre in Sennacherib's army, to the swallowing of the invincible navy upon our seas, and the bringing to light that infernal, that subterranean treason in our land, we may argue, and assume, *that the God of our salvation will answer us by terrible things*, by multiplying of miracles, and ministering supplies, to the confusion of his, and our enemies, for, *by terrible things in righteousness, will the God of our salvation answer us.*

So then, his judgments are these *terribilia*, terrible, fearful things; and he is faithful in his covenant, and by terrible judgments he will answer, that is, satisfy our expectation. And that is a convenient sense of these words. But, the word, which we translate *righteousness* here, is *Tzadok*, and *tzadok* is not faithfulness, but holiness; and these *terrible things* are reverend things; and so Tremellius translates it, and well. *Per res reverendas, by reverend things*, things to which there belongs a reverence, *thou shalt answer us.* And thus, the sense of this place will be, that the God of our salvation, (that is, God working in the Christian church) calls us to holiness, to righteousness, by terrible things; not terrible, in the way and nature of revenge; but terrible, that is, stupendious, reverend, mysterious: that so we should not make religion too homely a thing, but come always to all acts, and exercises of religion, with reverence, with fear, and trembling, and make a difference, between religious, and civil actions.

In the frame and constitution of all religions, these materials, these elements have ever entered; some words of a remote signification, not vulgarly understood, some actions of a kind of half-horror and amazement, some places of reservation and retiredness, and appropriation to some sacred persons, and inaccessible to all others. Not to speak of the services, and sacrifices of the Gentiles, and those self-manglings and lacerations of the priests of Isis, and of the priests of Baal, (faintly counterfeited in the scourgings and flagellations in the Roman church) in that very discipline which was delivered from God, by Moses, the service was full of mystery, and horror, and reservation, *by terrible*

things, (sacrifices of blood in manifold effusions) *God answered them*, then. So the matter of doctrine was delivered mysteriously, and with much reservation, and in-intelligibleness, as Tertullian speaks. The joy and glory of heaven was not easily understood by their temporal abundancies of milk, and honey, and oil, and wine; and yet, in these (and scarce any other way) was heaven presented, and notified to that people by Moses. Christ, a Messias, a Saviour of the world, by shedding his blood for it, was not easily discerned in their types and sacrifices; and yet so, and scarce any other way was Christ revealed unto them. God says, *I have multiplied visions, and used similitudes, by the ministry of the prophets*[45]. They were visions, they were similitudes, not plain and evident things, obvious to every understanding, that God led his people by. And there was an order of doctors amongst the Jews that professed that way, to teach the people by parables and dark sayings[46]; and these were the powerfullest teachers amongst them, for they had their very name (Mosselim) from power and dominion; they had a power, a dominion over the affections of their disciples, because teaching them by an obscure way, they created an admiration, and a reverence in their hearers, and laid a necessity upon them, of returning again to them, for the interpretation and signification of those dark parables. Many think that Moses cites these obscure doctors, these *Mosselim*, in that place, in the Book of Numbers[47], when he says, *Wherefore they that speak in proverbs, say* thus, and thus, and so he proceeds in a way and words, as hard to be understood, as any place in all his books. David professes this of himself often; *I will open dark sayings upon my harp*[48], and *I will open my mouth in a parable*[49]. And this was the way of Solomon; for that very word is the title of his Book of Proverbs. And in this way of teaching, our Saviour abounded, and excelled; for when it is said, *He taught them as one having authority*[50], and when it is said, *They were astonished at his doctrine, for his word was with power*[51], they refer that to this manner of teaching, that he astonished them with these reserved and dark sayings, and by the

[45] Hos. xii. 10. [46] Sandæi Symbolica fol. 108. [47] Num. xxi. 27.
[48] Psalm xlix. 4. [49] Psalm lxxviii. 2. [50] Matt. vii. 29.
[51] Luke iv. 32.

subsequent interpretation thereof, gained a reverend estimation amongst them, that he only could lead them to a desire to know, (that dark way increased their desire) and then he only satisfies them with the knowledge of those things which concerned their salvation. For these parables, and comparisons of a remote signification, were called by the Jews, *potestates*, powers, powerful insinuations, as, amongst the Grecians, the same things were called *axiomata*, dignities; and of Christ it is said, *Without a parable spake he not*[52].

So that God in the Old, and Christ in the New Testament, hath conditioned his doctrine, and his religion, (that is, his outward worship) so, as that evermore there should be preserved a majesty, and a reverential fear, and an awful discrimination of divine things from civil, and evermore something reserved to be inquired after, and laid up in the mouth of the priest, that the people might acknowledge an obligation from him, in the exposition and application thereof. Nay, this way of *answering us by terrible things*, (that is, by things that imprint a holy horror, and a religious reverence) is much more in the Christian church, than it can have been in any other religion; because, if we consider the Jews, (which is the only religion, that can enter into any comparison with the Christian, in this kind) yet, we look more directly and more immediately upon God in Christ, than they could, who saw him but by way of prophecy, a future thing that should be done after; we look upon God, in history, in matter of fact, upon things done, and set before our eyes; and so that majesty, and that holy amazement, is more to us than ever it was to any other religion, because we have a nearer approximation, and vicinity to God in Christ, than any others had, in any representations of their gods; and it is a more dazzling thing to look upon the sun, in a direct, than in an oblique or side line. And therefore the love of God, which is so often proposed unto us, is as often seasoned with the fear of God; nay, all our religious affections are reduced to that one, to a reverential fear; if he be a master, he calls for fear[53], and, if he be a father, he calls for honour; and honour implies a reverential fear. And that is the art that David professes to teach, *Artem timendi*, *Come ye*

[52] Matt. xiii. 34. [53] Mal. i. 6.

children, and hearken unto me, and I will teach you the fear of the Lord[54]. That you think not divinity an occupation, nor church-service a recreation; but still remember, that *the God of our salvation* (God working in the Christian church) *will answer you;* but yet, *by terrible things;* that is, by not being over-fellowly with God, nor over-homely with places, and acts of religion; which it may be an advancement to your devotion and edification to consider, in some particulars in the Christian church.

And first, consider we it, in our manners, and conversation. Christ says, *Henceforth I call you not servants, but friends*[55]. But, howsoever Christ called him friend, that was come to the feast without the wedding garment, he *cast him out*[56], because he made no difference of that place from another. First then, remember by what terrible things God answers thee in the Christian church, when he comes to that round and peremptory issue, *Qui non crediderit, damnabitur*[57], he that believes not every article of the Christian faith, and with so steadfast a belief, as that he would die for it, *damnabitur*, (no modification, no mollification, no going less) he shall be damned. Consider to the nature of excommunication, That it tears a man from the body of Christ Jesus; that that man withers that is torn off, and Christ himself is wounded in it. Consider the insupportable penances that were laid upon sinners, by those penitential canons, that went through the church in those primitive times; when for many sins which we pass through now, without so much as taking knowledge that they are sins, men were not admitted to the communion all their lives, no, nor easily upon their death-beds. Consider how dangerously an abuse of that great doctrine of predestination may bring thee to think, that God is bound to thee, and thou not bound to him, that thou mayest renounce him, and he must embrace thee, and so make thee too familiar with God, and too homely with religion, upon presumption of a decree. Consider that when thou preparest any unclean action, in any sinful nakedness, God is not only present with thee, in that room then, but then tells thee, that at the day of judgment thou must stand in his presence, and in the presence of all the world, not only naked,

[54] Psalm xxxiv. 11.
[55] John xv. 15.
[56] Matt. xxii. 12, 13.
[57] Mark xvi. 16.

but in that foul, and sinful, and unclean action of nakedness, which thou committest then; consider all this and confess, that for matter of manners, and conversation, *The God of thy salvation answers thee by terrible things.* And so it is also, if we consider prayer in the church.

God's house is the house of prayer; it is his court of requests; there he receives petitions, there he gives order upon them. And you come to God in his house, as though you came to keep him company, to sit down, and talk with him half an hour; or you come as ambassadors, covered in his presence, as though ye came from as great a prince as he. You meet below, and there make your bargains, for biting, for devouring usury, and then you come up hither to prayers, and so make God your broker. You rob, and spoil, and eat his people as bread, by extortion, and bribery, and deceitful weights and measures, and deluding oaths in buying and selling, and then come hither, and so make God your receiver, and his house a den of thieves. His house is *sanctum sanctorum*, the holiest of holies, and you make it only *sanctuarium;* it should be a place sanctified by your devotions, and you make it only a sanctuary to privilege malefactors, a place that may redeem you from the ill opinion of men, who must in charity be bound to think well of you, because they see you here. *Offer this to one of your princes*, (as God argues in the prophet) and see, if he will suffer his house to be profaned by such uncivil abuses; and *terribilis Rex, the Lord most high is terrible, and a great king over all the earth*[58]; and *terribilis super omnes Deos, More terrible than all other gods*[59]. Let thy master be thy god, or thy mistress thy god, thy belly be thy god, or thy back be thy god, thy fields be thy god, or thy chests be thy god, *terribilis super omnes Deos*, The Lord is terrible above all gods, *A great God, and a great King above all gods*[60]. You come, and call upon him by his name here, but *magnum et terribile, Glorious and fearful is the name of the Lord thy God*[61]. And, as if the Son of God were but the son of some lord, that had been your school-fellow in your youth, and so you continued a boldness to him ever after, so, because you have been brought up with Christ from your cradle, and cate-

[58] Psalm xlvii. 2. [59] Psalm xcvi. 4.
[60] Psalm cxv. 3. [61] Deut. xxviii. 58.

chised in his name, his name becomes less revered unto you, and *Sanctum et terribile*[63], Holy and reverend, holy and terrible should his name be.

Consider the resolution that God hath taken upon the hypocrite, and his prayer; *What is the hope of the hypocrite, when God taketh away his soul? Will God hear his cry*[64]*? They have not cried unto me with their hearts, when they have howled upon their beds*[64]. Consider, that error in the matter of our prayer frustrates the prayer and makes it ineffectual. Zebedee's sons would have been placed at the right hand, and at the left hand of Christ, and were not heard[65]. Error in the manner may frustrate our prayer, and make it ineffectual too. *Ye ask, and are not heard, because ye ask amiss*[66]. It is amiss, if it be not referred to his will, (*Lord if thou wilt, thou canst make me clean*[67].) It is amiss, if it be not asked in faith, (*Let not him that wavereth, think he shall receive anything of the Lord*[68].) It is amiss, if prayer be discontinued, intermitted, done by fits, (*Pray incessantly*[69]) and it is so too, if it be not vehement; for Christ was in an agony in his prayer, and *his sweat was as great drops of blood*[70]. Of prayers without these conditions, God says, *When you spread forth your hands, I will hide mine eyes, and when you make many prayers, I will not hear you*[71]. Their prayer shall not only be ineffectual, but even their prayer shall be *an abomination*[72]; and not only an abomination to God, but destruction upon themselves; for, *Their prayer shall be turned to sin*[73]. And, when they shall not be heard for themselves, nobody else shall be heard for them: *Though these three men, Noah, Job, and Daniel, stood for them, they should not deliver them*[74]; though the whole congregation consisted of saints, they shall not be heard for him, nay, they shall be forbidden to pray for him, forbidden to mention, or mean him in their prayers, as Jeremy was. When God leaves you no way of reconciliation but prayer, and then lays these heavy and terrible conditions upon prayer, confess that though he be the God of your salvation, and do answer you, yet *By terrible things doth the God of your salvation answer you.* And consider this

[63] Psalm cxi. 4. [64] Job xxvii. 8, 9. [66] Hos. vii. 14.
[65] Matt. xx. 21. [66] Jam. iv. 3. [67] Luke v. 12.
[68] Jam. i. 6, 7. [69] 1 Thess. v. 17. [70] Luke xxii. 44.
[71] Isaiah i. 15. [72] Prov. xxviii. 9. [73] Psalm cix. 7. [74] Ezek. xiv. 14.

again, as in manners, and in prayer, so in his other ordinance of preaching.

Think with yourselves what God looks for from you, and what you give him in that exercise. Because God calls *Preaching foolishness*[75], you take God at his word, and you think preaching a thing under you. Hence is it that you take so much liberty in censuring and comparing preacher and preacher, nay sermon and sermon from the same preacher; as though we preached for wages, and as though coin were to be valued from the inscription merely, and the image, and the person, and not for the metal. You measure all by persons; and yet, *Non erubescitis faciem sacerdotis, You respect not the person of the priest*[76], you give not so much reverence to God's ordinance, as he does. In no church of Christendom but ours, doth the preacher preach uncovered. And for all this good, and humble, and reverend example, (fit to be continued by us) cannot we keep you uncovered till the text be read. All the sermon is not God's word, but all the sermon is God's ordinance, and the text is certainly his word. There is no salvation but by faith, nor faith but by hearing, nor hearing but by preaching; and they that think meanliest of the keys of the church, and speak faintliest of the absolution of the church, will yet allow, that those keys lock, and unlock in preaching; that absolution is conferred, or withheld in preaching, that the proposing of the promises of the Gospel in preaching, is that binding and loosing on earth, which binds and looses in heaven. And then, though Christ had bid us, *Preach the Gospel to every creature*[77], yet, in his own great sermon in the mount, he had forbidden us, *to give holy things to dogs, or to cast pearls before swine, lest they trample them, and turn and rend us*[78]. So that if all those manifold and fearful judgments, which swell in every chapter, and blow in every verse, and thunder in every line of every book of the Bible, fall upon all them that come hither, as well if they turn and rend, that is, calumniate us, the person of the preacher, as if they trample upon the pearls, that is, undervalue the doctrine, and the ordinance itself; if his terrible judgments fall upon every uncharitable misinterpretation of that which

[75] 1 Cor. i. 21.
[76] Lam. iv. 16.
[77] Mar. xvi. 15.
[78] Matt. vii. 6.

is said here, and upon every irreverence in this place, and in this action; confess, that though he be the God of your salvation, and do answer you, yet, *By terrible things doth the God of your salvation answer you.* And confess it also, as in manners, and in prayers, and in preaching, so in the holy and blessed sacrament.

This sacrament of the body and blood of our Saviour, Luther calls safely, *venerabile et adorabile;* for certainly, whatsoever that is which we see, that which we receive is to be adored; for we receive Christ. He is *Res Sacramenti*, The form, the essence, the substance, the soul of the sacrament; and *Sacramentum sine re sacramenti, mors est*[79], To take the body, and not the soul, the bread, and not Christ, is death. But he that feels Christ, in the receiving of the sacrament, and will not bend his knee, would scarce bend his knee, if he saw him. The first of that royal family, which thinks itself the greatest in Christendom at this day, the house of Austrich, had the first marks of their greatness, the empire, brought into that house, for a particular reverence done to the holy and blessed sacrament[80]. What the bread and wine is, or what becomes of it, Damascen thinks impertinent to be inquired. He thinks he hath said enough; (and so may we do) *Migrat in substantiam animæ;* There is the true transubstantiation, that when I have received it worthily, it becomes my very soul; that is, my soul grows up into a better state, and habitude by it, and I have the more soul for it, the more sanctified, the more deified soul by that sacrament.

Now this sacrament, which as it is ministered to us, is but a sacrament, but as it is offered to God, is a sacrifice too, is a fearful, a terrible thing. If the sacrifices of the law, the blood of goats and rams, were so, how fearful, how terrible, how reverential a thing is the blood of this immaculate Lamb, the Son of God? And though God do so abound in goodness towards us, *Ut possint injuriata sacramenta prodesse reversis*, (as St. Cyprian excellently expresses it) That that sacrament which we have injured and abused, received unworthily, or irreverently, at one time, may yet benefit us, and be the savour and seal of life unto us, at another, yet when you hear that terrible thunder break upon you,

[79] Bernard. [80] Alvarez de Auxil. Epist. ad Phil. iii.

That the unworthy receiver eats and drinks his own damnation[81], that he makes Christ Jesus, who is the propitiation of all the world, his damnation; and then, that not to have come to a severe examination of the conscience before, and to a sincere detestation of the sin, and to a formed, and fixed, and deliberate, and determinate resolution against that sin, at the receiving of the sacrament, (which, alas, how few do! Is there one that does it? There is scarce one) that this makes a man an unworthy receiver of the sacrament, that thus we make a *mock of the Son of God*, thus *we tread the blood of the covenant under foot, and despite the spirit of grace*[82]; and that for this, at the last day, we shall be ranked with Judas, and not only with Judas, as a negligent despiser, but with Judas, as an actual betrayer of the blood of Christ Jesus. Consider well, with what fearful conditions even this seal of your reconciliation is accompanied, and though you may not doubt, but that God, *the God of your salvation does answer you*, yet you must confess too, that it is *by terrible things*, that he does it. And, as it is so in matter of manners, and so in our prayers, and so in our preaching, and so in the sacrament, so is it also at the hour of our death, which is as far as we can pursue this meditation, (for, after death we can ask nothing at God's hands, and therefore God makes us no answer) and therefore with that conclusion of all, we shall conclude all, *That by terrible things, the God of our salvation answers us*, at the hour of our death.

Though death be but a sleep, yet it is a sleep that an earthquake cannot wake; and yet there is a trumpet that will, when that hand of God, that gathered dust to make these bodies, shall crumble these bodies into dust again, when that soul that evaporated itself in unnecessary disputations in this world, shall make such fearful and distempered conclusions, as to see God only by absence, (never to see him face to face) and to know God only by ignorance, (never to know him *sicuti est*, as he is) (for he is all mercy) and to possess immortality, and impossibility of dying only in a continual dying; when, as a cabinet whose key were lost, must be broken up, and torn in pieces, before the jewel that was laid up in it can be taken out; so thy body, (the cabinet of

[81] 1 Cor. xi. 27, 29. [82] Heb. x. 29.

thy soul) must be shaked and shivered by violent sickness, before that soul can go out, and when it is thus gone out, must answer for all the imperfections of that body, which body polluted it, and yet, though this soul be such a loser by that body, it is not perfectly well, nor fully satisfied, till it be re-united to that body again; when thou rememberest, (and, oh, never forget it) that Christ himself *was heavy in his soul unto death*, that Christ himself came to a *Si possibile, If it be possible, let this cup pass;* that he came to a *quare dereliquisti*, a bitter sense of God's dereliction, and forsaking of him, when thou considerest all this, compose thyself for death, but think it not a light matter to die. Death made the lion of Judah to roar; and do not thou think, that that which we call going away like a lamb, doth more testify a conformity with Christ, than a strong sense, and bitter agony, and colluctation with death, doth. Christ gave us the rule, in the example; he taught us what we should do, by his doing it; and he pre-admitted a fearful apprehension of death. A lamb is a hieroglyphic of patience, but not of stupidity. And death was Christ's *Consummatum est*, All ended in death; yet he had sense of death; how much more doth a sad sense of our transmigration belong to us, to whom death is no *consummatum est*, but an *in principio;* our account, and our everlasting state begins but then.

Apud te propitiatio, ut timearis; in this knot we tie up all; *With thee there is mercy, that thou mightest be feared*[83]. There is a holy fear, that does not only consist with an assurance of mercy, but induces, constitutes that assurance. *Pavor operantibus iniquitatem*, says Solomon[84]; Pavor, horror, and servile fear, jealousy, and suspicion of God, diffidence, and distrust in his mercy, and a bosom-prophecy of self-destruction; *destruction* itself, (so we translate it) *be upon the workers of iniquity; Pavor operantibus iniquitatem;* and yet says that wise king, *Beatus qui semper Pavidus; Blessed is that man that always fears*[85]; who, though he always hope, and believe the good that God will show him, yet also fears the evils, that God might justly multiply upon him; blessed is he that looks upon God with assurance, but upon him-

[83] Psalm cxxx. 4. [84] Prov. xxi. 15. [85] Prov. xxviii. 14.

self with fear. For, though God have given us light, by which we may see him, even in nature, (for, *He is the confidence of all the ends of the earth, and of them that are afar off upon the sea*) though God have given us a clearer light in the law, and experience of his providence upon his people throughout the Old Testament, though God have abundantly, infinitely multiplied these lights and these helps to us in the Christian church, where he is *the God of salvation*, yet, as *he answers us by terrible things*, (in that first acceptation of the words which I proposed to you) that is, gives us assurances, by miraculous testimonies in our behalf, that he will answer our patient expectation, by terrible judgments and revenges upon our enemies, *In his righteousness*, that is, in his faithfulness, according to his promises, and according to his performances of those promises, to his former people; so in the words, considered the other way, in his holiness, that is, in his ways of imprinting holiness in us, he answers us *by terrible things*, in all those particulars, which we have presented unto you; by infusing faith; but with that terrible addition, *damnabitur*, he that believeth not, shall be damned; he answers us, by composing our manners, and rectifying our life and conversation; but with terrible additions of censures, and excommunications, and tearings off from his own body, which is a death to us, and a wound to him; he answers us by enabling us to speak to him in prayer; but with terrible additions, for the matter, for the manner, for the measure of our prayer, which being neglected, our very prayer is turned to sin. He answers us in preaching; but with that terrible commination, that even his word may be the savour of death unto death. He answers us in the sacrament; but with that terrible perplexity and distraction, that he that seems to be a John, or a Peter, a loving, or a beloved disciple, may be a Judas, and he that seems to have received the seal of his reconciliation, may have eaten and drunk his own damnation. And he answers us at the hour of death; but with this terrible obligation, that even then I make sure my salvation with fear and trembling. That so we imagine not a God of wax, whom we can melt, and mould, when, and how we will; that we make not the church a market, that an over-homeliness and familiarity with God in the acts of religion, bring us not to an irreverence,

nor indifferency of places; but that, as the militant church is the porch of the triumphant, so our reverence here may have some proportion to that reverence which is exhibited there, where the elders cast their crowns before the throne, and continue in that holy and reverend acclamation, *Thou art worthy, O Lord, to receive glory, and honour, and power*[86]; for, (as we may add from this text) *By terrible things, O God of our salvation, doest thou answer us in righteousness.*

THE FIFTH OF MY PREBEND SERMONS UPON MY FIVE PSALMS.

SERMON LXIX.

PREACHED AT ST. PAUL'S.

PSALM LXVI. 3.

Say unto God, How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee.

IT is well said, (so well, as that more than one of the fathers seemed to have delighted themselves in having said it) *titulus clavis*, the title of the Psalm, is the key of the Psalm; the title opens the whole Psalm. The church of Rome will needs keep the key of heaven, and the key to that key, the Scriptures, wrapped up in that translation, which in no case must be departed from. There, the key of this Psalm, (the title thereof) hath one bar wrested, that is, made otherwise, than he that made the key, (the Holy Ghost) intended it; and another bar inserted, that is, one clause added, which the Holy Ghost added not. Where we read, in the title, *victori*, to the chief musician, they read, *in finem*, a Psalm directed upon the end. I think, they mean upon the latter times, because it is in a great part, a prophetical Psalm of the calling of the Gentiles. But after this change, they also add *resurrectionis*, a Psalm concerning the resurrection; and that is not in the Hebrew, nor anything in the

[86] Revel. iv. 11.

place thereof. And, after one author in that church[1] had charged the Jews, that they had rased that clause out of the Hebrew, and that it was in the Hebrew at first, a learned and a laborious Jesuit[2], (for truly, schools may confess the Jesuits to be learned, for they have assisted there; and states, and council-tables may confess the Jesuits to be laborious, for they have troubled them there) he, I say, after he hath chidden his fellow, for saying, that this word had ever been in the Hebrew, or was rased out from thence by the Jews, concludes roundly, *Undecunque advenerit*, howsoever those additions, which are not in the Hebrew, came into our translation, *authoritatem habent, et retineri debent*, their very being there, gives them authenticness, and authority, and there they must be. That this, in the title of this Psalm, be there, we are content, as long as you know, that this particular, (that this Psalm by the title thereof concerns the resurrection) is not in the original, but added by some expositor of the Psalms; you may take knowledge too, that that addition hath been accepted and followed, by many, and ancient, and reverend expositors, almost all of the eastern, and many of the western church too; and therefore, for our use and accommodation, may well be accepted by us also.

We consider ordinarily three resurrections: a spiritual resurrection, a resurrection from sin, by grace in the church; a temporal resurrection, a resurrection from trouble, and calamity in the world; and an eternal resurrection, a resurrection after which no part of man shall die, or suffer again, the resurrection into glory. Of the first, the resurrection from sin, is that intended in Esay, *Arise, and shine, for thy light is come, and the glory of the Lord is risen upon thee*[3]. Of the later resurrection, is that harmonious strain of all the apostles in their creed intended, *I believe the resurrection of the body*. And of the third resurrection, from oppressions and calamities which the servants of God suffer in this life, some of our later men[4] understand that place of Job, *I know that my Redeemer liveth, and that in my flesh I shall see God*[5]; and that place of Ezekiel all understand of that resurrection, where God saith to the prophet, *Son of man, can these bones*

[1] Leo Castr. [2] Lorinus. [3] Isaiah LX. 1.
[4] Calvin. [5] Job xix. 26.

live[6]? Can these men thus ruined, thus dispersed, be restored again by a resurrection in this world? And to this resurrection from the pressures and tribulations of this life, do those interpreters, who interpret this Psalm, of a resurrection, refer this our text, (*Say unto God, how terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.*) Consider how powerfully God hath, and you cannot doubt, but that God will give them a resurrection in this world, who rely upon him, and use his means, whensoever any calamity hath dejected them, ruined them, scattered them in the eyes of men. Say unto the Lord, that he hath done it, and the Lord will say unto thee, that he will do it again and again for thee.

We call Noah, *Janus*, because he had two faces, in this respect, that he looked into the former, and into the later world, he saw the times before, and after the flood. David in this text, is a *Janus* too; he looks two ways, he hath a prospect, and a retrospect, he looks backward and forward, what God had done, and what God would do. For, as we have one great comfort in this, that prophecies are become histories, that whatsoever was said by the mouths of the prophets, concerning our salvation in Christ, is effected, (so prophecies are made histories) so have we another comfort in this text, that histories are made prophecies; that whatsoever we read that God had formerly done, in the relief of his oppressed servants, we are thereby assured that he can, that he will do them again; and so histories are made prophecies: and upon these two pillars, a thankful acknowledgement of that which God hath done, and a faithful assurance that God will do so again, shall this present exercise of your devotions be raised; and these are our two parts. *Dicite Deo, Say unto God, how terrible art thou in thy works!* (that part is historical, of things past) *in multitudine virtutis, In the greatness of thy power, shall thine enemies submit themselves unto thee*, (that part is prophetical, of things to come.)

In the history we are to turn many leaves, and many in the prophecy too, to pass many steps, to put out many branches in each. In the first, these; *Dicite*, say ye; where we consider first, the person that enjoys this public acknowledgement and thanks-

[6] Ezek. xxxvii. 3.

giving, it is David, and David as a king; for to him, to the king, the ordering of public actions, even in the service of God appertains. David, David the king speaks this, by way of counsel, and persuasion, and concurrence to all the world, (for so in the beginning, and in some other passages of the Psalm, it is *omnis terra, All ye lands*, verse 1. and *All the earth*, verse 4.) David doth what he can, that all the world might concur in one manner of serving God. By way of assistance he extends to all, and by way of injunction and commandment to all his, to all that are under his government, *dicite*, say, you, that is, you shall say, you shall serve God thus. And as he gives counsel to all, and gives laws to all his subjects, so he submits himself to the same law; for, (as we shall see in some parts of the Psalm, to which the text refers) he professes in his particular, that he will say and do, whatsoever he bids them do, and say; *My house shall serve the Lord*, says Joshua[7]; but it is, *ego, et domus mea, I and my house;* himself would serve God aright too.

From such a consideration of the persons, in the historical part, we shall pass to the commandment, to the duty itself; that is, first *dicite*, say. It is more than *cogitate*, to consider God's former goodness; more than *admirari*, to admire God's former goodness; speculations, and ecstacies are not sufficient services of God; *Dicite, Say unto God*, declare, manifest, publish your zeal, is more than *cogitate*, consider it, think of it; but it is less than *facite*, to come to action; we must declare our thankful zeal to God's cause, we must not modify, not disguise that; but, for the particular ways of promoving, and advancing that cause, in matter of action, we must refer that to them, to whom God hath referred it. The duty is a commemoration of benefits; *Dicite*, speak of it, ascribe it, attribute it to the right author; who is that? That is the next consideration, *Dicite Deo, Say unto God; non vobis*, not to your own wisdom, or power, *non sanctis*, not to the care and protection of saints or angels, *sed nomini ejus da gloriam*, only unto his name be all the glory ascribed. And then, that which falls within this commandment, this consideration, is *opera ejus*, the works of God, (*How terrible art thou in thy works!*) It is not *decreta ejus, arcana ejus*, the secrets of his state, the ways of his government,

[7] Josh. xxiv. 15.

unrevealed decrees, but those things, in which he hath manifested himself to man, *opera*, his works. Consider his works, and consider them so as this commandment enjoins, that is *How terrible God is in them;* determine not your consideration upon the work itself, for so you may think too lightly of it, that it is but some natural accident, or some imposture and false miracle, or illusion, or you may think of it with an amazement, with a stupidity, with a consternation, when you consider not from whom the work comes, consider God in the work; and God so, as that though he be terrible in that work, yet, he is so terrible but so, as the word of this text expresses this terribleness, which word is *Norah*, and *Norah* is but *reverendus*, it is a terror of reverence, not a terror of confusion, that the consideration of God in his works should possess us withal.

And in those plain and smooth paths, we shall walk through the first part, the historical part, what God had formerly done, (*Say unto God, how terrible art thou in thy works!*) from thence we descend to the other, the prophetical part, what, upon our performance of this duty, God will surely do in our behalf; he will subdue those enemies, which, because they are ours, are his; *In multitudine virtutis, In the greatness of thy power, shall thine enemies submit themselves unto thee.* Where we shall see first, that even God himself hath enemies; no man therefore can be free from them; and then we shall see, whom God calls enemies here, those who are enemies to his cause, and to his friends; all those, if we will speak David's language, the Holy Ghost's language, we must call God's enemies. And these enemies nothing can mollify, nothing can reduce, but power; fair means, and persuasion will not work upon them; preaching, disputing will not do it; it must be power, and greatness of power, and greatness of God's power. The law is power, and it is God's power; all just laws are from God. One act of this power (an occasional executing of laws at some few times, against the enemies of God's truth) will not serve; there must be a constant continuation of the execution thereof; nor will that serve, if that be done only for worldly respects, to raise money, and not rather to draw them, who are under those laws, to the right worship of God, in the truth of his religion. And yet all, that even all this, this

power, this great power, his power shall work upon these, his, and our enemies, is but this, *They shall submit themselves*, says the text, but how? *Mentientur tibi*, (as it is in the original, and as you find it in the margin) they shall dissemble, they shall lie, they shall yield a feigned obedience, they shall make as though they were good subjects, but not be so. And yet, even this, though their submission be but dissembled, but counterfeited, David puts amongst God's blessings to a state, and to a church; it is some blessing, when God's enemies dare not appear, and justify themselves, and their cause, as it is a heavy discouragement, when they dare do that. Though God do not so far consummate their happiness, as that their enemies shall be truly reconciled, or thoroughly rooted out, yet he shall afford them so much happiness, as that they shall do them no harm.

And, beloved, this distribution of the text, which I have given you, is rather a paraphrase, than a division, and therefore the rest will rather be a repetition, than a dilatation; and I shall only give same such note, and mark, upon every particular branch, as may return them, and fix them in your memories, and not enlarge myself far in any of them, for I know the time will not admit it.

First then, we remember you, in the first branch of the first part, that David, in that capacity, as king, institutes those orders, which the church is to observe in the public service of God. For the king is king of men; not of bodies only, but of souls too; and of Christian men; of us, not only as we worship one God, but as we are to express that worship in the outward acts of religion in the church. God hath called himself king; and he hath called kings Gods. And when we look upon the actions of kings, we determine not ourselves in that person, but in God working in that person. As *it is not I that do any good, but the grace of God in me*[8], so it is not the king that commands, but the power of God in the king. For, as in a commission from the king, the king himself works in his commissioners, and their just act is the king's act: so in the king's lawful working upon his subjects, God works, and the king's acts are God's acts.

That abstinence therefore, and that forbearance which the

[8] 1 Cor. xv. 10.

Roman church hath used, from declaring whether the laws of secular magistrates do bind the conscience, or not, that is, whether a man sin in breaking a temporal law, or not, (for, though it have been disputed in their books, and though the bishop of that church were supplicated in the Trent Council to declare it, yet he would never be brought to it) that abstinence, I say, of theirs, though it give them one great advantage, yet it gives us another. For by keeping it still undetermined and undecided, how far the laws of temporal princes do bind us, they keep up that power, which is so profitable to them, that is, to divide kings and subjects, and maintain jealousies between them, because if the breach of any law constitute a sin, then enters the jurisdiction of Rome; for that is the ground of their indirect power over princes, *In ordine ad spiritulia*, that in any action, which may conduce to sin, they may meddle, and direct, and constrain temporal princes. That is their advantage, in their forbearing to declare this doctrine; and then, our advantage is, that this enervates, and weakens, nay destroys and annihilates that ordinary argument, that there must be always a visible church, in which every man may have clear resolution, and infallible satisfaction, in all scruples that arise in him, and that the Roman church is that seat, and throne of infallibility. For how does the Roman church give any man infallible satisfaction, whether these or these things, grounded upon the temporal laws of secular princes, be sins or not, when as that church hath not, nor will not come to a determination in that point? How shall they come to the sacrament? how shall they go out of the world with a clear conscience, when many things lie upon them which they know not, nor can be informed by their confessors, whether they be sins or not? And thus it is in divers other points besides this; they pretend to give satisfaction and peace in all cases, and pretend to be the only true church for that, and yet leave the conscience in ignorance, and in distemper, and distress, and distraction in many particulars.

The law of the prince is rooted in the power of God. The root of all is order, and the order of all is the king; and what the good kings of Judah, and the religious kings of the Primitive Christian church did, every king may, nay should do. For, both the tables

are committed to him; (as well the first that concerns our religious duties to God, as the other that concerns our civil duties to men.) So is the ark, where those tables are kept, and so is the temple, where that ark is kept; all committed to him; and he oversees the manner of the religious service of God. And therefore it is, that in the schools we call sedition and rebellion, sacrilege; for though the trespass seem to be directed but upon a man, yet in that man, whose office (and consequently his person) is sacred, God is opposed, and violated. And it is impiously said of a Jesuit, (I may easily be believed of that Jesuit[9], if any other might be excepted) *Non est regum etiam veram doctrinam confirmare*, The king hath nothing to do with religion, neither doth it belong to him to establish any form of religion in his kingdom, though it be the right religion, and though it be but by way of confirmation.

This then David, David as a king, takes to be in his care, in his office, to rectify and settle religion, that is, the outward worship of God. And this he intimates, this he conveys by way of counsel, and persuasion to all the world; he would fain have all agree in one service of God. Therefore he enters the psalm so, *Jubilate omnes terræ, Rejoice all ye lands;* and, *Adore te omnis terra, All the earth shall worship thee;* and again, *Venite et audite omnes, Come and hear all ye that fear God.* For as St. Cyprian says of bishops, that every bishop is an universal bishop, that is, must take into his care and contemplation, not only his own particular diocese, but the whole Catholic church: so every Christian king is a king of the whole Christian world, that is, must study, and take into his care, not only his own kingdom, but all others too. For it is not only the municipal law of that kingdom, by which he is bound to see his own subjects, in all cases, righted, but in the whole law of nations every king hath an interest. My soul may be king, that is, reside principally in my heart, or in my brain, but it neglects not the remoter parts of my body. David maintains religion at home; but he assists, as much as he can, the establishing of that religion abroad too.

David endeavours that, persuades that everywhere; but he will be sure of it at home; there he enjoins it, there he commands it;

[9] Gretzer.

Dicite, says he, *Say;* that is, This you shall say, you shall serve God thus. We cannot provide, that there shall be no wolves in the world, but we have provided that there shall be no wolves in this kingdom. Idolatry will be, but there needs be none amongst us. Idolaters were round about the children of Israel in the land of promise; they could not make all those proselytes; but yet they kept their own station. When the Arian heresy had so surrounded the world, as that *Universa fere Orientalis ecclesia*, Almost all the Eastern Church, and *Cuncti pene Latini episcopi, aut vi, aut fraude decepti*[10], Almost all the bishops of the Western Church, were deceived, or threatened out of their religion into Arianism; insomuch that St. Hilary gives a note of a hundred and five bishops of note, noted with that heresy; when that one bishop, who will needs be all alone, the bishop of Rome, Liberius, so far subscribed to that heresy, (as St. Hierome's express words are[11]) that Bellarmine himself does not only not deny it, but finds himself bound, and finds it hard for him to prove, that though Liberius did outwardly profess himself to be an Arian, yet in his heart he was none; yet for all this impetuousness of this flood of this heresy, Athanasius, as bishop, excommunicated the Arians in his diocese, and Constantine, as emperor, banished them out of his dominions. Athanasius would have been glad, if no other church, Constantine would have been glad, if no other State would have received them; when they could not prevail so far, yet they did that which was possible, and most proper to them, they preserved the true worship of the true God in their own jurisdiction.

David could not have done that, if he had not had a true zeal to God's truth, in his own heart. And therefore, as we have an intimation of his desire to reduce the whole world, and a testimony of his earnestness towards his own subjects, so we have an assurance, that in his own particular, he was constantly established in this truth, He calls to all, (*Come and see the works of God*) and more particularly to all his, (*O bless our God ye people*) but he proposes himself to their consideration too, (*I will declare what he hath done for my soul.*) *Great is the Lord, and greatly to*

[10] Nicephor. Vinc. Lyra. [11] Hieron. de Roma. pont. l. 4. c. 9.

be feared, says this religious king, in another Psalm[12]; and that is a proclamation, a remonstrance to all the world. He adds, *One generation shall declare thy works to another;* and that is a propagation to the ends of the world. But all this is rooted in that which is personal, and follows after, *I will speak of the glorious honour of thy Majesty;* and that is a protestation for his own particular. And to the same purpose is that which follows in the next verse, *Men shall speak of the might of thy terrible acts;* they shall, that is, they should; and, I would all men would, says David; but, whether they do, or not, *I will declare thy greatness*, says he there; I will not be defective in my particular. And David was to be trusted with a pious endeavour amongst his neighbours, and with a pious care over all his own subjects, as long as he nourished, and declared so pious a disposition in his own person. And truly, it is an injurious, it is a disloyal suspicion, and jealousy, it is an ungodly fascination of our own happiness, to doubt of good effects abroad, and of a blessed assurance at home, as long as the zeal of God's truth remains so constantly in his heart, and flows out so declaratorily in his actions, in whose person God assures both our temporal safety, and our religion.

We pass now from this consideration of the persons; which, though it be fixed here, in the highest, in kings, extends to all to whom any power is committed, to magistrates, to masters, to fathers, all are bound to propagate God's truth to others, but especially to those who are under their charge; and this they shall best do, if themselves be the example. So far we have proceeded, and we come now to the duty, as it is here more particularly expressed, *Dicite*, *Say unto God*, publish, declare, manifest your zeal. Christ is *Verbum*, *The word*, and that excludes silence; but Christ is also λόγος, and that excludes rashness, and impertinence in our speech. *Inter cæteras Dei appellationes, Sermonem veneramur*[13], Amongst God's other names, we honour that, that he is *the Word;* that implies a communication, God's goodness in speaking to us, and an obligation upon us, to speak to him. For, beloved, that standing of the sun and moon[14], which gave occasion to the drawing of so much blood of the

[12] Psalm CXLV. 3. [13] Nazianzen. [14] Josh. x. 12.

Amorites, is, in the original, not *siste sol*, but *sile sol;* he does not bid the sun and moon stand still, but he bids them say nothing, make no noise, no motion so. Be the sun the magistrate, and be the moon, the church, *Si sileant*, If they be silent, command not, pray not, avow not God's cause, the case is dangerous. The Holy Ghost fell in *fiery tongues*, he inflamed them, and inflamed them to speak. Divers dumb men were presented to Christ[15]; but if they were *dumb*, they were *deaf* too, and some of them *blind*[16]. Upon men that are dumb, that is, speechless in avowing him, God heaps other mischievous impediments too; deafness, they shall not hear him in his word, and blindness, they shall not see him in his works.

Dicite, *Say*, says David, delight to speak of God, and with God, and for God; *Dicite*, Say something. We told you, this was *magis quam cogitare*, That there was more required than to think of God. Consideration, meditation, speculation, contemplation upon God, and divine objects, have their place, and their season; but this is more than that; and more than admiration too; for all these may determine in ecstasies, and in stupidities, and in useless and frivolous imaginations. Gold may be beat so thin, as that it may be blown away; and speculations, even of divine things, may be blown to that thinness, to that subtilty, as that all may evaporate, never fixed, never applied to any use. God had conceived in himself, from all eternity, certain Ideas, certain patterns of all things, which he would create. But these Ideas, these conceptions produced not a creature, not a worm, not a weed; but then, *Dixit, et facta sunt*, God spoke, and all things were made. Inward speculations, nay, inward zeal, nay, inward prayers, are not full performances of our duty. God hears willingliest, when men hear too; when we speak aloud in the ears of men, and publish, and declare, and manifest, and avow our zeal to his glory.

It is a duty, which in every private man, goes beyond the *cogitare*, and the *admirari;* but yet not so far as to a *facite*, in the private man. Private men must think piously, and seriously, and speak zealously, and seasonably of the cause of God. But this does not authorize, nor justify such a forwardness in any pri-

[15] Matt. xii. 22. [16] Mark vii. 32.

vate man, as to come to actions, though he, in a rectified conscience, apprehend, that God's cause might be advantaged by those actions of his. For matter of action requires public warrant, and is not safely grounded upon private zeal. When Peter, out of his own zeal, drew his sword for Christ, *Nondum manifeste conceperat evangelium patientiæ*[17], He was not yet well instructed in the patience of the Gospel; nay, he was submitted to the sentence of the law, out of the mouth of the supreme Judge, *All they that take the sword* (that take it before it be given them by authority) *shall perish by the sword*[18]. The first law, that was given to the new world, after the flood, was against *the eating of blood*[19]. God would not have man so familiar with blood. And the second commandment, was against *the shedding of blood*, (*Whoso sheddeth man's blood, by man shall his blood be shed.*) Nay, not only where Peter was over-forward of himself, to defend Christ by arms, but where John and James were too vehement, and importunate upon Christ, to give them leave to revenge the wrong done to him upon the Samaritans, (*Wilt thou that we command fire to come down from heaven, and consume them*[20]*?*) Christ rebukes them, and tells them, *They knew not of what spirit they were;* that is, of what spirit they ought to be. They knew, says St. Hierome, they had no power of their own; they go to him who had; and they do not say, *Domine jube*, Lord do thou do it; but, thou shalt never appear in it, never be seen in it, only let us alone, and we will revenge thee, and consume them. Though they went no farther than this, yet this rash, and precipitate importunity in James and John, as well as that hasty coming to action in Peter, was displeasing to Christ; *Dicite*, speak; so far goes the duty of this text; speak by way of counsel, you that are counsellors to princes, and, by way of exhortation, you that are preachers to the people; but leave the *facite*, matter of action, to them in whose hearts, and by whose hands, and through whose commandments God works.

We are yet in our first, in our historical part, commemoration; and there we made it, (in our distribution and paraphrase) our next step, what we are to commemorate, to employ this *dicite*,

[17] Origen. [18] Matt. xxvi. 52.
[19] Gen. ix. 4. [20] Luke ix. 54.

this speaking upon; and it is upon God's works; (*Say unto God, How terrible art thou in thy works!*) So that the subject of our speech, (let it be in holy conferences, and discourses, let it be in God's ordinance, preaching) is not to speak of the unrevealed decrees of God, of his internal, and eternal purposes in himself, but of his works, of those things in which he hath declared, and manifested himself to us. God gave not always to his church, the manifestation of the pillar of fire, but a pillar of cloud too; and, though it were a cloud, yet it was a pillar; in a holy, and devout, and modest ignorance of those things which God hath not revealed to us, we are better settled, and supported by a better pillar, than in an over-curious, and impertinent inquisition of things reserved to God himself, or shut up in their breasts, of whom God hath said, *Ye are gods.* God would not shew all himself to Moses, as well as he loved him, and as freely as he conversed with him, he showed him but *his hinder parts*[21]. Let that be his decrees then, when in his due time they came to execution; for then, and not till then, they are works. And God would not suffer Moses's body to be seen, when it was dead[22], because then it could not speak to them, it could not instruct them, it could not direct them in any duty, if they transgressed from any. God himself would not be spoken to by us, but as he speaks of himself; and he speaks in his works. And as among men, some may build, and some may write, and we call both by one name, (we call his buildings, and we call his books, his works) so if we will speak of God, this world which he hath built, and these Scriptures which he hath written, are his works, and we speak of God in his works, (which is the commandment of this text) when we speak of him so, as he hath manifested himself in his miracles, and as he hath declared himself in his Scriptures; for both these are his works. There are decrees in God, but we can take out no copies of them, till God himself exemplify them, in the execution of them; the accomplishing of the decree is the best publishing, the best notifying of the decree. But of his works we can take copies; for his Scriptures are his works, and we have them by translations and illustrations, made appliable to every understanding; all the promises of his Scrip-

[21] Exod. xxxiii. 23. [22] Deut. xxxiv. 6.

tures belong to all. And for his miracles, (his miracles are also his works) we have an assurance, that whatsoever God hath done for any, he will do again for us.

It is then his works upon which we fix this commemoration, and this glorifying of God; but so, as that we determine not upon the work itself, but God in the work, (*Say unto God*, (to him) *how terrible art thou*, (that God) *in thy works?*) It may be of use to you, to receive this note, then when it is said in this Psalm, *Come, and see the works of God*, and after, *Come, and hear all ye that fear God*[23], in both places it is not, *venite*, but *ite*, it is *lechu*, not come, but go, go out, go forth, abroad, to consider God in his works; go as far as you can, stop not in yourselves, nor stop not in any other, till you come to God himself. If you consider the Scriptures to be his works, make not Scriptures of your own; which you do, if you make them subject to your private interpretation. My soul speaks in my tongue, else I could make no sound; my tongue speaks in English, else I should not be understood by the congregation. So God speaks by his Son, in the Gospel; but then, the Gospel speaks in the church, that every man may hear. *Ite*, go forth, stay not in yourselves, if you will hear him. And so, for matter of action, and protection, come not home to yourselves, stay not in yourselves, not in a confidence in your own power, and wisdom, but *ite*, go forth, go forth into Egypt, go forth into Babylon, and look who delivered your predecessors, (predecessors in affliction, predecessors in mercy) and that God, who is *yesterday, and to-day, and the same for ever*[24], shall do the same things, which he did yesterday, to-day, and for ever. Turn always to the commemoration of works, but not your own; *ite*, go forth, go farther than that, than yourselves, farther than the angels, and saints in heaven; that when you commemorate your deliverance from an invasion, and your deliverance from the vault, you do not ascribe these deliverances to those saints, upon whose days they were wrought; in all your commemorations (and commemorations are prayers, and God receives that which we offer for a thanksgiving for former benefits, as a prayer for future) *ite*, go forth, by the river to the spring, by the branch to the root, by the work to God himself, and *dicite*,

[23] Psalm LXVI. 5, and 16. [24] Heb. xiii. 8.

say unto him, say of him, *Quam terribilis tu in tuis*, which sets us up another step in this part, to consider what this terribleness is, that God expresses in his works.

Though there be a difference between *timor*, and terror, (fear and terror) yet the difference is not so great, but that both may fall upon a good man; not only a fear of God must, but a terror of God may fall upon the best. When God talked with Abraham, *A horror of great darkness fell upon him*[25], says that text. The Father of lights, and the God of all comfort present, and present in an action of mercy, and yet, a horror of great darkness fell upon Abraham. When God talked personally, and presentially with Moses, Moses *Hid his face, for* (says the text) *he was afraid to look upon God*[26]. When I look upon God, as I am bid to do in this text, in those terrible judgments, which he hath executed upon some men, and see that there is nothing between me and the same judgment, (for I have sinned the same sins, and God is the same God) I am not able of myself to dye that glass, that spectacle, through which I look upon this God, in what colour I will; whether this glass shall be black, through my despair, and so I shall see God in the cloud of my sins, or red in the blood of Christ Jesus, and I shall see God in a bath of the blood of his Son, whether I shall see God as a dove with an olive branch, (peace to my soul) or as an eagle, a vulture to prey, and to prey everlastingly upon me, whether in the deep floods of tribulation, spiritual or temporal, I shall see God as an ark to take me in, or as a whale to swallow me; and if his whale do swallow me, (the tribulation devour me) whether his purpose be to restore me, or to consume me, I, I of myself cannot tell. I cannot look upon God, in what line I will, nor take hold of God, by what handle I will; he is a terrible God, I take him so; and then I cannot discontinue, I cannot break off this terribleness, and say, he hath been terrible to that man, and there is an end of his terror; it reaches not to me. Why not to me? In me there is no merit, nor shadow of merit; in God there is no change, nor shadow of change. I am the same sinner, he is the same God; still the same desperate sinner, still the same terrible God.

But *Terrible in his works*, says our text; terrible so, as he hath

[25] Gen. xv. 12. [26] Exod. iii. 6.

declared himself to be in his works. His works are, as we said before, his actions, and his Scriptures. In his actions we see him terrible upon disobedient resisters of his graces, and despisers of the means thereof, not upon others, we have no examples of that. In his word, we accept this word in which he hath been pleased to express himself, *Norah*, which is rather *reverendus*, than *terribilis*, as that word is used, *I gave him life and peace, for the fear wherewith he feared me, and was afraid before my name*[27]. So that this terribleness, which we are called upon to profess of God, is a reverential, a majestical, not a tyrannical terribleness. And therefore he that conceives a God, that hath made man of flesh and blood, and yet exacts that purity of an angel in that flesh, a God that would provide himself no better glory, than to damn man, a God who lest he should love man, and be reconciled to man, hath enwrapped him in an inevitable necessity of sinning, a God who hath received enough, and enough for the satisfaction of all men, and yet, (not in consideration of their future sins, but merely because he hated them before they were sinners, or before they were any thing) hath made it impossible, for the greatest part of men, to have any benefit of that large satisfaction. This is not such a terribleness as arises out of his works, (his actions, or his Scriptures) for God hath never said, never done any such thing, as should make us lodge such conceptions of God in ourselves, or lay such imputations upon him.

The true fear of God is true wisdom. It is true joy; *Rejoice in trembling*, saith David[28]; there is no rejoicing without this fear; there is no riches without it; *reverentia Jehovæ*, the fear of the Lord is his treasure, and that is the best treasure. Thus far we are to go; *Let us serve God with reverence, and godly fear*[29], (godly fear is but a reverence, it is not a jealousy, a suspicion of God.) And let us do it upon the reason that follows in the same place, *For our God is a consuming fire*, there is all his terribleness; he is a consuming fire to his enemies, but he is our God; and God is love: and therefore to conceive a cruel God, a God that hated us, even to damnation, before we were, (as some, who have departed from the sense and modesty of the ancients, have adventured to say) or to conceive a God so cruel, as that at our

[27] Mal. ii. 5. [28] Psalm ii. 11. [29] Heb. xii. 28.

death, or in our way, he will afford us no assurance, that he is ours, and we his, but let us live and die in anxiety and torture of conscience, in jealousy and suspicion of his good purpose towards us in the salvation of our souls, (as those of the Roman heresy teach) to conceive such a God as from all eternity meant to damn me, or such a God as would never make me know, and be sure that I should be saved, this is not to profess God to be terrible in his works; for his actions are his works, and his Scriptures are his works, and God hath never done, or said any thing to induce so terrible an opinion of him.

And so we have done with all those pieces, which in our paraphrastical distribution of the text, at beginning, did constitute our first, our historical part, David's retrospect, his commemoration of former blessings; in which he proposes a duty, a declaration of God's goodness, *Dicite*, publish it, speak of it; he proposes religious duties, in that capacity, as he is king; (religion is the king's care) he proposes, by way of counsel to all; by way of commandment to his own subjects; and by a more powerful way, than either counsel or commandment, that is, by example, by doing that himself, which he counsels, and commands others to do. *Dicite*, say, speak; it is a duty more than thinking, and less than doing; every man is bound to speak for the advancement of God's cause, but when it comes to action, that is not the private man's office, but belongs to the public, or him, who is the public, David himself, the king. The duty is commemoration, *Dicite*, say, speak; but *Dicite Deo*, do this to God; ascribe not your deliverances to your armies, and navies, by sea or land; no, nor to saints in heaven, but to God only. Nor are we called upon to contemplate God in his essence, or in his decrees, but in his works; in his actions, in his scriptures; in both those you shall find him terrible, that is, reverend, majestical, though never tyrannical, nor cruel. Pass we now, according to our order laid down at first, to our second part, the prophetical part, David's prospect for the future; and gather we something from the particular branches of that, *Through the greatness of thy power, thine enemies shall submit themselves unto thee.*

In this, our first consideration is, that God himself hath enemies; and then, how should we hope to be, nay, why would

we wish to be without them? God had good, that is, glory from his enemies; and we may have good, that is, advantage in the way to glory, by the exercise of our patience, from enemies too. Those for whom God had done most, the angels, turned enemies first; vex not thou thyself, if those whom thou hast loved best, hate thee deadliest. There is a love, in which it aggravates thy condemnation, that thou art so much loved; does not God recompense that, if there be such a hate, as that thou art the better, and that thy salvation is exalted, for having been hated? And that profit the righteous have from enemies. *God loved us then, when we were his enemies*[30], and we frustrate his exemplar love to us, if we love not enemies too. The word *hostis*, (which is a word of heavy signification, and implies devastation, and all the mischiefs of war) is not read in all the New Testament: *Inimicus*, that is, *non amicus*, unfriendly, is read there often, very very often. There is an enmity which may consist with evangelical charity; but a hostility, that carries in it a denotation of revenge, of extirpation, of annihilation, that cannot. This gives us some light, how far we may, and may not hate enemies. God had enemies to whom he never returned, the angels that opposed him; and that is, because they oppose him still, and are, by their own perverseness, incapable of reconciliation. We were enemies to God too; but being *enemies*, we were *reconciled to God by the death of his Son.*

As then actual reconciliation makes us actually friends, so in differences which may be reconciled, we should not be too severe enemies, but maintain in ourselves a disposition of friendship; but, in those things, which are in their nature irreconcilable, we must be irreconcilable too. There is an enmity which God himself hath made, and made perpetual: *Ponam inimicitias*, says God; God puts an enmity between the seed of the serpent, and the seed of the woman; and those whom God joins, let no man sever, those whom God severs, let no man join. The school presents it well; we are to consider an enemy formally, or materially; that is, that which makes him an enemy, or that which makes him a man. In that which makes him a man, he

[30] Rom. v. 10.

hath the image of God in him, and by that is capable of grace and glory; and therefore, that we may not hate, which excludes all personal, and all national hatred. In that which makes him an enemy he hath the image of the devil, infidelity towards God, perfidiousness towards man, heresy towards God, infectious manners towards man; and that we must always hate; for that is *Odium perfectum*, a hate that may consist with a perfect man, nay, a hate that constitutes love itself; I do not love a man, except I hate his vices, because those vices are the enemies, and the destruction of that friend whom I love.

God himself hath enemies, *Thine enemies shall submit*, says the text, to God; there thou hast one comfort, though thou have enemies too; but the greater comfort is, that God calls thine enemies his. *Nolite tangere Christos meos*[31], says God of all holy people; you were as good touch me, as touch any of them, for, *they are the apple of mine eye*[32]. Our Saviour Christ never expostulated for himself; never said, Why scourge you me? why spit you upon me? why crucify you me? as long as their rage determined in his person, he opened not his mouth; when Saul extended the violence to the church, to his servants, then Christ came to that, *Saul, Saul, why persecutest thou me*[33]? Cain's trespass against God himself was, that he would bind God to an acceptation of his sacrifice; and for that God comes no further, but to Why doest thou thus[34]? but in his trespass upon his brother, God proceeds so much further, as to say, *Now art thou cursed from the earth*. Jeroboam suffered idolatry, and God let him alone; that concerned but God himself. But when Jeroboam stretched forth his hand to lay hold on the prophet, his hand withered[35]. Here is a holy league, defensive, and offensive; God shall not only protect us from others, but he shall fight for us against them; our enemies are his enemies.

And beloved, it is well that it is so; for, if we were left to ourselves, we were remediless. *It is his mercy that we are not consumed*, by his indignation, by himself; but it must be the exercise of his power, if we be not consumed by his, and our

[31] Psalm cv. 15. [32] Psalm xvii. 8. [33] Acts ix. 4.
[34] Gen. iv. 6. [35] 1 Kings xiii. 4.

enemies; for there is but that one way in the text, that can bring these enemies to anything, that is, *In multitudine virtutis tuæ*, *In the greatness of thy power.* It must be power; entreaty, appliableness, conformity, facility, patience does not serve. It must be power, and his power; to assist ourselves by his enemies, by witches, or by idolaters, is not his power. It is power that does all; for the name that God is manifested in, in all the making of the world, in the first of Genesis, is Elohim, and that is *Deus fortis*, the powerful God. It is power, and it is his power; for his name is *Dominus tzebaoth*, the Lord of Hosts. Hosts and armies of which he is not the general, are but great insurrections, great rebellions. And then, as it is power, and his power, so it is *the greatness of his power;* his power extended, exalted. It is in the original, *Berob*, *in multitudine fortitudinis*, in thy manifold power, in thy multiplied power. Moses considers the assurance that they might have in God, in this, that God fought their battles (*The Lord your God goeth with you, to fight for you against your enemies, and save you*[36].) There was his power declared, and exercised one way; and then in this, that he had afforded them particular laws, for their direction in all their action, religious, and civil; (*to what nation is God come so near? what people have laws and ordinances, such as we have?*) So that, where God defends us by armies, and directs us by just laws, that is, *Multitudo fortitudinis*, *the greatness of his power*, his power multiplied upon us.

Now, through this power, and not without this power, this double power, law and arms, *Thine enemies shall submit themselves unto thee*, says our text. And then, is all the danger at an end? shall we be safe then? Not then. The word is *Cacash*, and *cacash* is but *Mendacem fieri*, to be brought to lie, to dissemble, to equivocate, to modify, to temporize, to counterfeit, to make as though they were our friends, in an outward conformity. And there are enemies of God, whom no power of armies or laws can bring any further than that, to hold their tongues, and to hold their hands, but to withhold their hearts from us still. So the Gibeonites

[36] Deut. xx. 4.

deceived Joshua[37], in the likeness of ambassadors; Joshua's power made them lie unto him. So Pharaoh deceived and deluded Moses and Aaron; every act of power brought Pharaoh to lie unto them. I direct not your thoughts upon public considerations; it is not my end; it is not my way: my way and end is to bring you home to yourselves, and to consider there, that we are full of weaknesses in ourselves, full of enemies, sinful temptations about us; that only the power of God, his power multiplied, (that is, the receiving of his word, that is, the power of law.) The receiving of his corrections (that is, the power of his hosts) can make our enemies, our sinful temptations submit, and when they do so, it is but a lie, they return to us, and we turn to them again, *In the greatness of thy power shall thine enemies submit unto thee.*

But then, (which is our last step and conclusion) even this, that these enemies shall be forced to such a submission, to any submission, though disguised and counterfeit, is, in this text, presented for a consolation; there is a comfort even in this, that those enemies shall be fain to lie, that they shall not dare to avow their malice, nor to blaspheme God in open professions. There is a conditional blessing proposed to God's people; (*O that my people had hearkened unto me! O that Israel had walked in my ways*[38]*!*) What had been their recompense? This. *The haters of the Lord should have submitted themselves unto them.* Should they in earnest? No truly; there is the same word, they should have lied unto them, they should have made as though they had submitted themselves; and that, God presents for a great degree of his mercy to them. And therefore, as in thy particular conscience, though God do not take away that *stimulum carnis*, and that *angelum satanæ*, though he do not extinguish all lusts and concupiscencies in thee, yet if those lusts prevail not over thee, if they command not, if they divert thee not from the sense, and service of God, thou hast good reason to bless God, for this, to rest in this, and to call it peace of conscience: so hast thou reason too to call it peace in the church, and peace in the state, when God's enemies, though they be not rooted out, though they be not disposed

[37] Josh. ix. [38] Psalm LXXX. 15.

to a hearty allegiance, and just obedience, yet they must be subject, they must submit themselves whether they will or no, and though they will wish no good, yet they shall be able to do no harm. For the Holy Ghost declares this to be an exercise of power, of God's power, of the greatness of God's power, that his enemies submit themselves, though with a feigned obedience.

PREACHED AT COURT, AND ELSEWHERE, UPON SEVERAL OCCASIONS.

SERMON LXX.

PREACHED AT WHITEHALL, APRIL 8, 1621.

PROVERBS XXV. 16.

Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

THERE is a temporal unsatiableness of riches, and there is a spiritual unsatiableness of sin. The first covetousness, that of riches, the apostle calls *the root of all evil*, but the second covetousness, that of sin, is the fruit of all evil, for that is *the treasure of God's wrath*, as the apostle speaks, when he makes our former sins, the mother of future sins, and then our future sins the punishments of former. As though this world were too little to satisfy man, men are come to discover or imagine new worlds, several worlds in every planet; and as though our fathers heretofore, and we ourselves too, had been but dull and ignorant sinners, we think it belongs to us to perfect old inventions, and to sin in another height and excellency, than former times did, as though sin had had but a minority, and an infancy till now. Though the pride of the prince of Tyrus were ever in some tyrants, who says there, *I am a god, and sit in the seat of God, in the midst of the seas, and am wiser than Daniel*[1]; Yet there is a sea above these seas, a power above this power, a spiritual pride

[1] Ezek. xxviii. 2.

above this temporal pride, one so much wiser than Daniel, as that he is as wise as the Holy Ghost. The world hath ever had levities and inconstancies, and the fool hath changed as the moon[2]; the same men that have cried Hosanna, are ready to cry *crucifige;* but, as in Job's wife, in the same mouth, the same word was ambiguous, (whether it were bless God, or curse God, out of the word we cannot tell) so are the actions of men so ambiguous, as that we cannot conclude upon them; men come to our prayers here, and pray in their hearts here in this place, that God would induce another manner of prayer into this place; and so pray in the congregation, that God would not hear the prayers of the congregation; there hath always been ambiguity and equivocation in words, but now in actions, and almost every action will admit a diverse sense. And it was the prophet's complaint of old, *You have multiplied your fornications, and yet are not satisfied*[3]; but we wonder why the prophet should wonder at that, for the more we multiply temporally or spiritually, the less we are satisfied. Others have thought, that our souls sinned before they came into the world, and that therefore they are here as in a prison; but they are rather here as in a school; for if they had studied sin in another world before, they practise it here, if they have practised it before, they teach it now, they lead and induce others into sin.

But this consideration of our insatiableness in sin, in my purpose I reposed for the end of this hour; but who knows whether your patience, that you will hear, or who knows whether yours, or my life, that you can hear, shall last to the end of this hour? And therefore it is an excusable anticipation, to have begun with this spiritual covetousness of sin, though our first payment be to be made in the literal sense of the text, a reprehension, and in it, a counsel, against our general insatiableness of the temporal things of this world. *Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.*

In which words, there being first a particular compellation, *tu*, hast thou found it? It remembers thee, that there be a great many, that have not found it, but lack that which thou aboundest in; and *invenisti*, thou hast not inherited it, nor merited it, thou

[2] Eccles. xxvii. 11. [3] Ezek. xvi. 29.

hast but found it; and for that which thou hast found, it is honey, sweetness, but it is but honey, which easily becomes choler, and gall, and bitterness. Such as it is, *comede*, thou mayest eat it, and eat it safely, it is not unwholesome; but *comede sufficientiam*, eat no more than is sufficient; and in that, let not the servant measure himself by his master, nor the subject by the king, nor the private man by the magistrate, but *Comede sufficientiam tuam*, Eat that which is sufficient for thee, for more than that will fill thee, over-fill thee; perchance not so full as thou wouldest be, yet certainly so full, as that there will be no room in thee for better things; and then thou wilt vomit, nay perchance thou must vomit, the malice and plots of others shall give thee a vomit, and such a vomit shall be *evacuans*, an exinanition, leave thee empty; and *immundum*, an uncleanness, leave thee in scorn and contempt; and *periculosum*, a danger, break a vein, a vein at the heart, break thy heart itself, that thou shalt never recover it. *Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.*

First then, for that compellation *tu*, hast thou found it? It is a word first of familiarity, and then a word of particularity. It is a degree of familiarity, that God hath notified himself to us in several persons; that he hath come so near to our comprehension, as to be considered not only as an universal, and infinite God, but as a father, and as a son, and opened himself unto us in these notions, *Tu Pater*, *Tu Fili*, *Thou O Father*, and *Thou O Son*, have mercy upon us. A constable, or beadle will not be spoke to so, to be *thou'd*, and any person in the Trinity, the whole Trinity together is content with it; take God altogether, and at highest, *Tu altissimus*, *Thou Lord art most high for evermore*[4]; take him from before any beginning, *Tu à seculo*, *Thy throne is established of old, and thou art from everlasting*[5]; take him from beyond all ending, *Tu autem permanes*, *Thou art the same, and thy years shall have no end*[6].

In which, we go not about to condemn, or correct the civil manner of giving different titles, to different ranks of men; but to note the slipperiness of our times, where titles flow into one

[4] Psalm xcii. 8. [5] Psalm xciii. 2. [6] Psalm cii. 27.

another, and lose their distinctions; when as the elements are condensed into one another, air condensed into water, and that into earth, so an obsequious flatterer, shall condense a yeoman into a worshipful person, and the worshipful into honourable, and so that which duly was intended for distinction, shall occasion confusion. But that which we purpose, in noting this *tu*, is rather the singularity, the particularity, than the familiarity; that the Holy Ghost in this collects man, abridges man, sums up man in an unity, in the consideration of one, of himself. *Oportet hominem fieri unum*[7], Man must grow in his consideration, till he be but one man, one individual man. If he consider himself *in humanitate*, in the whole mankind, a glorious creature, an immortal soul, he shall see this immortal soul, as well in goats at the left hand, as in sheep at the right hand of Christ, at the resurrection; men on both sides: if he consider himself *in qualitate*, in his quality, in his calling, he shall hear many then plead their *prophetavimus*, we have prophecied, and their *ejecimus*, we have exorcised[8], and their *virtutes fecimus*, we have done wonders, and all in thy name, and yet receive that answer, *Nunquam cognovi*, I do not know you now, I never did know you[9]. *Oportet unum fieri*, he must consider himself *In individuo*, That one man, not that man in nature, not that man in calling, but that man in actions. Origen[10] makes this use of those words, as he found them, *Erat vir unus*, *There was one man*, (which was Elkanah) he adds, *Nomen ejus possessio Dei*, This one man, says he, was, in his name, God's possession; *Nam quem dæmones possident, non unus sed multi*, For he whom the devil possesses, is not one. The same sinner is not the same thing; still he clambers in his ambitious purposes, there he is an eagle; and yet lies still grovelling, and trodden upon at any greater man's threshold, there he is a worm. He swells to all that are under him, there he is a full sea; and his dog that is above him, may wade over him, there he is a shallow, an empty river. In the compass of a few days, he neighs like a horse in the rage of his lust over all the city, and groans in a corner of the city, in an hospital. A sinner is as many men, as he hath vices; he that is

[7] Clem. Alex.
[8] The folio edition has "exercised."
[9] Matt. vii. 22.
[10] Origen Homil. unica in lib. Reg.

Elkanah, Possessio Dei, Possessed by God, and in possession of God, he is *Unus homo*, One and the same man. And when God calls upon man so particularly, he intends him some particular good. It is St. Hierome's note, That when God in the Scriptures speaks of divers things in the singular number, it is ever in things of grace; and it is St. Augustine's note, that when he speaks of any one thing in the plural number, it is of heavy and sorrowful things; as Jephtha was buried *In civitatibus Gilead*[11], In the cities, but he had but one grave; and so that is, they made *Aureos vitulos*, golden calves, when it was but one calf.

When God's voice comes to thee in this text, in particular, *tu*, hast thou found, he would have thee remember, how many seek and have sought, with tears, with sweat, with blood, and lack that, that thou aboundest in. That whereas his evidence to them whom he loves not, in the next world, shall be, *esurivi, I was hungry, and ye gave me no meat*[12]; and his proceeding with them whom he loves not in this world, is, *si esuriero, If I be hungry, I will not tell thee*[13], I will not awaken thee, not remember thy conscience wherein thou mayest do me a service; he does call upon thee in particular, and ask thee, *nonne tu*, hast thou not fortune enough, to let fall some crumbs upon him that starves? and *nonne tu*, hast not thou favour enough, to shed some beams upon him that is frozen in disgrace? There is a squint eye, that looks side-long; to look upon riches, and honour, on the left hand, and long life here, on the right, is a squint eye. There is a squint eye, that looks upwards and downwards; to look after God and mammon, is a squint eye. There are squint eyes, that look upon one another; to look upon one's own beauty, or wisdom, or power, is a squint eye. The direct look is to look inward upon thine own conscience; not with Nebuchadnezzar, *Is not this great Babylon, which I have built by the might of my power, and for the honour of my majesty*[14]? But with David, *Quid retribuam?* for if thou look upon them with a clear eye, thou wilt see, that though thou hast them, thou hast but found them, which is our next step.

[11] Judg. xii. 7.
[12] Matt. xxv. 42.
[13] Psalm L. 12.
[14] Dan. iv. 30.

Now, if you have but found them, thou hast them but by chance, by contingency, by fortune. The emperor Leo[15], he calls money found, *Dei beneficium*, it is a benefit derived from God; but the great lawyer, Triphonius[16], calls it *Donum fortunæ* too, an immediate gift of fortune. They consist well enough together, God and fortune. St. Augustine in his retractations, makes a conscience of having named her too oft, lest other men should be scandalized; and so the prophet complains of that, (as the Vulgate reads it) *Ponitis mensam fortunæ*[17], You sacrifice to fortune, you make fortune a god; that you should not do; but yet you should acknowledge that God hath such a servant, such an instrument as fortune, too. God's ordinary working is by nature, these causes must produce these effects; and that is his common law; he goes sometimes above that, by prerogative, and that is by miracle, and sometimes below that, as by custom, and that is fortune, that is contingency; fortune is as far out of the ordinary way as miracle; no man knows in nature, in reason, why such, or such persons grow great; but it falls out so often, as we do not call it miracle, and therefore rest in the name of fortune. We need not quarrel the words of the poet, *Tu quamcunque; Deus tibi fortunaverit horam, Grata sume manu*, Thank God for any good fortune, since the apostle says too, that *Godliness hath the promise of this life;* the godly man shall be fortunate, God will bless him with good fortune here; but still it is fortune, and chance, in the sight and reason of man, and therefore he hath but found, whatsoever he hath in that kind. It is intimated in the very word which we use for all worldly things; it is *inventarium*, an inventory; we found them here, and here our successors find them, when we are gone from hence. Jezebel had an estimation of beauty, and she thought to have drawn the king with that beauty[18], but she found it, she found it in her box, and in her wardrobe, she was not truly fair. Achitophel had an estimation of wisdom in council, I know not how he found it; he counselled by an example, which no man would follow, he hanged himself. Thou wilt not be drawn to confess, that a man that

[15] Co. l. 10. [16] Pand.
[17] Isaiah LXV. 11. [18] 2 Kings ix. 30.

hath an office, is presently wiser than thou, or a man that is knighted, presently valianter than thou. Men have preferment for those parts, which other men, equal to them in the same things, have not, and therefore they do but find them; and to things that are but found, what is our title? *Nisi reddantur, rapina est*, says the law, If we restore not that which we find, it is robbery. St. Augustine hath brought it nearer, *Qui alienum negat, si posset, tolleret*, He that confesseth not that which he hath found of another man's, if he durst, he would have taken it by force. For that which we have found in this world, our calling is the owner, our debts are the owner, our children are the owner; our lusts, our superfluities are no owners: of all the rest, God is the owner, and to this purpose, the poor is God.

St. Augustine[19] puts a case to the point: he says when he was at Milan, a poor usher of a grammar school found a bag of money, *ducentorum solidorum;* let it be but one hundred pounds; he set up bills; the owner came, offered him his tithe, ten pounds; he would none; he pressed him to five, to three, to two; he would none: and then he that had lost it, in an honourable indignation, disclaimed it all; *Nihil perdidi*, says he, it is all your own, I lost nothing: *Quale certamen! Theatrum mundus spectator Deus*, Out of importunity, he that found it, took it all, and out of conscience, that it was not his, gave it all to the poor.

The things of this world we do but find, and of the things which we find, we are but stewards for others. This finding is not so merely casual, as that it implies no manner of seeking; we must put ourselves into the way, into a calling. The word is *matza*, and that word is allowed us; but a word like it, is not allowed us; *matza* is, but *matzah*[20] is not; if there be an H added, an H, as it is an aspiration, a breathing, a panting after the things of this world, or an ache, as it is a pain, that it make our bones ache, or our hearts ache, or our conscience ache, it is a seeking, or a finding, not intended in this word. Our prosecution and seeking must be moderate, our title and interest is but a finding; and what hath the most fortunate found? Honey; it is true, but yet but honey.

[19] Aug. Serm. xix. de verb. Apost. [20] *Matsah*, Exsuxit, vel expressit.

That which Solomon may justly seem to intend especially by honey in this text, is that which the poets, and other masters of language, have called *Magnas amicitias*, and *Magnas clientelas*, dependance, and interest, and favour in great persons. It appears by the next verse, which depends upon this, and paraphrases it; *Withdraw thy foot from thy neighbour's house.* Where that which we read, withdraw, is in the original *hokar*, which is *fac pretiosum*, make not thyself cheap, not vulgar, have some respect to thyself, to thine own ingenuity, but principally to the other, to thy great friend: be not importune and troublesome by any indiscreet assiduity, to them who are possessed with business, though at some times they descend to thee; this is this honey, where thou hast access, yet do not push open every door, fling up every hanging, but use thy favour modestly.

But in this honey is wrapped up also all that is delightful in this life; and Solomon carries us often to that comparison: in the chapter before this, (ver. 13,) for wisdom; *My son, eat thou honey, because it is good; so shall the knowledge of wisdom be to thy soul;* and in the seven-and-twentieth verse of this chapter, he uses it for glory; *It is not good to eat much honey; so for men to search their own glory, is not glory.* In the sixth chapter of this book, when Solomon had sent us to the ant, to learn wisdom, between the eighth verse and the ninth, he sends us to another school, to the bee: *Vade ad apem et disce quomodo operationem venerabilem facit*, Go to the bee, and learn how reverend and mysterious a work she works *. For, though St. Hierome acknowledge, that in his time this verse was not in the Hebrew text, yet it hath ever been in many copies of the Septuagint, and though it be now left out in the Complutense Bible, and that which they call the King's, yet it is in that still, which they value above all, the Vatican. St. Hierome himself[21] takes it into his exposition, and other fathers into theirs. So far therefore we may hearken to that voice, as to go to the bee, and learn to work by that creature.

Both St. Basil[22] and St. Chrysostom[23] put this difference in that place, between the labour of the ant, and the bee, that the ants work but for themselves, the bee for others: though the ants

*This verse is not in the English translation.

[21] In Ezek. iii. 3. [22] Basil. Hom. viii. in Hexa. [23] Chrysost. in Psalm cx.

have a commonwealth of their own, yet those fathers call their labour, but private labour; because no other commonwealths have benefit by their labour, but their own. Direct thy labours in thy calling to the good of the public, and then thou art a civil, a moral ant; but consider also, that all that are of the household of the faithful, and profess the same truth of religion, are part of this public, and direct thy labours for the glory of Christ Jesus, amongst them too, and then thou art a religious and a Christian bee, and the fruit of thy labour shall be honey. The labour of the ant is *sub dio*, open, evident, manifest; the labour of the bee is *sub tecto*, in a house, in a hive; they will do good, and yet they will not be seen to do it; they affect not glory, nay, they avoid it. For in experience, when some men curious of natural knowledge, have made their hives of glass, that by that transparency, they might see the bees' manner of working, the bees have made it their first work to line that glass-hive, with a crust of wax, that they might work and not be discerned. It is a blessed sincerity, to work as the ant, professedly, openly; but because there may be cases, when to do so, would destroy the whole work, though there be a cloud and a curtain between thee, and the eyes of men, yet if thou do them clearly in the sight of God, that he see his glory advanced by thee, the fruit of thy labour shall be honey.

Pliny names one Aristomachus Solensis, that spent threescore years in the contemplation of bees; our whole time for this exercise is but threescore minutes; and therefore we say no more of this, but *vade ad apem*, practise the sedulity of the bee, labour in thy calling; and the community of the bee, believe that thou art called to assist others; and the secresy of the bee, that the greatest, and most authorised spy see it not, to supplant it; and the purity of the bee, that never settles upon any foul thing, that thou never take a foul way to a fair end, and the fruit of thy labour shall be honey; God shall give thee the sweetness of this world, honour, and ease, and plenty, and he shall give thee thy honey-comb, with thy honey, that which preserves thy honey to thee, that is, a religious knowledge, that all this is but honey; and honey in the dew of the flowers, whence it is drawn, is but *cœli sudor*[24], a sweaty excrement of the heavens, and *siderum*

[24] Plin.

saliva, the spittle, the phlegm of the stars, and *apum vomitus*, the casting, the vomit of the bee. And though honey be the sweetest thing that we do take into the body, yet there it degenerates into gall, and proves the bitterest; and all this is honey in the antitype, in that which it signifies, in the temporal things of this world; in the temporal things of this world there is a bitterness, in our use of them; but in his hand, and his purpose that gives them, they have impressions of sweetness; and so *comede*, eat thy honey, which is also a step farther.

Here is liberty for any man to eat honey, if he have found it, and Jonathan the king's son found honey upon the ground, and did but dip his staff in it[25], and put it to his mouth, and he must die for it. Of forbidden honey the least dram is poison, how sweet soever any collateral respect make it. But Jonathan knew not that it was forbidden by the king: ignorance is no plea in any subject against the king's laws; and there is a King, in breach of whose laws, no king, no king's son can excuse themselves by ignorance, if they do but dip their sceptre in forbidden honey, in any unlawful delight in this world; for they do, or they may know the unlawfulness of it. But for the honey which God allows us, whether God give it in that plenty, *Terram fluentem*[26], that the land flow with milk and honey, nay *torrentes mellis*, rivers and streams of honey[27], that great fortunes flow into men, in this world; or whether God put us to suck honey out of the rock[28], that that which we have, we dig, and plough, and thresh for, yet when thou hast found that, *comede*, use it, enjoy it, eat it; *He that will not work, shall not eat*[29]; he that shuts himself up in a cloister, till the honey find him, till meat be brought to him, should not eat.

Christ himself ate honey, but after his resurrection[30]; when his body needed not refection; when our principal end in worldly things, is not for the body, nor for the world, but that we have had a spiritual resurrection, that we can see God's love in them, and show God's glory by them, then *invenisti*, thou hast found; (for *invenire, est in rem venire, id est in usum*[31]) to find a thing is to make the right use of it, and *invenisti mel*, thou hast found

[25] 1 Sam. xiv. 24 [26] Exod. iii. 8. [27] Job xx. 17
[28] Deut. xxxii. 13. [29] 2 Thess. iii 10.
[30] Luke xxiv. 41. [31] Festus.

honey, that which God intends for sweetness, for necessities, conveniences, abundances, recreations, and delights; and therefore *comede*, eat it, enjoy it; but to thee also belongs that caveat, *Comede ad sufficientiam*, Eat but enough.

That great moral man Seneca, could see, that *nihil agere*, to pass this life, and intend no vocation, was very ill; and that *aliud agere*, to profess a vocation, and be busier in other men's callings, than his own, was worse; but the *super-agere*, to overdo, to do more than was required at his hands, he never brought into comparison, he never suspected; and yet that is our most ordinary fault. That which hath been ordinarily given by our physicians, by way of counsel, that we should rise with an appetite, hath been enough followed by worldly men; they always lie down, and always rise up with an appetite to more, and more in this world. An office is but an ante-past, it gets them an appetite to another office; and a title of honour, but an ante-past, a new stomach to a new title. The danger is, that we cannot go upward directly; if we have a stair, to go any height, it must be a winding stair: it is a compassing, a circumventing, to rise: a ladder is a straight engine of itself, yet if we will rise by that, it must be set aslope; though our means be direct in their own nature, yet we put them upon crooked ways; it is but a poor rising, that any man can make in a direct line, and yet it is *ad sufficientiam*, high enough, for it is to heaven. Have ye seen a glass blown to a handsome competency, and with one breath more, broke? I will not ask you, whether you have seen a competent beauty made worse, by an artificial addition, because they have not thought it well enough before; you see it every day, and every where. If Paul himself were here, whom for his eloquence the Lystrians called Mercury[84], he could not persuade them to leave their Mercury; it will not easily be left; for how many of them that take it outwardly at first, come at last to take it inwardly? Since the saying of Solomon, *Be not over righteous*[85], admits many good senses, even in moral virtues, and in religious duties too, which are naturally good, it is much more appliable in temporal things, which are naturally indifferent; be not over

[84] Acts xiv. 12. [85] Eccles. vii. 17.

fair, over witty, over sociable, over rich, over glorious; but let the measure be *sufficientia tua, So much as is sufficient for thee.*

But where shall a man take measure of himself? At what age, or in what calling shall he say, This is sufficient for me? Jeremy says, *Puer sum, I am a child, and cannot speak at all;* St. Paul says, *Quando puer, When I was a child,* no bigger, *I spake like a child;* this was not *sufficientia sua,* sufficient for him; for since he was to be a man, he was to speak like a man: the same clothes do not serve us throughout our lives, nay not the same bodies, nay not the same virtues, so there is no certain gomer, no fixed measure for worldly things, for every one to have. As Clemens Alexandrinus saith, *Eadem drachma data nauclero, est naulum,* The same piece of money given to a waterman, is his fare; *publicano vectigal,* given to a farmer of custom, it is impost; *mercatori pretium,* to a merchant it is the price of his ware; *operario merces, mendico eleemosyna,* to a labourer it is wages, to a beggar it is alms; so on the other side, this which we call sufficiency, as it hath relation to divers states, hath a different measure. I think the rule will not be inconveniently given, if we say, that whatsoever the world doth justly look for at our hands, we may justly look for at God's hands: those outward means, which are requisite for the performance of the duties of your calling to the world, arising from your birth, or arising from your place, you are to pray for, you are to labour for; for that is *sufficientia tua,* so much is sufficient for you, and so much honey you may eat; but eat no more, says the text, *Ne satieris, Lest you be filled.*

He doth not say yet, lest thou be satisfied; there is no great fear, nay there is no hope of that, that he will be satisfied. We know the receipt, the capacity of the ventricle, the stomach of man, how much it can hold; and we know the receipt of all the receptacles of blood, how much blood the body can have; so we do of all the other conduits and cisterns of the body; but this infinite hive of honey, this insatiable whirlpool of the covetous mind, no anatomy, no dissection hath discovered to us. When I look into the larders, and cellars, and vaults, into the vessels of our body for drink, for blood, for urine, they are pottles and gallons; when I look into the furnaces of our spirits, the ventricles

of the heart and of the brain, they are but thimbles[24]; for spiritual things, the things of the next world, we have no room; for temporal things, the things of this world, we have no bounds. How then shall this over-eater be filled with his honey? So filled, as that he can receive nothing else. More of the same honey he can; another manor, and another church, is but another bit of meat, with another sauce to him; another office, and another way of extortion, is but another garment, and another lace to him. But he is too full to receive anything else; Christ comes to this Bethlem, (Bethlem which is *Domus panis*) this house of abundance, and there is no room for Christ in this inn; there are no crumbs for Christ under this table; there comes Boanerges, (Boanerges, that is, *filius tonitrui*, the son of thunder) and he thunders out the *væs*, the comminations, the judgments of God upon such as he; but if the thunder spoil not his drink, he sees no harm in thunder; as long as a sermon is not a sentence in the Star-chamber, that a sermon cannot fine and imprison him, he hath no room for any good effect of a sermon. The Holy Ghost, the spirit of comfort, comes to him, and offers him the consolation of the Gospel; but he will die in his old religion, which is to sacrifice to his own nets, by which his portion is plenteous; he had rather have the God of the Old Testament, that pays in this world with milk and honey, than the God of the New Testament, that calls him into his vineyard in this world, and pays him no wages till the next: one Jupiter is worth all the three Elohims, or the three Jehovahs (if we may speak so) to him. Jupiter that can come in a shower of gold, outweighs Jehovah, that comes but in a shower of water, but in a sprinkling of water in baptism, and sells that water so dear, as that he will have showers of tears for it, nay showers of blood for it, when any persecutor hath a mind to call for it. The voice of God whom he hath contemned, and wounded, the voice of the preacher whom he hath derided, and impoverished, the voice of the poor, of the widow, of the orphans, of the prisoner, whom he hath oppressed, knock at his door, and would enter, but there is no room for them, he is so full. This is the great danger indeed that accompanies this fullness, but the danger that affects him more is that which is more

[24] In the folio edition it stands, "They are not thimbles."

literally in the text, *evomet*, he shall be so filled as that he shall vomit; even that fulness, those temporal things which he had, he shall cast up.

It is not a vomiting for his ease, that he would vomit; but he shall vomit; he shall be forced to vomit. *He hath swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly*[35]; but by what hand? whether by his right hand, by the true way of justice, or his left hand, by malice, under colour of justice, his money shall be his antimony, his own riches shall be his vomit. Solomon says, he saw *a sore evil under the sun*[36]; but if he had lived as long as the sun, he might have seen it every course of the sun, *Riches reserved to their owners for their own hurt;* rich men perish, that should not have perished, or not so soon, or not so absolutely, if they had not been rich. Their confidence in their riches provokes them to some unjustifiable actions, and their riches provoke others to a vehement persecution. And in this vomit of theirs, if we had time to do so, we would consider first, The sordidness, and the contempt and scorn that this evacuated man comes to in the world, when he hath had this vomit of all his honey; that because there can be no vacuity, he shall be filled again, but *Saturabitur ignominia, He shall be filled with shame for glory, and shameful spewing shall be upon his glory*[37]. *He magnified himself against the Lord, and therefore was made drunk, and shall wallow in his vomit, and be had in derision*[38]. His honey was his soul, and that being vomited, he is now but a rotten and abhorred carcass; at best he was but a bag of money, and now he is but the bag itself, which scarce any man will stoop to take up: and as in a vomit in a basin, the physician is able to show the world, what cold meat, and what raw meat, and what hard and indigestible meat he had eaten; so when such a person comes by justice, or malice to this vomit, every man becomes a physician, every man brings indictments, and evidence against him, and can show all his falsehoods, and all his extortions in particular.

In these particulars we would consider the scorn upon this vomit; and then the danger of it in these, that nothing weakens

[35] Job xx. 15. [36] Eccles. v. 12.
[37] Habak. ii. 16. [38] Jer. xlviii. 26.

the eyes more than vomiting; when this worldly man hath lost his honey, he hath lost his sight; he was dim-sighted at beginning, when he could see nothing but worldly things, things nearest to him, but when he hath vomited them, he hath lost his spectacles; through his riches he saw some glimmering, some colour of comfort, now he sees no comfort at all: and a greater danger in vomiting is, that oftentimes it breaks a vein within, and that is most commonly incurable; this man that vomits without, bleeds within; his fortune is broke, and his heart is broke; and he bleeds better blood than his own, he bleeds out the blood of Christ Jesus himself; the blood of Christ Jesus poured into him heretofore in the consolation of the Gospel, and in the cup of salvation in the sacrament (for so much as concerns him) is but spilt upon the ground; as though his honey, his worldly greatness, were his father, and mother, and wife, and children, and prince, and friends, and all, when that is lost by this vomit, he mourns for all, in a sad and everlasting mourning, in such a disconsolate dejection of spirit as ends either in an utter inconsideration of God, or in a desperation of his mercies. This is that *incipiam te evomere* (as the Vulgate reads it[39]) in this vomit of worldly things, God does begin to vomit him out of his mouth; and then God does not return to his vomit, but leaves this impatient patient to his impenitibleness. But we must not launch into these wide seas now, to consider the scorn, or the danger of this vomit, but rather draw into the harbour, and but repeat the text, transferred from this world to the text, from temporal to spiritual things.

Thus far we have been *In melle*, in honey, upon honey; but now *Super mel*, above honey. The judgments of the Lord are *Dulcia præ melle, Sweeter than honey, and the honeycomb*[40]; and the judgments of the Lord are that, by which the Lord will judge us, and this world; it is his word. His word, the sincerity of the Gospel, the truth of his religion is our honey and honeycomb; our honey, and our wax, our covenant, and our seal; we have him not, if we have not his truth, if we require other honey; and we trust him not, if we require any other seal, if we think the word of God needs the traditions of men. And *in-*

[39] Revel. iii. 16. [40] Psalm xix. 10.

venisti tu, hath God manifested to thee the truth of his Gospel? Bless thou the Lord, praise him and magnify him for ever, whose day-spring from on high hath visited thee, and left so many nations in darkness, who shall never hear of Christ, till they hear himself, nor hear other voice from him then, than the *ite maledicti;* pity them that have not this honey, and confess for thyself, that though thou have it, thou hast but found it; couldst thou bespeak Christian parents beforehand, and say, I will be born of such parents, as shall give me a title to the covenant, to baptism? Or couldst thou procure sureties, that should bind themselves for thee, at the entering into the covenant in baptism? Thou foundest thyself in the Christian church, and thou foundest means of salvation there; thou broughtest none hither, thou broughtest none here; the title of St. Andrew, the first of the apostles that came to Christ, was but that, *Invenimus Messiam, We have found the Messias.* It is only Christ himself that says of himself, *Comedi mel meum, I have eat my honey*[41], his own honey. We have no grace, no Gospel of our own, we find it here.

But since thou hast found it, *Comede, Eat it;* do not drink the cup of Babylon, lest thou drink the cup of God's wrath too: but make this honey (Christ's true religion) thy meat; digest that, assimilate that, incorporate that: and let Christ himself, and his merit, be as thy soul; and let the clear and outward profession of his truth, religion, be as thy body: if thou give away that body, (be flattered out of thy religion, or threatened out of thy religion) if thou sell this body, (be bought and bribed out of thy religion) if thou lend this body, (discontinue thy religion for a year or two, to see how things will fall out) if thou have no body, thou shalt have no resurrection; and the clear and undisguised profession of the truth, is the body.

Eat therefore this honey *ad sufficientiam;* so much as is enough. To believe implicitly as the church believes, and know nothing, is not enough; know thy foundations, and who laid them; other foundations can no man lay, than are laid, Christ Jesus; neither can other men lay those foundations otherwise than they are laid by the apostles, but eat *ad sufficientiam tuam,*

[41] Cant. v. 1.

that which is enough for thee, for so much knowledge is not required in thee in those things, as in them, whose profession it is to teach them; be content to leave a room still for the apostle's *Æmulamini charismata meliora*, Desire better gifts; and ever think it a title of dignity which the angel gave Daniel, to be *vir desideriorum;* to have still some farther object of thy desires. Do not think thou wantest all, because thou hast not all; for at the great last day, we shall see more plead catechisms for their salvation, than the great volumes of controversies, more plead their pockets, than their libraries. If St. Paul, so great an argosy, held no more but *Christum crucifixum*, what can thy pinnace hold? Let humility be thy ballast, and necessary knowledge thy freight: for there is an over-fulness of knowledge, which forces a vomit; a vomit of opprobrious and contumelious speeches, a belching and spitting of the name of heretic and schismatic, and a loss of charity for matters that are not of faith; and from this vomiting comes emptiness, the more disputing, the less believing: but *Saturasti nos benignitate tua, Domine, Thou hast satisfied us early with thy mercy*[42], thou gavest us Christianity early, and thou gavest us the Reformation early: and therefore since in thee we have found this honey, let us so eat it, and so hold it, *That the land do not vomit her inhabitants, nor spew us out*[43], as it spewed out the nations that were before us, but *that our days may be long in this land, which the Lord our God hath given us*, and that *with the ancient of days*, we may have a day without any night in that land, which his Son our Saviour hath purchased for us with the inestimable price of his incorruptible blood. To which glorious Son of God, &c.

[42] Psalm xc. 14. [43] Levit. xviii. 25.

SERMON LXXI.

[At the Hague, December 19, 1619, I preached upon this text. Since, in my sickness at Abrey-hatch, in Essex, 1630, revising my short notes of that sermon, I digested them into these two.]

MATTHEW iv. 18, 19, 20.

And Jesus walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers.) And he saith unto them, Follow me, and I will make you fishers of men; and they straightway left their nets, and followed him.

SOLOMON presenting our Saviour Christ, in the name and person of wisdom, in the Book of Proverbs, puts, by instinct of the Holy Ghost, these words into his mouth, *Deliciæ meæ esse cum filiis hominum, Christ's delight is to be with the children of men*[1]; and in satisfaction of that delight, he says in the same verse, in the person of Christ, *That he rejoiced to be in the habitable parts of the earth* (that is, where he might converse with men) *Ludens in orbe terrarum* (so the Vulgate reads it) and so our former translation had it, *I took my solace in the compass of the earth.* But since Christ's adversary Satan does so too, (Satan came *from compassing the earth to and fro, and from walking in it*[2];) since the Scribes and Pharisees do more than so, *They compass land and sea, to make one of their own profession*, the mercy of Christ is not less active, not less industrious than the malice of his adversaries, he preaches in populous cities, he preaches in the desert wilderness, he preaches in the tempestuous sea: and as his power shall collect the several dusts, and atoms, and elements of our scattered bodies at the Resurrection, as materials, members of his triumphant church; so he collects the materials, the living stone, and timber, for his militant church, from all places, from cities, from deserts, and here in this text, from the sea, (*Jesus walking by the sea, &c.*)

In these words we shall only pursue a twofold consideration of

[1] Prov. iii. 30. [2] Job i. 7.

the persons whom Christ called here to his apostleship, Peter and Andrew; what their present, what their future function was, what they were, what they were to be; they were fishermen, they were to be fishers of men. But from these two considerations of these persons, arise many circumstances, in and about their calling; and their preferment for their cheerful following. For first, in the first, we shall survey the place, *the sea of Galilee*; and their education and conversation upon that sea, by which they were naturally less fit for this church-service. At this sea he found them casting their nets; of which act of theirs, there is an emphatical reason expressed in the text, *For they were fishers*, which intimates both these notes, that they did it because they were fishers; it became them, it behoved them, it concerned them to follow their trade; and then they did it as they were fishers, if they had not been fishers they would not have done it, they might not have usurped upon another's calling; (*They cast their nets into the sea, for they were fishers.*) And then, in a nearer consideration of these persons, we find that they were two that were called; Christ provided at first against singularity, he called not one alone; and then they were two brethren, persons likely to agree; he provided at first against schism; and then, they were two such as were nothing of kin to him, (whereas the second pair of brethren, whom he called, James and John) were his kinsmen) he provided at first, against partiality, and that kind of simony, which prefers for affection. These men, thus conditioned naturally, thus disposed at this place, and at this time, our blessed Saviour calls; and then we note their readiness, they obeyed the call, they did all they were bid, they were bid *follow*, and they *followed*, and *followed presently;* and they did somewhat more than seems expressly to have been required, for, *they left their nets, and followed him.* And all these substantial circumstances invest our first part, these persons in their first estate. For those that belong to the second part, their preferment upon this obedience, (*Follow me, and I will make fishers of men*) it would be an impertinent thing, to open them now, because I do easily foresee, that this day we shall not come to that part.

In our first part, the consideration of these persons then, though in this text Peter be first named, yet we are to note, that this was

not the first time of their meeting; when Christ and they met first, which was, when John Baptist made that declaration upon Christ's walking by him, *Behold the Lamb of God*[3], Peter was not the first that applied himself to Christ, nor that was invited by Christ's presenting himself to him, to do it; Peter was not there; Peter was not the second; for, Andrew, and another, who were then John Baptist's disciples, and saw Christ declared by him, were presently affected with a desire to follow Christ, and to converse with him, and to that purpose press him with that question, *Magister, ubi habitas?* They profess that they had chosen him for their master, and they desire to know where he dwelt, that they might wait upon him, and receive their instructions from him. And in Andrew's thus early applying himself to Christ, we are also to note, both the fecundity of true religion; for, as soon as he had found Christ, he sought his brother Peter, *Et duxit ad Jesum*, he made his brother as happy as himself, he led him to Jesus; (and that other disciple, which came to Christ as soon as Andrew did, yet because he is not noted to have brought any others but himself, is not named in the Gospel) and we are to observe also, the unsearchable wisdom of God in his proceedings, that he would have Peter, whom he had purposed to be his principal apostle, to be led to him by another, of inferior dignity, in his determination. And therefore *Conversus converte*, think not thyself well enough preached unto, except thou find a desire, that thy life and conversation may preach to others, and *Edoctus disce*, think not that thou knowest anything, except thou desire to learn more; neither grudge to learn of him, whom thou thinkest less learned than thyself; the blessing is in God's calling, and ordinance, not in the good parts of the man; Andrew drew Peter, the lesser in God's purpose for the building of the church, brought in the greater. Therefore doth the church celebrate the memory of St. Andrew, first of any saint in the year; and after they had been altogether united in that one festival of All Saints, St. Andrew is the first that hath a particular day. He was *Primogenitus Testamenti Novi*[4], the first Christian, the first begotten of the New Testament; for, John Baptist, who may seem to have the birthright before him, had his conception in the Old Testa-

[3] John i. 35. [4] Bernard.

ment in the womb of those prophecies of Malachi[5], and of Isaiah[6], of his coming, and of his office, and so cannot be so entirely referred to the New Testament, as St. Andrew is. Because therefore, our adversaries of the Roman heresy distil, and rack every passage of Scripture, that may drop anything for the advantage of St. Peter, and the almightiness of his successor, I refuse not the occasion offered from this text, compared with that other (John i.) to say, that if that first coming to Christ were but (as they used to say) *Ad notitiam et familiaritatem*, and this in our text, *Ad apostolatum*, that they that came there, came but to an acquaintance, and conversation with Christ, but here, in this text, to the apostleship, yet, to that conversation, (which was no small happiness) Andrew came clearly before Peter, and to this apostleship here, Peter did not come before Andrew; they came together.

These two then our Saviour found, *as he walked by the sea of Galilee.* No solitude, no tempest, no bleakness, no inconvenience averts Christ, and his spirit, from his sweet, and gracious, and comfortable visitations. But yet, this that is called here, *the see of Galilee*, was not properly a sea; but according to the phrase of the Hebrews, who call all great meetings of waters, by that one name, a sea, this, which was indeed a lake of fresh water, is called a sea. From the root of Mount Libanus, spring two rivers, Jor, and Dan; and these two, meeting together, joining their waters, join their names too, and make that famous river Jordan; a name so composed, as perchance our river is, Thamesis, of Thame, and Isis. And this river Jordan falling into this flat, makes this lake, of sixteen miles long, and some six in breadth. Which lake being famous for fish, though of ordinary kinds, yet of an extraordinary taste and relish, and then of extraordinary kinds too, not found in other waters, and famous, because divers famous cities did engirt it, and become as a garland to it, Capernaum, and Chorazim, and Bethsaida, and Tiberias, and Magdalo, (all celebrated in the Scriptures) was yet much more famous for the often recourse, which our Saviour (who was of that country) made to it; for this was the sea, where he amazed Peter, with that great draught of fishes, that brought him to say,

[5] Mal. iii. 1. [6] Isaiah xl. 3.

Exi à me Domine, Depart from me, O Lord, for I am a sinful man[7]; this was the sea, where himself *walked upon the waters*[8]; and where he *rebuked the tempest*[9]; and where he manifested his Almighty power many times. And by this lake, this sea, dwelt Andrew and Peter, and using the commodity of the place, lived upon fishing in this lake; and in that act our Saviour found them, and called them to his service. Why them? why fishers?

First, Christ having a greater, a fairer Jerusalem to build than David's was, a greater kingdom to establish than Judah's was, a greater temple to build than Solomon's was, having a greater work to raise, yet he begun upon a less ground; he is come from his twelve tribes, that afforded armies in swarms, to twelve persons, twelve apostles; from his Judah and Levi, the foundations of state and church, to an Andrew and a Peter fishermen, seamen; and these men accustomed to that various, and tempestuous element, to the sea, less capable of offices of civility, and sociableness, than other men, yet must be employed in religious offices, to gather all nations to one household of the faithful, and to constitute a communion of saints; they were seamen, fishermen, unlearned, and indocile; why did Christ take them? Not that thereby there was any scandal given, or just occasion of that calumny of Julian the apostate, that Christ found it easy to seduce, and draw to his sect, such poor ignorant men as they were; for Christ did receive persons eminent in learning, (Saul was so) and of authority in the state, (Nicodemus was so) and of wealth, and ability, (Zaccheus was so, and so was Joseph of Arimathea) but first he chose such men, that when the world had considered their beginning, their insufficiency then, and how improper they were for such an employment, and yet seen that great work so far, and so fast advanced, by so weak instruments, they might ascribe all power to him, and ever after, come to him cheerfully upon any invitation, how weak men soever he should send to them, because he had done so much by so weak instruments before: to make his work in all ages after prosper the better, he proceeded thus at first. And then, he chose such men for another reason too; to show that how insufficient soever he received them, yet he received them into such a school, such an university, as should

[7] Luke v. 8. [8] Matt. xiv. 25. [9] Matt. viii. 23.

deliver them back into his church, made fit by him, for the service thereof. Christ needed not man's sufficiency, he took insufficient men; Christ excuses no man's insufficiency, he made them sufficient.

His purpose then was, that the work should be ascribed to the workman, not to the instrument; to himself, not to them; *Nec quæsivit per oratorem piscatorem*[10], He sent not out orators, rhetoricians, strong or fair-spoken men to work upon these fishermen, *Sed de piscatore lucratus est imperatorem*, By these fishermen, he hath reduced all those kings, and emperors, and states which have embraced the Christian religion, these thousand and six hundred years. When Samuel was sent with that general commission, to anoint a son of Ishai king[11], without any more particular instructions, when he came, and Eliab was presented unto him, *Surely*, says Samuel, (noting the goodliness of his personage) *this is the Lord's anointed.* But the Lord said unto Samuel, *Look not on his countenance, nor the height of his stature, for I have refused him*; *for*, (as it followeth there, from God's mouth) *God seeth not as man seeth; man looketh on the outward appearance, but the Lord beholdeth the heart.* And so David, in appearance less likely, was chosen. But, if the Lord's arm be not shortened, let no man impute weakness to the instrument. For so, when David himself was appointed by God, to pursue the Amalekites, the Amalekites that had burnt Ziklag, and done such spoil upon God's people, as that the people began to speak of stoning David, from whom they looked for defence, when David had no kind of intelligence, no ground to settle a conjecture upon, which way he must pursue the Amalekites, and yet pursue them he must, in the way he finds a poor young fellow, a famished, sick young man, derelicted of his master, and left for dead in the march, and by the means and conduct of this wretch, David recovers the enemy, recovers the spoil, recovers his honour, and the love of his people.

If the Lord's arm be not shortened, let no man impute weakness to his instrument. But yet God will always have so much weakness appear in the instrument, as that their strength shall not be thought to be their own. When Peter and John preached in the streets, *The people marvelled*, (says the text,) why? *for they*

[10] Augustine.

[11] 1 Sam. xvi. 1.

had understood that they were unlearned[13]. But *beholding also the man that was healed standing by, they had nothing to say*, says that story. The insufficiency of the instrument makes a man wonder naturally; but the accomplishing of some great work brings them to a necessary acknowledgment of a greater power, working in that weak instrument. For if those apostles that preached, had been as learned men, as Simon Magus, as they did in him, (*This man is the great power of God*[13], not that he had, but that he was the power of God) the people would have rested in the admiration of those persons, and proceeded no farther. It was their working of supernatural things, that convinced the world. For all Paul's learning, (though he were very learned) never brought any of the conjurors to burn his books, or to renounce his art; but when God wrought extraordinary works by him, that sicknesses were cured by his napkins, and his handkerchiefs[14], (in which cures, Paul's learning had no more concurrence, no more co-operation, than the ignorance of any of the fishermen apostles) and when the world saw that those exorcists, which went about to do miracles in the names of Jesus, because Paul did so, could not do it, because that Jesus had not promised to work in them, as in Paul, then the conjurors came, and burnt their books, in the sight of all the world, to the value of fifty thousand pieces of silver. It was not learning, (that may have been got, though they that hear them, know it not; and it were not hard to assign many examples of men that have stolen a great measure of learning, and yet lived open and conversible lives, and never been observed, except by them, that knew their lucubrations, and night-watchings, to have spent many hours in study) but it was the calling of the world to an apprehension of a greater power, by seeing great things done by weak instruments, that reduced them, that convinced them. Peter and John's preaching did not half the good then, as the presenting of one man, which had been recovered by them, did. Twenty of our sermons edify not so much, as if the congregation might see one man converted by us. Any one of you might out-preach us. That one man that would leave his beloved sin, that one man that would restore ill-gotten goods, had made a better sermon than ever I shall, and

[13] Acts iv. 13. [13] Acts viii. 10. [14] Acts xix. 11.

should gain more souls by his act, than all our words (as they are ours) can do.

Such men he took then, as might be no occasion to their hearers, to ascribe the work to their sufficiency; but yet such men too, as should be no examples to insufficient men to adventure upon that great service; but men, though ignorant before, yet docile, and glad to learn. In a rough stone, a cunning lapidary will easily foresee, what his cutting, and his polishing, and his art will bring that stone to. A cunning statuary discerns in a marble stone under his feet, where there will arise an eye, and an ear, and a hand, and other lineaments to make it a perfect statue. Much more did our Saviour Christ, who was himself the author of that disposition in them (for no man hath any such disposition but from God) foresee in these fishermen, an inclineableness to become useful in that great service of his church. Therefore he took them from their own ship, but he sent them from his cross; he took them weather-beaten with north and south winds, and rough-cast with foam, and mud; but he sent them back suppled, and smoothed, and levigated, quickened, and inanimated with that Spirit, which he had breathed into them from his own bowels, his own eternal bowels, from which the Holy Ghost proceeded; he took fishermen, and he sent fishers of men. He sent them not out to preach, as soon as he called them to him; he called them *ad discipulatum*, before he called them *ad apostolatum*; he taught them, before they taught others. As St. Paul says of himself, and the rest, *God hath made us able ministers of the New Testament*[15]: *idoneos*, fit ministers, that is, fit for that service. There is a fitness founded in discretion; a discretion to make our present service acceptable to our present auditory; for if it be not acceptable, agreeable to them, it is never profitable.

As God gave his children such manna as was agreeable to every man's taste[16], and tasted to every man like that, that that man liked best: so are we to deliver the bread of life agreeable to every taste, to fit our doctrine to the apprehension, and capacity, and digestion of the hearers. For as St. Augustine says, That no man profits by a sermon that he hears with pain, if he do not stand easily; so if he do not understand easily, or if he do not

[15] 2 Cor. iii. 6. [16] Wisd. xvi. 20.

assent easily to that that he hears, if he be put to study one sentence, till the preacher have passed three or four more, or if the doctrine be new and doubtful, and suspicious to him, this fitness which is grounded in discretion is not showed. But the general fitness is grounded in learning, St. Paul hath joined them safely together, *Rebuke and exhort with all long-suffering, and learning*[17]. Show thy discretion in seasonable rebuking; show thy learning in exhorting. Let the congregation see that thou studiest the good of their souls, and they will digest any wholesome increpation, any medicinal reprehension at thy hands, *Dilige et dic quod voles*[18]. We say so first to God, Lord let thy spirit bear witness with my spirit, that thou lovest me, and I can endure all thy prophets, and all the *væs*, and the woes that they thunder against me and my sin. So also the congregation says to the minister, *Dilige et dic quod voles*, Show thy love to me in studying my case, and applying thy knowledge to my conscience, speak so, as God and I may know thou meanest me, but not the congregation, lest that bring me to a confusion of face, and that to a hardness of heart; deal thus with me, love me thus, and say what thou wilt; nothing shall offend me. And this is the idoneity, the fitness which we consider in the minister, fitness in learning, fitness in discretion, to use and apply that learning. So Christ fits us.

Such men then Christ takes for the service of his church; such as bring no confidence in their own fitness, such as embrace the means to make them fit in his school, and learn before they teach. And to that purpose he took Andrew and Peter; and he took them, when he found them *casting their net into the sea*. This was a symbolical, a prophetical action of their future life; this fishing was a type, a figure, a prophecy of their other fishing. But here (in this first part) we are bound to the consideration of their real and direct action, and exercise of their present calling; *They cast their net, for they were fishers*, says the text. In which *for*, (as we told you at first) there is a double reason involved.

First, in this *For* is intimated, how acceptable to God that labour is, that is taken in a calling. They did not forbear to cast their nets because it was a tempestuous sea; we must make account to meet storms in our profession, yea and temptations

[17] 2 Tim. iv. 2. [18] Augustine.

too. A man must not leave his calling, because it is hard for him to be an honest man in that calling; but he must labour to overcome those difficulties, and as much as he can, vindicate and redeem that calling from those aspersions and calumnies, which ill men have cast upon a good calling. They did not forbear because it was a tempestuous sea, nor because they had cast their nets often and caught nothing, nor because it was uncertain how the market would go when they had catched. A man must not be an ill prophet upon his own labours, nor bewitch them with a suspicion that they will not prosper. It is the slothful man that says, *A lion in the way, a lion in the street*[19]. Cast thou thy net into the sea, and God shall drive fish into thy net; undertake a lawful calling, and clog not thy calling with murmuring, nor with an ill conscience, and God shall give thee increase, and worship in it, *They cast their nets into the sea, for they were fishers;* it was their calling, and they were bound to labour in that.

And then this *For* hath another aspect, looks another way too, and implies another instruction, *They cast their nets into the sea, for they were fishers*, that is, if they had not been fishers, they would not have done it; intrusion into other men's callings is an unjust usurpation; and, if it take away their profit, it is a theft. If it be but a censuring of them in their calling, yet it is a calumny, because it is not in the right way, if it be extrajudicial. To lay an aspersion upon any man (who is not under our charge) though that which we say of him be true, yet it is a calumny, and a degree of libelling, if it be not done judiciarily, and where it may receive redress and remedy. And yet how forward are men that are not fishers in that sea, to censure state councils, and judiciary proceedings? Every man is an Absalom, to say to every man, *Your cause is good, but the king hath appointed none to hear it*[20]; money brings them in, favour brings them in, it is not the king; or, if it must be said to be the king, yet it is the affection of the king and not his judgment, the king misled, not rightly informed, say our seditious Absaloms, and, *Oh that I were made judge in the land, that every man might come unto me, and I would do him justice*, is the charm that Absalom hath taught every man. They cast their nets into a deeper sea than this,

[19] Prov. xxvi. 13. [20] 2 Sam. xv. 3.

and where they are much less fishers, into the secret councils of God. It is well provided by your laws, that divines and ecclesiastical persons may not take farms, nor buy nor sell, for return, in markets. I would it were as well provided, that buyers and sellers, and farmers might not be divines, nor censure them. I speak not of censuring our lives; please yourselves with that, till God be pleased to mend us by that, (though that way of whispering calumny be not the right way to that amendment) but I speak of censuring our doctrines, and of appointing our doctrines; when men are weary of hearing any other thing, than election and reprobation, and whom, and when, and how, and why God hath chosen, or cast away. We have liberty enough by your law, to hold enough for the maintenance of our bodies, and states; you have liberty enough by our law, to know enough for the salvation of your souls; if you will search farther into God's eternal decrees, and unrevealed councils, you should not cast your nets into that sea, for you are not fishers there. *Andrew and Peter cast their nets, for they were fishers*, (therefore they were bound to do it) and again, *for they were fishers*, (if they had not been so, they would not have done so.)

These persons then thus disposed, unfit of themselves, made fit by him, and found by him at their labour, labour in a lawful calling, and in their own calling, our Saviour Christ calls to him; and he called them by couples, by pairs; two together. So he called his creatures into the world at the first creation, by pairs. So he called them into the ark, for the reparation of the world, by pairs, two and two. God loves not singularity; the very name of church implies company; it is *concio, congregatio, cœtus;* it is a congregation, a meeting, an assembly; it is not any one man; neither can the church be preserved in one man. And therefore it hath been dangerously said, (though they confess it to have been said by many of their greatest divines in the Roman church) that during the time that our blessed Saviour lay dead in the grave, there was no faith left upon the earth, but only in the Virgin Mary; for then there was no church. God hath manifested his will in two Testaments; and though he have abridged and contracted the doctrine of both in a narrow room, yet he hath digested it into two commandments, *Love God, love*

thy neighbour. There is but one church; that is true, but one; but that one church cannot be in any one man; there is but one baptism; that is also true, but one; but no man can baptize himself; there must be *sacerdos et competens*, (as our old canons speak) a person to receive, and a priest to give baptism. There is but one faith in the remission of sins; that is true too, but one; but no man can absolve himself; there must be a priest and a penitent. God calls no man so, but that he calls him to the knowledge, that he hath called more than him to that church, or else it is an illusory, and imaginary calling, and a dream.

Take heed therefore of being seduced to that church that is in one man; *in scrinio pectoris*, where all infallibility, and assured resolution is in the breast of one man; who (as their own authors say) is not bound to ask the counsel of others before, nor to follow their counsel after. And since the church cannot be in one, in an unity, take heed of bringing it too near that unity, to a paucity, to a few, to a separation, to a conventicle. The church loves the name of Catholic; and it is a glorious, and an harmonious name; love thou those things wherein she is Catholic, and wherein she is harmonious, that is, *Quod ubique, quod semper*, Those universal, and fundamental doctrines, which in all Christian ages, and in all Christian churches, have been agreed by all to be necessary to salvation; and then thou art a true Catholic. Otherwise, that is, without relation to this Catholic and universal doctrine, to call a particular church Catholic, (that she should be Catholic, that is, universal in dominion, but not in doctrine) is such a solecism, as to speak of a white blackness, or a great littleness; a particular church to be universal, implies such a contradiction.

Christ loves not singularity; he called not one alone; he loves not schism neither between them whom he calls; and therefore he calls persons likely to agree, two brethren, (*He saw two brethren, Peter and Andrew*, &c.) So he began to build the synagogues, to establish that first government, in Moses and Aaron, brethren; so he begins to build the church, in Peter and Andrew, brethren. The principal fraternity and brotherhood that God respects, is spiritual; brethren in the profession of the same true religion. But Peter and Andrew whom he called here to the

true religion, and so gave them that second fraternity and brotherhood, which is spiritual, were natural brethren before; and that God loves; that a natural, a secular, a civil fraternity, and a spiritual fraternity should be joined together; when those that profess the same religion, should desire to contract their alliances, in marrying their children, and to have their other dealings in the world (as much as they can) with men that profess the same true religion that they do. That so (not meddling nor disputing the proceedings of states, who, in some cases, go by other rules than private men do) we do not make it an equal, an indifferent thing, whether we marry ourselves, or our children, or make our bargains, or our conversation, with persons of a different religion, when as our adversaries amongst us will not go to a lawyer, nor call a physician, no, nor scarce a tailor, or other tradesman of another religion than their own, if they can possibly avoid it. God saw a better likelihood of avoiding schism and dissension, when those whom he called to a new spiritual brotherhood in one religion, were natural brothers too, and tied in civil bands, as well as spiritual.

And as Christ began, so he proceeded; for the persons whom he called were catechistical, instructive persons; persons, from whose very persons we receive instruction. The next whom he called, (which is in the next verse) were two too: and brethren too; John and James; but yet his own kinsmen in the flesh. But, as he chose two together to avoid singularity, and two brethren to avoid schism, so he preferred two strangers before his own kindred, to avoid partiality, and respect of persons. Certainly every man is bound to do good to those that are near him by nature; the obligation of doing good to others lies (for the most part) thus; *Let us do good to all men, but especially unto them which are of the household of the faithful*[21]; (they of our own religion are of the quorum) now, when all are so, (of the household of the faithful, of our own religion) the obligation looks home, and lies thus, *He that provideth not for his own, denieth the faith, and is worse than an infidel*[22]. Christ would therefore leave no example, nor justification of that perverse distemper, to leave his kindred out, nor of their disposition, who had rather buy new

[21] Gal. vi. 10. [22] 1 Tim. v. 8.

friends at any rate, than relieve or cherish the old. But yet when Christ knew how far his stock would reach, that no liberality, howsoever placed, could exhaust that, but that he was able to provide for all, he would leave no example nor justification of that perverse distemper, to heap up preferments upon our own kindred, without any consideration how God's glory might be more advanced by doing good to others too; but finding in these men a fit disposition to be good labourers in his harvest, and to agree in the service of the church, as they did in the band of nature, he calls Peter and Andrew, otherwise strangers, before he called his cousins, James and John.

These circumstances we proposed to be considered in these persons before, and at their being called. The first, after their calling, is their cheerful readiness in obeying, *Continuo secuuti*, they were bid *follow*, and *forthwith they followed*. Which present obedience of theirs is exalted in this, that this was freshly upon the imprisonment of John Baptist, whose disciple Andrew had been; and it might easily have deterred, and averted a man in his case, to consider, that it was well for him that he was got out of John Baptist's school, and company, before that storm, the displeasure of the state fell upon him; and that it behoved him to be wary to apply himself to any such new master, as might draw him into as much trouble; which Christ's service was very like to do. But the contemplation of future persecutions, that may fall, the example of persecutions past, that have fallen, the apprehension of imminent persecutions, that are now falling, the sense of present persecutions, that are now upon us, retard not those, upon whom the love of Christ Jesus works effectually; they followed for all that. And they followed, when there was no more persuasion used to them, no more words said to them, but *Sequere me, follow me*.

And therefore how easy soever Julian the apostate might make it, for Christ to work upon so weak men, as these were, yet to work upon any men by so weak means, only by one *Sequere me, follow me*, and no more, cannot be thought easy. The way of rhetoric in working upon weak men, is first to trouble the understanding, to displace, and discompose, and disorder the judgment, to smother and bury in it, or to empty it of former apprehensions

and opinions, and to shake that belief, with which it had possessed itself before, and then when it is thus melted, to pour it into new moulds, when it is thus mollified, to stamp and imprint new forms, new images, new opinions in it. But here in our case, there was none of this fire, none of this practice, none of this battery of eloquence, none of this verbal violence, only a bare *Sequere me, follow me*, and *they followed*. No eloquence inclined them, no terrors declined them: no dangers withdrew them, no preferment drew them; they knew Christ, and his kindred, and his means; they loved him himself, and not anything they expected from him. *Minus te amat, qui aliquid tuum amat, quod non propter te amat*[23], that man loves thee but a little, that begins his love at that which thou hast, and not at thyself. It is a weak love that is divided between Christ and the world; especially, if God come after the world, as many times he does, even in them, who think they love him well; that first they love the riches of this world, and then they love God that gave them. But that is a false method in this art of love; the true is, radically to love God for himself, and other things, for his sake, so far, as he may receive glory in our having, and using them.

This Peter and Andrew declared abundantly; they did as much as they were bid; they were bid *follow, and they followed;* but it seems they did more, they were not bid *leave their nets*, and yet *they left their nets, and followed him:* but, for this, they did not; no man can do more in the service of God, than is enjoined him, commanded him. There is no supererogation, no making of God beholden to us, no bringing of God into our debt. Every man is commanded *to love God with all his heart, and all his power*, and a heart above a whole heart, and a power above a whole power, is a strange extension. That therefore which was declared explicitly, plainly, directly by Christ, to the young man in the gospel, *Vade, et vende, et sequere, go and sell all, and follow me*[24], was implicitly implied to these men in our text, leave your nets, and follow me. And, though to do so, (to leave all) be not always a precept, a commandment to all men, yet it was a precept, a commandment to both these, at that time; to the young man in the gospel, (for he was as expressly bid to sell away all, as

[23] Augustine. [24] Matt. xix. 21.

he was to follow Christ) and to these men in the text, because they could not perform that that was directly commanded, except they performed that which was implied too; except they left their nets, they could not follow Christ. When God commands us to follow him, he gives us light, how, and in which way he will be followed; and then when we understand which is his way, that way is as much a commandment, as the very end itself, and not to follow him that way, is as much a transgression, as not to follow him at all. If that young man in the gospel, who was bid sell all, and give to the poor, and then follow, had followed, but kept his interest in his land; if he had divested himself of the land, but let it fall, or conveyed it to the next heir, or other kinsmen; if he had employed it to pious uses, but not so, as Christ commanded, to the poor, still he had been in a transgression: the way when it is declared, is as much a command, as the end.

But then, in this command, which was implicitly, and by necessary consequence laid upon Peter and Andrew, to leave their nets, (because without doing so, they could not forthwith follow Christ) there is no example of forsaking a calling, upon pretence of following Christ; no example here, of divesting one's self of all means of defending us from those manifold necessities, which this life lays upon us, upon pretence of following Christ; it is not an absolute leaving of all worldly cares, but a leaving them out of the first consideration; *Primum quærite regnum Dei*, so, as our first business be to seek the kingdom of God[25]. For, after this leaving of his nets, for this time, Peter continued owner of his house, and Christ came to that house of his, and found his mother-in-law sick in that house, and recovered here there. Upon a like commandment, upon such a *Sequere, follow me*, Matthew followed Christ too[26]; but after that following, Christ went with Matthew to his house, and sat at meat with him at home. And for this very exercise of fishing, though at that time when Christ said, follow me, they left their nets, yet they returned to that trade, sometimes, upon occasions, in all likelihood, in Christ's life; and after Christ's death, clearly they did

[25] Matt. viii. 14. [26] Matt. ix. 9.

return to it; for Christ, after his resurrection, found them fishing[27].

They did not therefore abandon and leave all care, and all government of their own estate, and dispose themselves to live after upon the sweat of others; but transported with a holy alacrity, in this pleasant and cheerful following of Christ, in respect of that then, they neglected their nets, and all things else. *Perfecta obedientia est sua imperfecta relinquere*[28], not to be too diligent towards the world, is the diligence that God requires. St. Augustine does not say, *sua relinquere*, but *sua imperfecta relinquere*, that God requires we should leave the world, but that we should leave it to second considerations; that thou do not forbear, nor defer thy conversion to God, and thy restitution to man, till thou have purchased such a state, bought such an office, married and provided such and such children, but *imperfecta relinquere*, to leave these worldly things unperfected, till thy repentance have restored thee to God, and established thy reconciliation in him, and then the world lies open to thy honest endeavours. Others take up all with their net, and *they sacrifice to their nets, because by them their portion is fat, and their meat plenteous*[29]. They are confident in their own learning, their own wisdom, their own practice, and (which is a strange idolatry) they sacrifice to themselves, they attribute all to their own industry. These men in our text were far from that; they left their nets.

But still consider, that they did but leave their nets, they did not burn them. And consider too, that they left but nets; those things, which might entangle them, and retard them in their following of Christ. And such nets, (some such things as might hinder them in the service of God) even these men, so well disposed to follow Christ, had about them. And therefore let no man say, *Imitari vellem, sed quod relinquam, non habeo*[30], I would gladly do as the apostles did, leave all to follow Christ, but I have nothing to leave; alas, all things have left me, and I have nothing to leave. Even that murmuring at poverty, is a net;

[27] John xxi. 1. [28] Augustine.
[29] Hab. i. 16. [30] Gregory.

leave that. Leave thy superfluous desire of having the riches of this world; though thou mayest flatter thyself, that thou desirest to have only that thou mightest leave it, that thou mightest employ it charitably, yet it might prove a net, and stick too close about thee to part with it. *Multa relinquitis, si desideriis renunciatis*, You leave your nets, if you leave your over-earnest greediness of catching; for, when you do so, you do not only fish with a net, (that is, lay hold upon all you can compass) but, (which is strange) you fish for a net, even that which you get proves a net to you, and hinders you in the following of Christ, and you are less disposed to follow him, when you have got your ends, than before. He that hath least, hath enough to weigh him down from heaven, by an inordinate love of that little which he hath, or in an inordinate and murmuring desire of more. And he that hath most, hath not too much to give for heaven; *Tantum valet regnum Dei, quantum tu vales*, Heaven is always so much worth, as thou art worth. A poor man may have heaven for a penny, that hath no greater store; and, God looks, that he to whom he hath given thousands, should lay out thousands upon the purchase of heaven. The market changes, as the plenty of money changes; heaven costs a rich man more than a poor, because he hath more to give. But in this, rich and poor are both equal, that both must leave themselves without nets, that is, without those things, which, in their own consciences they know, retard the following of Christ. Whatsoever hinders my present following, that I cannot follow to-day, whatsoever may hinder my constant following, that I cannot follow to-morrow, and all my life, is a net, and I am bound to leave that.

And these are the pieces that constitute our first part, the circumstances that invest these persons, Peter, and Andrew, in their former condition, before, and when Christ called them.

SERMON LXXII.

MATTHEW iv. 18, 19, 20.

And Jesus walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers.) And he saith unto them, Follow me, and I will make you fishers of men; and they straightway left their nets and followed him.

WE are now in our order proposed at first, come to our second part, from the consideration of these persons, Peter and Andrew, in their former state and condition, before, and at their calling, to their future estate in promise, but an infallible promise, Christ's promise, if they followed him, (*Follow me, and I will make you fishers of men.*) In which part we shall best come to our end, (which is your edification) by these steps. First, that there is an humility enjoined them, in the *sequere*, follow, come after. That though they be brought to a high calling, that do not make them proud, nor tyrannous over men's consciences; and then, even this humility is limited, *sequere me*, follow me; for there may be a pride even in humility, and a man may follow a dangerous guide; our guide here is Christ, *sequere me*, follow me. And then we shall see the promise itself, the employment, the function, the preferment; in which there is no new state promised them, no innovation, (they were fishers, and they shall be fishers still) but there is an improvement, a bettering, a reformation, (they were fishermen before, and now they shall be fishers of men;) to which purpose, we shall find the world to be the sea, and the Gospel their net. And lastly, all this is presented to them, not as it was expressed in the former part, with a for, (it is not, Follow me, for I will prefer you) he will not have that the reason of their following; but yet it is, Follow me, and I will prefer you; it is a subsequent addition of his own goodness, but so infallible a one, as we may rely upon; whosoever doth follow Christ, speeds well. And into these considerations will fall all that belongs to this last part, *Follow me, and I will make you fishers of men.*

First then, here is an impression of humility, in following, in coming after, *sequere*, follow, press not to come before; and it had

need be first, if we consider how early, how primary a sin pride is, and how soon it possesses us. Scarce any man, but if he look back seriously into himself, and into his former life, and revolve his own history, but that the first act which he can remember in himself, or can be remembered of by others, will be some act of pride. Before ambition, or covetousness, or licentiousness is awake in us, pride is working; though but a childish pride, yet pride; and this parents rejoice at in their children, and call it spirit, and so it is, but not the best. We enlarge not therefore the consideration of this word *sequere*, follow, come after, so far, as to put our meditations upon the whole body, and the several members of this sin of pride; nor upon the extent and diffusiveness of this sin, as it spreads itself over every other sin; (for every sin is complicated with pride, so as every sin is a rebellious opposing of the law and will of God) nor to consider the weighty heinousness of pride, how it aggravates every other sin, how it makes a musket a cannon bullet, and a pebble a millstone; but after we have stopped a little upon that useful consideration, that there is not so direct, and diametral a contrariety between the nature of any sin and God, as between him and pride, we shall pass to that which is our principal observation in this branch, how early and primary a sin pride is, occasioned by this, that the commandment of humility is first given, first enjoined in our first word, *sequere*, follow.

But first, we exalt that consideration, that nothing is so contrary to God, as pride, with this observation, that God in the Scriptures is often by the Holy Ghost invested, and represented in the qualities and affections of man; and to constitute a commerce and familiarity between God and man, God is not only said to have bodily lineaments, eyes and ears, and hands, and feet, and to have some of the natural affections of man, as joy, in particular, *The Lord will rejoice over thee for good, as he rejoiced over thy fathers*[1]; and so, pity too, *The Lord was with Joseph, and extended kindness unto him*[2]; but some of those inordinate and irregular passions and perturbations, excesses and defects of man, are imputed to God, by the Holy Ghost in the Scriptures. For so, laziness, drowsiness is imputed to God; *Awake Lord, why*

[1] Deut. xxx. 9. [2] Gen. xxxix. 21.

sleepest thou[3]? So corruptibleness, and deterioration, and growing worse by ill company, is imputed to God; *Cum perverso perverteris*[4], God is said to grow froward with the froward, and that he learns to go crookedly with them that go crookedly; and prodigality and wastefulness is imputed to God; *Thou sellest thy people for nought, and doest not increase thy wealth by their price*[5]; so sudden and hasty choler; *Kiss the Son lest he be angry, and ye perish In ira brevi, though his wrath be kindled but a little*[6]: and then illimited, and boundless anger, a vindicative irreconcilableness is imputed to God; *I was but a little displeased*, (but it is otherwise now) *I am very sore displeased*[7]; so there is *ira devorans; Wrath that consumes like stubble*[8]; so there is, *ira multiplicata, Plagues renewed and indignation increased*[9]: so God himself expresses it, *I will fight against you in anger and in fury*[10]: and so for his inexorableness, his irreconcilableness, *O Lord God of hosts, Quousque, how long wilt thou be angry against the prayer of thy people*[11]? God's own people, God's own people praying to their own God, and yet their God irreconcilable to them. Scorn and contempt is imputed to God; which is one of the most enormous, and disproportioned weaknesses in man; that a worm that crawls in the dust, that a grain of dust, that is hurried with every blast of wind, should find anything so much inferior to itself as to scorn it, to deride it, to contemn it; yet scorn, and derison, and contempt is imputed to God, *He that sitteth in the heavens shall laugh, the Lord shall have them in derision*[12]; and again, *I will laugh at your calamity, I will mock you when your fear cometh*[13]. Nay beloved, even inebriation, excess in that kind, drunkenness, is a metaphor which the Holy Ghost hath mingled in the expressing of God's proceedings with man; for God does not only threaten to make his enemies drunk, (and to make others drunk is a circumstance of drunkenness) so Jerusalem being in his displeasure complains, *inebriavit absynthio, He hath made me drunk with wormwood*[14]; and again, *They shall be drunk with their own blood, as with new wine*[15]; nor only to express his plentiful mercies to his friends and servants, does God

[3] Psalm XLIV. 23. [4] Psalm xviii. 26. [5] Psalm XLIV. 12.
[6] Psalm ii. 12. [7] Zech. i. 15. [8] Exod. xv. 7. [9] Job x. 17.
[10] Jer. xxi. 5. [11] Psalm LXXX. 4 [12] Psalm ii. 4.
[13] Prov. I. 26. [14] Lam. iii. 15. [15] Isaiah XLIX. 26.

take that metaphor, (*Inebriabo animam sacerdotis, I will make the soul of the priest drunk;* fill it, satiate it; and again, *I will make the weary soul, and the sorrowful soul drunk*[16]; but not only all this, (though in all this God have a hand) not only towards others, but God in his own behalf complains of the scant and penurious sacrificer, *Non inebriasti me, Thou hast not made me drunk with thy sacrifices*[17]. And yet, though for the better applying of God to the understanding of man, the Holy Ghost impute to God these excesses, and defects of man (laziness and drowsiness, deterioration, corruptibleness by ill conversation, prodigality and wastefulness, sudden choler, long irreconcilableness, scorn, inebriation, and many others) in the Scriptures, yet in no place of the Scripture is God, for any respect said to be proud; God in the Scriptures is never made so like man, as to be made capable of pride; for this had not been to have God like man, but like the devil.

God is said in the Scriptures to apparel himself gloriously; *God covers him with light as with a garment*[18]; and so of his spouse the church it is said, *Her clothing is of wrought gold, and her raiment of needlework*[19]; and, as though nothing in this world were good enough for her wearing, she is said *to be clothed with the sun*[20]. But glorious apparel is not pride in them, whose conditions require it, and whose revenues will bear it. God is said in the Scriptures to appear with greatness and majesty, *A stream of fire came forth before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him*[21]. And so Christ shall come at judgment, with his hosts of angels, in majesty and in glory. But these outward appearances and acts of greatness are not pride in those persons, to whom there is a reverence due, which reverence is preserved by this outward splendour, and not otherwise. God is said in the Scriptures to triumph over his enemies, and to be jealous of his glory; *The Lord, whose name is jealous, is a jealous God*[22]: but, for princes to be jealous of their glory, studious of their honour, for any private man to be jealous of his good name, careful to preserve

[16] Jer. xxxi. 14, 25. [17] Isaiah xliii. 24. [18] Psalm civ. 2.
[19] Psalm xlv. 13, 14. [20] Rev. xii. 1.
[21] Dan. vii. 10. [22] Exod. xxxiv. 14.

an honest reputation, is not pride. For, pride is *appetitus celsitudinis perversus*, It is an inordinate desire of being better than we are.

Now there is a lawful, nay a necessary desire of being better and better; and that, not only in spiritual things, (for so every man is bound to be better and better, better to-day than yesterday, and to-morrow than to-day, and he that grows not in religion, withers, there is no standing at a stay, he that goes not forward in godliness, goes backward, and he that is not better, is worse) but even in temporal things too there is a liberty given us, nay there is a law, an obligation laid upon us, to endeavour by industry in a lawful calling, to mend and improve, to enlarge ourselves, and spread, even in worldly things. The first commandment that God gave man, was not prohibitive; God, in that, forbad man nothing, but enlarged him with that *Crescite, et multiplicamini, Increase and multiply*[23], which is not only in the multiplication of children, but in the enlargement of possessions too; for so it follows in the same place, not only replete, but *dominamini*, not only replenish the world, but subdue it, and take dominion over it, that is, make it your own. For, *Terram dedit filiis hominum*, As God hath given sons to men, so God gives the possession of this world to the sons of men. For so when God delivers that commandment, the second time, to Noah, for the reparation of the world, *Crescite et multiplicamini, Increase and multiply*[24], he accompanies it with that reason, *The fear of you, and the dread of you shall be upon all, and all are delivered into your hands;* which reason can have no relation to the multiplying of children, but to the enlarging of possessions. God planted trees in Paradise in a good state at first; at first with ripe fruits upon them; but God's purpose was, that even those trees, though well then, should grow greater. God gives many men good estates from their parents at first; yet God's purpose is that they should increase those estates. He that leaves no more, than his father left him, (if the fault be in himself) shall hardly make a good account of his stewardship to God; for, he hath but kept his talent in a handkerchief[25]. And *the slothful man is even brother to the waster*[26]. The Holy Ghost in Solomon, scarce pre-

[23] Gen. i. 28. [24] Gen. ix. 1. [25] Matt. xxv. 18. [26] Prov. xviii. 9.

fers him that does not get more, before him that wastes all. He makes them brethren; almost all one. *Cursed be he that does the work of God negligently*[27]; that does any commandment of God by halves; and this negligent and lazy man, this in-industrious and il-laborious man that takes no pains, he does one part of God's commandment, he does multiply, but he does not the other, he does not increase; he leaves children enough, but he leaves them nothing; not in possessions and maintenance, nor in vocation and calling.

And truly, howsoever *the love of money be the root of all evil*[28], (he cannot mistake that told us so) howsoever *they that will be rich* (that resolve to be rich by any means) *shall fall into many tentations*, howsoever a hasty desire of being suddenly and prematurely rich, be a dangerous and an obnoxious thing, a pestilent and contagious disease, (for what a perverse and inordinate anticipation and prevention of God and nature is it, to look for our harvest in May, or to look for all grains at once? and such a perverseness is the hasty desire of being suddenly and prematurely rich, yet, to go on industriously in an honest calling, and giving God his leisure, and giving God his portion all the way, in tithes, and in alms, and then, still to lay up something for posterity, is that, which God does not only permit and accept from us, but command to us, and reward in us. And certainly, that man shall not stand so right in God's eye at the last day, that leaves his children to the parish, as he that leaves the parish to his children, if he have made his purchases out of honest gain, in a lawful calling, and not out of oppression.

In all which, I would be rightly understood; that is, that I speak of such poverty as is contracted by our own laziness, or wastefulness. For otherwise, poverty that comes from the hand of God, is as rich a blessing as comes from his hand. He that is poor with a good conscience, that hath laboured and yet not prospered, knows to whom to go, and what to say, *Lord, thou hast put gladness into my heart, more than in the time when corn and wine increased*[29]; (more now, than when I had more) *I will lay me down and sleep, for thou Lord only makest me to dwell in safety.* Does every rich man dwell in safety? Can every rich man lay

[27] Jer. xlviii. 10. [28] 1 Tim. vi. 10 [29] Psalm iv. 7.

down in peace and sleep? no, nor every poor man neither; but he that is poor with a good conscience, can. And, though he that is rich with a good conscience may, in a good measure, do so too, (sleep in peace) yet not so out of the sphere and latitude of envy, and free from the machinations and supplantations, and underminings of malicious men, that feed upon the confiscations, and build upon the ruins of others, as the poor man is.

Though then St. Chrysostom call riches *Absurditatis parentes*, the parents of absurdities, that they make us do, not only ungodly, but inhuman things, not only irreligious, but unreasonable things, uncomely and absurd things, things which we ourselves did not suspect that we could be drawn to, yet there is a growing rich, which is not covetousness, and there is a desire of honour and preferment, which is not pride. For, pride is, as we said before, *Appetitus perversus*, A perverse and inordinate desire, but there is a desire of honour and preferment, regulated by rectified reason; and rectified reason is religion. And therefore, (as we said) however other affections of man, may, and are, by the Holy Ghost, in Scriptures, in some respects ascribed to God, yet never pride. Nay, the Holy Ghost himself seems to be straightened, and in a difficulty, when he comes to express God's proceedings with a proud man, and his detestation of him, and aversion from him. There is a considerable, a remarkable, indeed a singular manner of expressing it, (perchance you find not the like in the whole Bible) where God says[80], *Him that hath a high look, and a proud heart, I will not*, (in our last) *I cannot*, (in our former translation). Not what? Not as it is in those translations, *I cannot suffer him, I will not suffer him;* for that word of suffering, is but a voluntary word, supplied by the translators; in the original, it is as it were an abrupt breaking off on God's part, from the proud man, and, (if we may so speak) a kind of froward departing from him. God does not say of the proud man, I cannot work upon him, I cannot mend him, I cannot pardon him, I cannot suffer him, I cannot stay with him, but merely I cannot, and no more, I cannot tell what to say of him, what to do for him; (*Him that hath a proud heart, I cannot*) pride is so contrary to God, as that the proud man, and he can meet in nothing. And

[80] Psalm ci. 5.

this consideration hath kept us thus long, from that which we made our first and principal collection, that this commandment of humility, was imprinted in our very first word, *sequere, follow*, be content to come after, to denote how early and primary a sin pride is, and how soon it entered into the world, and how soon into us; and that consideration we shall pursue now.

We know that light is God's eldest child, his first-born of all creatures; and it is ordinarily received, that the angels are twins with the light, made then when light was made. And then the first act, that these angels that fell, did, was an act of pride. They did not thank nor praise God, for their creation; (which should have been their first act) they did not solicit, nor pray to God for their sustentation, their melioration, their confirmation; (so they should have proceeded) but the first act that those first creatures did, was an act of pride, a proud reflecting upon themselves, a proud overvaluing, of their own condition, and an acquiescence in that, in an imaginary possibility of standing by themselves, without any farther relation, or beholdingness to God. So early, so primary a sin is pride, as that it was the first act of the first of creatures.

So early, so primary a sin, as that whereas all pride now is but a comparative pride, this first pride in the angels was a positive, a radical pride. The Pharisee is but proud, *That he is not as other men are*[31]; that is but a comparative pride. No king thinks himself great enough, yet he is proud that he is independent, sovereign, subject to none. No subject thinks himself rich enough, yet he is proud that he is able to oppress others that are poorer, *Et gloriatur in malo, quia potens est*[32], He boasteth himself in mischief, because he is a mighty man. But all these are but comparative prides; and there must be some subjects to compare with, before a king can be proud, and some inferiors, before the magistrate, and some poor, before the rich man can be proud. But this pride in those angels in heaven, was a positive pride; there were no other creatures yet made, with whom these angels could compare themselves, and before whom these angels could prefer themselves, and yet before there was any other creature but themselves, any other creature, to undervalue, or insult

[31] Luke xviii. 11. [32] Psalm lii. i.

over, these angels were proud of themselves. So early, so primary a sin is pride.

So early, so primary, as that in that ground, which was for goodness next to heaven, that is, Paradise, pride grew very early too. Adam's first act was not an act of pride, but an act of lawful power and jurisdiction, in naming the creatures; Adam was above them all, and he might have called them what he would; there had lien no action, no appeal, if Adam had called a lion a dog, or an eagle an owl. And yet we dispute with God, why he should not make us all vessels of honour, and we complain of God, that he hath not given us all, all the abundances of this world. Comparatively Adam was better than all the world beside, and yet we find no act of pride in Adam, when he was alone. Solitude is not the scene of pride; the danger of pride is in company, when we meet to look upon another. But in Adam's wife, Eve, her first act (that is noted) was an act of pride, a hearkening to that voice of the serpent, *Ye shall be as Gods*[33]. As soon as there were two, there was pride. How many may we have known, (if we have had any conversation in the world) that have been content all the week, at home alone, with their worky-day faces, as well as with their worky-day clothes, and yet on Sundays, when they come to church, and appear in company, will mend both, their faces as well as their clothes. Not solitude, but company is the scene of pride; and therefore I know not what to call that practice of the nuns in Spain, who though they never see man, yet will paint. So early, so primary a sin is pride, as that it grew instantly from her, whom God intended for a helper, because he saw *that it was not good for man to be alone*[34]. God sees that it is not good for man to be without health, without wealth, without power, and jurisdiction, and magistracy, and we grow proud of our helpers, proud of our health and strength, proud of our wealth and riches, proud of our office and authority over others.

So early, so primary a sin is pride, as that, out of every mercy, and blessing, which God affords us, (and, *His mercies are new every morning*) we gather pride; we are not the more thankful for them, and yet we are the prouder of them. Nay, we gather

[33] Gen. iii. 5. [34] Gen. ii. 18.

pride, not only out of those things, which mend and improve us, (God's blessings and mercies) but out of those actions of our own, that destroy and ruin us, we gather pride; sins overthrow us, demolish us, destroy and ruin us, and yet we are proud of our sins. How many men have we heard boast of their sins; and, (as St. Augustine confesses of himself) belie themselves, and boast of more sins than ever they committed! Out of everything, out of nothing sin grows. Therefore was this commandment in our text, *sequere, follow*, come after, well placed first, for we are come to see even children strive for place and precedency, and mothers are ready to go to the heralds to know how cradles shall be ranked, which cradle shall have the highest place; nay, even in the womb, there was contention for precedency; Jacob took hold of his brother Esau's heel[35], and would have been born before him.

And as our pride begins in our cradle, it continues in our graves and monuments. It was a good while in the primitive church, before any were buried in the church; the best contented themselves with the churchyards. After, a holy ambition, (may we call it so) a holy pride brought them *ad limina*, to the church-threshold, to the church-door, because some great martyrs were buried in the porches, and devout men desired to lie near them, as one prophet did to lie near another, (*Lay my bones beside his bones*[36].) But now, persons whom the devil kept from church all their lives, separatists, libertines, that never came to any church, and persons, whom the devil brought to church all their lives, (for such as come merely out of the obligation of the law, and to redeem that vexation, or out of custom, or company, or curiosity, or a perverse and sinister affection to the particular preacher, though they come to God's house, come upon the devil's invitation) such as one devil, that is, worldly respect, brought to church in their lives, another devil, that is, pride and vain-glory, brings to church after their deaths, in an affectation of high places, and sumptuous monuments in the church. And such as have given nothing at all to any pious uses, or have determined their alms and their dole which they have given, in that one day of their funeral, and no farther, have given large annuities, per-

[35] Gen. xxv. 26. [36] 1 Kings xiii. 31.

petuities, for new painting their tombs, and for new flags, and scutcheons, every certain number of years.

O the earliness! O the lateness! How early a spring, and no autumn! How fast a growth, and no declination, of this branch of this sin pride, against which, this first word of ours, *sequere*, *follow*, come after, is opposed! This love of place, and precedency, it rocks us in our cradles, it lies down with us in our graves. There are diseases proper to certain things, rots to sheep, murrain to cattle. There are diseases proper to certain places, as the sweat was to us. There are diseases proper to certain times, as the plague is in divers parts of the Eastern countries, where they know assuredly, when it will begin and end. But for this infectious disease of precedency, and love of place, it is run over all places, as well cloisters as courts, and over all men, as well spiritual as temporal, and over all times, as well the apostles as ours. The apostles disputed often, *who should be greatest*[87], and it was not enough to them, that Christ assured them, *that they should sit upon the twelve thrones, and judge the twelve tribes*[88]; it was not enough for the sons of Zebedee, to be put into that commission, but their friends must solicit the office, to place them high in that commission; their mother must move, that one may sit at Christ's right hand, and the other at his left, in the execution of that commission. Because this sin of pride is so early and primary a sin, is this commandment of humility first enjoined, and because this sin appears most generally in this love of place, and precedency, the commandment is expressed in that word, *sequere*, *follow*, come after. But then, even this humility is limited, for it is, *sequere me*, follow me, which was proposed for our second consideration, *sequere me*.

There may be a pride in humility, and an over-weening of ourselves, in attributing too much to our own judgment, in following some leaders; for so, we may be so humble as to go after some man, and yet so proud, as to go before the church, because that man may be a schismatic. Therefore Christ proposes a safe guide, himself, *sequere me*, *follow me*. It is a dangerous thing, when Christ says, *Vade post me*, *Get thee behind me;* for that is accompanied with a shrewd name of increpation, Satan, *Get thee*

[87] Luke xxii. 24. [88] Matt. xix. 28.

behind me Satan; Christ speaks it but twice in the Gospel; once to Peter[39], who because he then did the part of an adversary, Christ calls Satan, and once to Satan himself[40], because he pursued his tentations upon him: for there is a going behind Christ, which is a casting out of his presence, without any future following, and that is a fearful station, a fearful retrogradation; but when Christ says, not *Vade retro, Get thee behind me*, see my face no more, but *sequere me, follow me*, he means to look back upon us; so *the Lord turned and looked upon Peter, and Peter wept bitterly*[41], and all was well; when he bids us follow him, he directs us in a good way, and by a good guide.

The Carthusian friars thought they descended into as low pastures as they could go, when they renounced all flesh, and bound themselves to feed on fish only; and yet another order follows them in their superstitious singularity, and goes beyond them, *Foliantes*, the Fueillans, they eat neither flesh, nor fish, nothing but leaves, and roots; and as the Carthusians in a proud humility, despise all other orders that eat flesh, so do the Fueillans the Carthusians that eat fish. There is a pride in such humility. That order of friars that called themselves *Ignorantes*, ignorant men, that pretended to know nothing, sunk as low as they thought it possible, into a humble name and appellation; and yet the Minorites, (Minorites that are less than any) think they are gone lower, and then the Minimes, (Minimes that are less than all) lower than they. And when one would have thought, that there had not been a lower step than that, another sect went beyond all, beyond the Ignorants, and the Minorites, and the Minimes, and all, and called themselves, *Nullanos*, Nothings. But yet, even these diminutives, the Minorites, and Minimes, and Nullans, as little, as less, as least, as very nothing as they profess themselves, lie under this disease, which is opposed in the *sequere me*, follow, come after, in our text; for no sort nor condition of men in the world are more contentious, more quarrelsome, more vehement for place, and precedency, than these orders of friars are, there, where it may appear, that is, in their public processions, as we find by those often troubles, which the superiors of the several orders, and bishops in their several dioceses, and some of

[39] Matt. xvi. 16. [40] Matt. iv. 10. [41] Luke xxii. 61, 62.

those councils, which they call General, have been put to, for the ranking, and marshalling of these contentious, and wrangling men. Which makes me remember the words, in which the eighteenth of Queen Elizabeth's Injunctions is conceived, " That to take away fond curtesie," (that is, needless compliment) " and to take away challenging of places," (which it seems were frequent and troublesome then) " to take away fond curtesie, and challenging of places," processions themselves were taken away, because in those processions, these orders of friars, that pretended to follow, and come after all the world, did thus passionately, and with so much scandalous animosity pursue the love of place and precedency. Therefore is our humility here limited, *sequere me, follow me*, follow Christ. How is that done?

Consider it in doctrinal things first, and then in moral; first, how we are to follow Christ in believing, and then how in doing, in practising. First in doctrinal things, there must have gone somebody before, else it is no following; take heed therefore of going on with thine own inventions, thine own imaginations, for this is no following; take heed of accompanying the beginners of heresies and schisms; for these are no followings where none have gone before: nay, there have not gone enough before, to make it a path to follow in, except it have had a long continuance, and been much trodden in. And therefore to follow Christ doctrinally, is to embrace those doctrines, in which his church hath walked from the beginning, and not to vex thyself with new points, not necessary to salvation. That is the right way, and then thou art well entered; but that is not all; thou must walk in the right way to the end, that is, to the end of thy life. So that to profess the whole Gospel, and nothing but gospel for gospel, and profess this to thy death, for no respect, no dependance upon any great person, to slacken in any fundamental point of thy religion, nor to be shaken with hopes or fears in thine age, when thou wouldst fain live at ease, and therefore thinkest it necessary to do, as thy supporters do; to persevere to the end in the whole Gospel, this is to follow Christ in doctrinal things.

In practical things, things that belong to action, we must also follow Christ, in the right way, and to the end. They are both (way and end) laid together, *Sufferentiam Job audiistis, et finem*

Domini vidistis; You have heard of the patience of Job, and you have seen the end of the Lord[42]; and you must go Job's way to Christ's end. Job hath beaten a path for us, to show us all the way; a path that affliction walked in, and seemed to delight in it, in bringing the Sabæan upon his oxen, the Chaldean upon his camels, the fire upon his sheep, destruction upon his servants, and at last, ruin upon his children. One affliction makes not a path; iterated, continued calamities do; and such a path Job hath showed us, not only patience, but cheerfulness; more, thankfulness for our afflictions, because they were multiplied. And then, we must set before our eyes, as the way of Job, so the end of the Lord; now the end of the Lord was the cross: so that to follow him to the end, is not only to bear afflictions, though to death, but it is to bring our crosses to the cross of Christ. How is that progress made? (for it is a royal progress, not a pilgrimage, to follow Christ to his cross) our Saviour saith, *He that will follow me, let him take up his cross, and follow me*[43]. You see four stages, four resting, baiting places in this progress. It must be a *cross*, and it must be *my cross*, and then it must be *taken up by me*, and with this cross of mine, thus taken up by me, I must *follow Christ*, that is, carry my cross to his.

First it must be a cross, *tollat crucem;* for every man hath afflictions, but every man hath not crosses. Only those afflictions are crosses, *whereby the world is crucified to us, and we to the world*[44]. The afflictions of the wicked exasperate them, enrage them, stone and pave them, obdurate and petrify them, but they do not crucify them. The afflictions of the godly crucify them. And when I am come to that conformity with my Saviour, as *to fulfill his sufferings in my flesh*[45], (as I am, when I glorify him in a Christian constancy and cheerfulness in my afflictions) then I am crucified with him, carried up to his cross: and as Elisha in raising the Shunamite's dead child[46], put his mouth upon the child's mouth, his eyes, and his hands, upon the hands, and eyes of the child; so when my crosses have carried me up to my Saviour's cross, I put my hands into his hands, and hang upon his nails, I put mine eyes

[42] James v. 11. [43] Matt. xvi. 24. [44] Gal. vi. 14.
[45] Col. i. 24. [46] 2 Kings iv. 34.

upon his, and wash off all my former unchaste looks, and receive a sovereign tincture, and a lively verdure, and a new life into my dead tears, from his tears. I put my mouth upon his mouth, and it is I that say, *My God, my God, why hast thou forsaken me?* and it is I that recover again, and say, *Into thy hands, O Lord, I commend my spirit.* Thus my afflictions are truly a cross, when those afflictions do truly crucify me, and supple me, and mellow me, and knead me, and roll me out, to a conformity with Christ. It must be this *cross*, and then it must be *my cross* that I must take up, *tollat suam.*

Other men's crosses are not my crosses; no man hath suffered more than himself needed. That is a poor treasure which they boast of in the Roman church, that they have in their exchequer, all the works of supererogation of the martyrs in the Primitive church, that suffered so much more than was necessary for their own salvation, and those superabundant crosses and merits they can apply to me. If the treasure of the blood of Christ Jesus be not sufficient, Lord what addition can I find, to match them, to piece out them? and if it be sufficient of itself, what addition need I seek? other men's crosses are not mine, other men's merits cannot save me. Nor is any cross mine own, which is not mine by a good title; if I be not possessor *bonæ fidei*, if I came not well by that cross. And *Quid habeo quod non accepi*[47]? is a question that reaches even to my crosses; What have I that I have not received? not a cross; and from whose hands can I receive any good thing, but from the hands of God? So that that only is my cross, which the hand of God hath laid upon me. Alas, that cross of present bodily weakness, which the former wantonnesses of my youth have brought upon me, is not my cross; that cross of poverty which the wastefulness of youth hath brought upon me, is not my cross; for these, weakness upon wantonness, want upon wastefulness, are Nature's crosses, not God's, and they would fall naturally, though there were (which is an impossible supposition) no God. Except God therefore take these crosses in the way, as they fall into his hands, and sanctify them so, and then lay them upon me, they are not my crosses; but if God do this, they are. And then this cross thus prepared, I must *take up; tollat.*

[47] 1 Cor. iv. 7.

Foreign crosses, other men's merits are not mine; spontaneous and voluntary crosses, contracted by mine own sins, are not mine; neither are devious, and remote, and unnecessary crosses, my crosses. Since I am bound to take up my cross, there must be a cross that is mine to take up; that is, a cross prepared for me by God, and laid in my way, which is temptations or tribulations in my calling; and I must not go out of my way to seek a cross; for so it is not mine, nor laid for my taking up. I am not bound to hunt after a persecution, nor to stand it, and not fly, nor to affront a plague, and not remove, nor to open myself to an injury, and not defend. I am not bound to starve myself by inordinate fasting, nor to tear my flesh by inhuman whippings, and flagelations. I am bound to take up my cross; and that is only mine which the hand of God hath laid for me, that is, in the way of my calling, temptations and tribulations incident to that.

If it be mine, that is, laid for me by the hand of God, and taken up by me, that is, voluntarily embraced, then *sequatur*, says Christ, I am bound to follow him, with that cross, that is, to carry my cross to his cross. And if at any time I faint under this cross in the way, let this comfort me, that even Christ himself was eased by Simon of Cyrene, in the carrying of his cross[48]; and in all such cases, I must fly to the assistance of the prayers of the church, and of good men, that God, since it is his burden, will make it lighter, since it is his yoke, easier, and since it is his cross, more supportable, and give me the issue with the temptation. When all is done, with this cross thus laid for me, and taken up by me, I must follow Christ; Christ to his end; his end is his cross; that is, I must bring my cross to his; lay down my cross at the foot of his; confess that there is no dignity, no merit in mine, but as it receives an impression, a sanctification from his. For, if I could die a thousand times for Christ, this were nothing, if Christ had not died for me before. And this is truly to follow Christ, both in the way, and to the end, as well in doctrinal things as in practical. And this is all that lay upon these two, Peter and Andrew, follow me. Remains yet to be

[48] Matt. xxvii. 32.

considered, what they shall get by this; which is our last consideration.

They shall be fishers; and what shall they catch? men. They shall be fishers of men. And then, for that the world must be their sea, and their net must be the Gospel. And here in so vast a sea, and with so small a net, there was no great appearance of much gain. And in this function, whatsoever they should catch, they should catch little for themselves. The apostleship, as it was the fruitfulest, so it was the barrenest vocation; they were to catch all the world; there is their fecundity; but the apostles were to have no successors, as apostles; there is their barrenness. The apostleship was not intended for a function to raise houses and families; the function ended in their persons; after the first, there were no more apostles.

And therefore it is an usurpation, an imposture, an illusion, it is a forgery, when the Bishop of Rome will proceed by apostolical authority, and with apostolical dignity, and apostolical jurisdiction; if he be St. Peter's successor in the bishopric of Rome, he may proceed with episcopal authority in his diocese. If he be; for, though we do not deny that St. Peter was at Rome, and Bishop of Rome; though we receive it with an historical faith, induced by the consent of ancient writers, yet when they will constitute matter of faith out of matters of fact, and because St. Peter was (*de facto*) Bishop of Rome, therefore we must believe, as an article of faith, such an infallibility in that church, as that no successor of St. Peter's can ever err, when they stretch it to the matter of faith, then for matter of faith, we require Scriptures; and then we are confident, and justly confident, that though historically we do believe it, yet out of Scriptures (which is a necessary proof in articles of faith) they can never prove that St. Peter was Bishop of Rome, or ever at Rome. So then, if the present Bishop of Rome be St. Peter's successor, as Bishop of Rome, he hath episcopal jurisdiction there; but he is not St. Peter's successor in his apostleship; and only that apostleship was a jurisdiction over all the world. But the apostleship was an extraordinary office instituted by Christ, for a certain time, and to certain purposes, and not to continue in ordinary use. As also the office of the prophet was in the Old Testament an extra-

ordinary office, and was not transferred then, nor does not remain now in the ordinary office of the minister.

And therefore they argue impertinently, and collect and infer sometimes seditiously that say, the prophet proceeded thus and thus, therefore the minister may and must proceed so too; the prophets would chide the kings openly, and threaten the kings publicly, and proclaim the fault of the kings in the ears of the people confidently, authoritatively, therefore the minister may and must do so. God sent that particular prophet Jeremy with that extraordinary commission, *Behold I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, to destroy and throw down, and then to build, and to plant again*[49]; but God hath given none of us his ministers, in our ordinary function, any such commission over nations, and over kingdoms. Even in Jeremy's commission there seems to be a limitation of time; *Behold this day I have set thee over them*, where that addition, *this day*, is not only the date of the commission, that it passed God's hand that day, but this day is the term, the duration of the commission, that it was to last but that day, that is, (as the phrase of that language is) that time for which it was limited. And therefore, as they argue perversely, frowardly, dangerously that say, the minister does not his duty that speaks not as boldly, and as publicly too, and of kings, and great persons, as the prophets did, because their's was an extraordinary, ours an ordinary office, (and no man will think that the justices in their sessions, or the judges in their circuits may proceed to executions, without due trial by a course of law, because marshals, in time of rebellion and other necessities, may do so, because the one hath but an ordinary, the other an extraordinary commission) so do they deceive themselves and others, that pretend in the Bishop of Rome an apostolical jurisdiction, a jurisdiction over all the world, whereas howsoever he may be St. Peter's successor, as Bishop of Rome, yet he is no successor to St. Peter as an apostle; upon which only the universal power can be grounded, and without which that universal power falls to the ground: the apostolical faith remains spread over all the world, but apostolical jurisdiction is expired with their persons.

[49] Jer. i. 10.

These twelve Christ calls fishers; why fishers? because it is a name of labour, of service, and of humiliation; and the names that taste of humiliation, and labour, and service, are most properly ours; (fishers we may be) names of dignity, and authority, and command are not so properly ours, (apostles we are not in any sense as they were) nothing inflames, nor swells, nor puffs us up, more than that leaven of the soul, that empty, aëry, frothy love of names and titles. We have known men part with ancient lands for new titles, and with old manors for new honours; and as a man that should bestow all his money upon a fair purse, and then have nothing to put into it; so whole estates have melted away for titles and honours, and nothing left to support them. And how long last they? How many winds blast them? That name of God, in which, Moses was sent to Pharaoh, is by our translators and expositors ordinarily said to be *I Am that I Am*[50], (*Go and say, I Am hath sent me*, says God there) but in truth, in the original, the name is conceived in the future, it is, I shall be. Every man is that he is; but only God is sure that he shall be so still. Therefore Christ calls them by a name of labour and humiliation. But why by that name of labour and humiliation, fishers?

Because it was *nomen primitivum*, their own, their former name. The Holy Ghost pursues his own way, and does here in Christ, as he does often in other places, he speaks in such forms, and such phrases, as may most work upon them to whom he speaks. Of David, that was a shepherd before, God says, he took him to feed his people[51]. To those magi of the east, who were given to the study of the stars, God gave a star to be their guide to Christ at Bethlem[52]. To those which followed him to Capernaum for meat, Christ took occasion by that, to preach to them of the spiritual food of their souls[53]. To the Samaritan woman, whom he found at the well, he preached of the water of life[54]. To these men in our text accustomed to a joy and gladness, when they took great, or great store[55] of fish, he presents his comforts agreeably to their taste, they should be fishers still. Beloved,

[50] Exod. iii. 14. [51] Psalm LXXVIII. 70. [52] Matt. ii. 2.
[53] John vi. 24. [54] John iv. 11.
[55] *i. e.* When they took one, or another great store of fish.

Christ puts no man out of his way, (for sinful courses are no ways, but continual deviations) to go to heaven. Christ makes heaven all things to all men, that he might gain all: to the mirthful man he presents heaven, as all joy, and to the ambitious man, as all glory; to the merchant it is a pearl, and to the husbandman it is a rich field. Christ hath made heaven all things to all men, that he might gain all, and he puts no man out of his way to come thither. These men he calls fishers.

He does not call them from their calling, but he mends them in it. It is not an innovation; God loves not innovations; old doctrines, old disciplines, old words and forms of speech in his service, God loves best. But it is a renovation, though not an innovation, and renovations are always acceptable to God; that is, the renewing of a man's self, in a consideration of his first estate, what he was made for, and wherein he might be most serviceable to God. Such a renewing it is, as could not be done without God; no man can renew himself, regenerate himself; no man can prepare that work, no man can begin it, no man can proceed in it of himself. The desire and the actual beginning is from the preventing grace of God, and the constant proceeding is from the concomitant, and subsequent, and continual succeeding grace of God; for there is no conclusive, no consummative grace in this life; no such measure of grace given to any man, as that that man needs no more, or can lose or frustrate none of that. The renewing of these men in our text, Christ takes to himself; *Faciam vos, I will make ye fishers of men;* no worldly respects must make us such fishers; it must be a calling from God; and yet, (as the other evangelist in the same history expresses it[56]) it is *Faciam fieri vos, I will cause ye to be made fishers of men*, that is, I will provide an outward calling for you too. Our calling to this man-fishing is not good, *Nisi Dominus faciat, et fieri faciat*, except God make us fishers by an internal, and make his church to make us so too, by an external calling. Then we are fishers of men, and then we are successors to the apostles, though not in their apostleship, yet in this fishing. And then, for this fishing, the world is the sea, and our net is the Gospel.

[56] Mark i. 17.

The world is a sea in many respects and assimilations. It is a sea, as it is subject to storms, and tempests; every man (and every man is a world) feels that. And then, it is never the shallower for the calmness, the sea is as deep, there is as much water in the sea, in a calm, as in a storm; we may be drowned in a calm and flattering fortune, in prosperity, as irrecoverably, as in a wrought sea, in adversity; so the world is a sea. It is a sea, as it is bottomless to any line, which we can sound it with, and endless to any discovery that we can make of it. The purposes of the world, the ways of the world, exceed our consideration; but yet we are sure the sea hath a bottom, and sure that it hath limits, that it cannot overpass; the power of the greatest in the world, the life of the happiest in the world, cannot exceed those bounds, which God hath placed for them; so the world is a sea. It is a sea, as it hath ebbs and floods, and no man knows the true reason of those floods and those ebbs. All men have changes and vicissitudes in their bodies, (they fall sick) and in their estates, (they grow poor) and in their minds, (they become sad) at which changes, (sickness, poverty, sadness) themselves wonder, and the cause is wrapped up in the purpose and judgment of God only, and hid even from them that have them; and so the world is a sea. It is a sea, as the sea affords water enough for all the world to drink, but such water as will not quench the thirst. The world affords conveniences enow to satisfy nature, but these increase our thirst with drinking, and our desire grows and enlarges itself with our abundance, and though we sail in a full sea, yet we lack water; so the world is a sea. It is a sea, if we consider the inhabitants. In the sea, the greater fish devour the less; and so do the men of this world too. And as fish, when they mud themselves, have no hands to make themselves clean, but the current of the waters must work that; so have the men of this world no means to cleanse themselves from those sins which they have contracted in the world, of themselves, till a new flood, waters of repentance, drawn up, and sanctified by the Holy Ghost, work that blessed effect in them.

All these ways the world is a sea, but especially it is a sea in this respect, that the sea is no place of habitation, but a passage

to our habitations. So the apostle expresses the world, *Here we have no continuing city, but we seek one to come*[57]; we seek it not here, but we seek it whilst we are here, else we shall never find it. Those are the two great works which we are to do in this world; first to know, that this world is not our home, and then to provide us another home, whilst we are in this world. Therefore the prophet says, *Arise, and depart, for this is not your rest*[58]. Worldly men, that have no farther prospect, promise themselves some rest in this world, (*Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry*[59], says the rich man) but this is not your rest; indeed no rest; at least not yours. You must depart, depart by death, before ye come to that rest; but then you must arise, before you depart; for except ye have a resurrection to grace here, before you depart, you shall have no resurrection to glory in the life to come, when you are departed.

Now, in this sea, every ship that sails must necessarily have some part of the ship under water; every man that lives in this world, must necessarily have some of his life, some of his thoughts, some of his labours spent upon this world; but that part of the ship, by which he sails, is above water; those meditations, and those endeavours which must bring us to heaven, are removed from this world, and fixed entirely upon God. And in this sea, are we made fishers of men; of men in general; not of rich men, to profit by them, nor of poor men, to pierce them the more sharply, because affliction hath opened a way into them; not of learned men, to be over-glad of their approbation of our labours, nor of ignorant men, to affect them with an astonishment, or admiration of our gifts: but we are fishers of men, of all men, of that which makes them men, their souls. And for this fishing in this sea, this Gospel is our net.

Eloquence is not our net; traditions of men are not our nets; only the Gospel is. The devil angles with hooks and baits; he deceives, and he wounds in the catching; for every sin hath his sting. The Gospel of Christ Jesus is a net; it hath leads and corks; it hath leads, that is, the denouncing of God's judgments,

[57] Heb. xiii. 14. [58] Micah ii. 10. [59] Luke xii. 19.

and a power to sink down, and lay flat any stubborn and rebellious heart, and it hath corks, that is, the power of absolution, and application of the mercies of God, that swim above all his works, means to erect an humble and contrite spirit, above all the waters of tribulation, and affliction. A net is *res nodosa*, a knotty thing; and so is the Scripture, full of knots, of scruple, and perplexity, and anxiety, and vexation, if thou wilt go about to entangle thyself in those things, which appertain not to thy salvation; but knots of a fast union, and inseparable alliance of thy soul to God, and to the fellowship of his saints, if thou take the Scriptures, as they were intended for thee, that is, if thou beest content to rest in those places, which are clear, and evident in things necessary. A net is a large thing, past thy fathoming, if thou cast it from thee, but if thou draw it to thee, it will lie upon thine arm. The Scriptures will be out of thy reach, and out of thy use, if thou cast and scatter them upon reason, upon philosophy, upon morality, to try how the Scriptures will fit all them, and believe them but so far as they agree with thy reason; but draw the Scripture to thine own heart, and to thine own actions, and thou shalt find it made for that; all the promises of the Old Testament made, and all accomplished in the New Testament, for the salvation of thy soul hereafter, and for thy consolation in the present application of them.

Now this that Christ promises here, is not here promised in the nature of wages due to our labour, and our fishing. There is no merit in all that we can do. *The wages of sin is death;* death is due to sin, the proper reward of sin; but the apostle does not say there, that eternal life is the wages of any good work of ours. (*The wages of sin is death, but eternal life is the gift of God, through Jesus Christ our Lord*[60].) Through Jesus Christ, that is, as we are considered in him; and in him, who is a Saviour, a Redeemer, we are not considered but as sinners. So that God's purpose works no otherwise upon us, but as we are sinners; neither did God mean ill to any man, till that man was, in his sight, a sinner. God shuts no man out of heaven, by a lock on the inside, except that man have clapped the door after him, and never knocked to have it opened again, that is, except he have

[60] Rom. vi. 23.

sinned, and never repented. Christ does not say in our text, Follow me, for I will prefer you; he will not have that the reason, the cause. If I would not serve God, except I might be saved for serving him, I shall not be saved though I serve him; my first end in serving God, must not be myself, but he and his glory. It is but an addition from his own goodness, *et faciam*, follow me, and I will do this; but yet it is as certain, and infallible as a debt, or as an effect upon a natural cause; those propositions in nature are not so certain; the earth is at such a time just between the sun, and the moon, therefore the moon must be eclipsed, the moon is at such time just between the earth and the sun, therefore the sun must be eclipsed; for upon the sun, and those other bodies, God can, and hath sometimes wrought miraculously, and changed the natural courses of them; (the sun stood still in Joshua, and there was an unnatural eclipse at the death of Christ) but God cannot by any miracle so work upon himself, as to make himself not himself, unmerciful, or unjust; and out of his mercy he makes this promise, (Do this, and thus it shall be with you) and then, of his justice he performs that promise, which was made merely, and only out of mercy, if we do it, (though not because we do it) we shall have eternal life.

Therefore did Andrew, and Peter faithfully believe, such a net should be put into their hands. Christ had vouchsafed to fish for them, and caught them with that net, and they believed that he that made them fishers of men, would also enable them to catch others with that net. And that is truly the comfort that refreshes us in all our lucubrations, and night-studies, through the course of our lives, that that God that sets us to sea, will prosper our voyage, that whether he fix us upon our own, or sends us to other congregations, he will open the hearts of those congregations to us, and bless our labours to them. For as St. Paul's *væ si non*, lies upon us wheresoever we are, (woe be unto us if we do not preach) so, (as St. Paul says too) we were of all men the most miserable, if we preached without hope of doing good. With this net St. Peter caught three thousand souls in one day, at one sermon[61], and five thousand in another[62]. With this net St. Paul fished all the Mediterranean Sea, and caused the gospel of Christ

[61] Acts ii. 41. [62] Acts iv. 4.

Jesus to abound from Jerusalem round about to Illyricum[62]. This is the net, with which if ye be willing to be caught, that is, to lay down all your hopes and affiances in the gracious promises of his gospel, then you are fishes reserved for that great marriage-feast, which is the kingdom of heaven; where, whosoever is a dish, is a guest too; whosoever is served in at the table, sits at the table; whosoever is caught by this net, is called to this feast; and there your souls shall be satisfied as with marrow, and with fatness, in an infallible assurance, of an everlasting and undeterminable term, in inexpressible joy and glory. Amen.

SERMON LXXIII.

PREACHED TO THE KING IN MY ORDINARY WAITING AT WHITEHALL, 18TH *APRIL,* 1626.

JOHN xiv. 2.

In my Father's house are many mansions; if it were not so, I would have told you.

THERE are occasions of controversies of all kinds in this one verse; and one is, whether this be one verse or no; for as there are doctrinal controversies, out of the sense and interpretation of the words, so are there grammatical differences about the distinction, and interpunction of them: some translations differing therein from the original, (as the original copies are distinguished, and interpuncted now) and some differing from one another. The first translation that was, that into Syriac, as it is expressed by Tremellius, renders these words absolutely, precisely, as our two translations do; and, as our two translations do, applies the second clause and proposition, *Si quo minus, If it were not so, I would have told you,* as in affirmation, and confirmation of the former, *In domo patris, in my father's house there are many mansions,* for, *if it were not so, I would have told you.* But then, as

[62] Rom. xv. 19.

both our translations do, the Syriac also admits into this verse a third clause and proposition, *Vado parare, I go to prepare you a place.* Now Beza doth not so; Piscator doth not so; they determine this verse in those two propositions which constitute our text, *In my father's house, &c.*, and then they let fall the third proposition, as an inducement, and inchoation of the next verse, *I go to prepare a place for you, and if I go, I will come again.* Divers others do otherwise, and diversely; for some do assume (as we, and the Syriac do) all three propositions into the verse, but then they do not (as we, and the Syriac do) make the second a proof of the first, *In my father's house are many mansions, for, if it were not so, I would have told you,* but they refer the second to the third proposition, *if it were not so, I would have told you, for, I go to prepare you a place,* and being to go from you, would leave you ignorant of nothing. But we find no reason to depart from that distinction and interpunction of these words, which our own church exhibits to us, and therefore we shall pursue them so; and so determine, though not the verse, (for into the verse, we admit all three propositions) yet the whole purpose and intention of our Saviour, in those two propositions, which accomplish our text, *In my father's house, &c.*

This interpunction then offers and constitutes our two parts. First, a particular doctrine, which Christ infuses into his disciples, *In domo Patris, in my Father's house are many mansions;* and then a general rule and scale, by which we are to measure, and weigh all doctrines, *Si quo minus, if it were not so, I would have told you.* In the order of nature, the latter part falls first into consideration, the rule of all doctrines; which in this place is, the word of God in the mouth of Christ, digested into the Scriptures; in which we shall have just, more than just, necessary occasion to note both their distempers, both theirs, that think, that there are other things to be believed, than are in the Scriptures, and theirs that think, that there are some things in the Scriptures, which are not to be believed: for when our Saviour says, *Si quo minus, if it were not so, I would have told you,* he intends both this proposition, I have told you all that is necessary to be believed; and this also, all that I have told you, is necessary to be believed, so as I have told it you. So that this

excludes both that imaginary insufficiency of the Scriptures, which some have ventured to aver, (for God shall never call Christian to account for anything not notified in the Scriptures) and it excludes also those imaginary *dolos bonos*, and *fraudes pias*, which some have adventured to aver to, that God should use holy illusions, holy deceits, holy frauds, and circumventions in his Scriptures, and not intend in them, that which he pretends by them; this is his rule, *Si quo minus, if it were not so, I would have told you*, if I have not told you so, it is not so, and if I have, it is so as I have told you: and in these two branches we shall determine the first part, the rule of doctrines, the Scripture.

The second part, which is the particular doctrine which Christ administers to his disciples here, will also derive and cleave itself into two branches; for first we shall inquire, whether this proposition in our text, *In my Father's house are many mansions*, give any ground, or assistance, or countenance to that pious opinion, of a disparity, and difference of degrees of glory in the saints in heaven: and then, if we find the words of this text to conduce nothing to that doctrine, we shall consider the right use of the true, and natural, the native and genuine, the direct, and literal, and uncontrovertible sense of the words; because in them, Christ doth not say, that in his Father's house there are divers mansions, divers for seat, or lights, or fashion, or furniture, but only that there are many, and in that notion, the plurality, the multiplicity, lies the consolation.

First then, for the first branch of our first part, the general rule of doctrines, our Saviour Christ in these words involves an argument, that he hath told them all that was necessary; he hath, because the Scripture hath, for all the Scriptures which were written before Christ, and after Christ, were written by one and the same spirit, his spirit. It might then make a good problem, why they of the Roman church, not affording to the Scriptures that dignity which belongs to them, are yet so vehement, and made so hard shift, to bring the books of other authors into the rank, and nature, and dignity of being Scriptures: what matter is it, whether their Maccabees, or their Tobies be Scripture or no? what get their Maccabees, or their Tobies by being Scripture, if the Scripture be not full enough, or not plain enough, to bring

me to salvation? But since their intention and purpose, their aim, and their end is, to undervalue the Scriptures, that thereby they may overvalue their own traditions, their way to that end may be to put the name of Scriptures upon books of a lower value, that so the unworthiness of those additional books, may cast a diminution upon the canonical books themselves, when they are made all one: as in some foreign states we have seen, that when the prince had a purpose to erect some new order of honour, he would disgrace the old orders, by conferring and bestowing them upon unworthy and incapable persons.

But why do we charge the Roman church with this undervaluing of the Scriptures, when as they pretend, (and that cannot well be denied them) that they ascribe to all the books of Scripture this dignity, that all that is in them is true. It is true; they do so; but this may be true of other authors also, and yet those authors remain profane and secular authors. All may be true that Livy says, and all that our chronicles say, may be true; and yet neither our chronicles, nor Livy[1] become Gospel: for so much they themselves will confess and acknowledge, that all that our church says is true, that our church affirms no error; and yet our church must be a heretical church, if any church at all, for all that. Indeed it is but a faint, but an illusory evidence or witness, that pretends to clear a point, if, though it speak nothing but truth, yet it does not speak all the truth. The Scriptures are our evidence for life or death; *Search the Scriptures*, says Christ, *for in them ye think ye have eternal life*[2]. Where, ye think so, is not, ye think so, but mistake the matter, but ye think so, is ye think so upon a well-grounded and rectified faith and assurance. Now if this evidence, the Scripture, shall acquit me in one article, in my belief in God, (for I do find in the Scripture, as much as they require of me to believe, of the Father Son, and Holy Ghost) and then this evidence, the Scripture, shall condemn me in another article, the Catholic church, (for I do not find so much in the Scripture, as they require me to believe of their Catholic church) if the Scripture be sufficient to save me in one, and not in the rest, this is not only a defective, but an

[1] In the folio edition it stands, "and yet our chronicles, nor Livy."
[2] John v. 39.

illusory evidence, which though it speak truth, yet does not speak all the truth.

Fratres sumus, quare litigamus? says St. Augustine, We are all brethren, by one Father, one Almighty God, and one mother, one Catholic church, and then why do we go to law together? At least, why do we not bring our suits to an end? *Non intestatus mortuus est pater*, says he, Our Father is dead; for, *Is not he your Father that bought you*[3]*?* is Moses' question; he that bought us with himself, his blood, his life, is not dead intestate, but hath left his will and testament, and why should not that testament decide the cause? *Silent advocati, suspensus est populus, legant verba testamenti:* This that father notes, to be the end in other causes, why not in this? That the counsel give over pleading, that the people give over murmuring, that the judge calls for the words of the will, and by that governs, and according to that establishes his judgment. I would at last contentious men would leave wrangling, and people to whom those things belonged not, leave blowing of coals, and that the words of the will might try the cause, since he that made the will, hath made it thus clear, *Si quo minus, If it were not thus, I would have told you*, if there were more to be added than this, or more clearness to be added to this, I would have told you.

In the fifth of Matthew, Christ puts a great many cases, what others had told them, but he tells them, that is not their rule. *Audivistis, et ab antiquis*, says he, you have heard, and heard by them of old, but now I tell you otherwise. So *Audivimus, et ab antiquis*, we have heard, and heard by them of old, that the sacrament of the body and blood of Christ is so absolutely necessary, as that children were bound to receive it, presently after baptism, and that no man could be saved without it, more than without baptism: this we have heard, and heard by them of old; for we have heard St. Augustine to have said so[4], and the practice of the church for some hundreds of years to have said so. So *Audivimus, et ab antiquis*, we have heard, and heard by them of old, that the saints of God departed out of this life, after their resurrection, and before their ascension into heaven, shall enjoy all worldly prosperity and happiness upon the earth, for a thou-

[3] Deut. xxxii. 30. [4] Maldon. in John vi. 35.

sand years: this we have heard, and heard by them of old, for we have heard Tertullian say so, and Irenæus, and Lactantius, and so many more as would make the balance more than even. So also *Audivimus, et ab antiquis*, we have heard, and heard by them of old, that in how good state soever they die, yet the souls of the departed do not see the face of God, nor enjoy his presence, till the day of judgment; this we have heard, and from so many of them of old, as that the voice of that part is louder, than of the other. And amongst those reverend and blessed fathers, which strayed into these errors, some were hearers and disciples of the apostles themselves, as Papias was a disciple of St. John, and yet Papias was a millenarian, and expected his thousand years' prosperity upon the earth after the resurrection: some of them were disciples of the apostles, and some of them were better men than the apostles, for they were bishops of Rome; Clement was so; and yet Clement was one of them, who denied the fruition of the sight of God, by the saints, till the judgment.

And yet our adversaries will enjoy their liberty to depart from all this which they have heard, and heard from them of old, in the mouths of these fathers. And where the fathers are divided in two streams, where all the fathers, few, scarce any excepted, till St. Augustine, placed the cause of our election in God's fore-sight, and fore-knowledge of our faith and obedience, and, as generally after St. Augustine, they placed it in the right centre, that is, only in the free goodness and pleasure of God in Christ, half the Roman church goes one way, and half the other[5]; (for we may be bold to call the Jesuits half that church) and in that point the Jesuits depart from that which they had heard, and heard of old, from the primitive fathers, and adhere to the later; and their very heavy, and very bitter adversaries, the Dominicans, apply themselves to that which they have heard of old, to the first opinion. In that point in the Roman Catholic church they have fathers on both sides; but, in a point, where they have no father, where all the fathers are unanimely and diametrally against them, in the point of the conception of the most blessed Virgin, *Etsi omnes sancti uno ore asseverent*, says a wise author of

[5] Historia Vossii l. 7. Thes. 8. fo. 538. &c. Benius ca. 26. Pererius Ro. 8. disp. 22.

theirs[6], though all the ancient fathers with one entire consent affirm that she was conceived in original sin, *esti nullus author contravenerit*, says he, though no one ancient author ever denied it, yet, says he, *Infirmum est ex omnium patrum consensu argumentum*, Though our opinion have no ground in Scriptures (that, says he, I confess) though it be no apostolical tradition, (that, says he, I confess) yet it is but a weak argument, says he, that is concluded out of all the fathers against it, because it was a doctrine manifested to the church but about five hundred years since, and now for two hundred years hath been well followed and embraced: as the Jesuit Maldonat says in such another case, whatsoever the ancient fathers have thought, or taught, or said, or writ, that the marriage of priests after orders taken, and chastity professed, was a good marriage, *Contrarium nunc verum est*, whatsoever was true then, the contrary is true now.

If then these men who take to themselves this liberty, will yet say to me, in some other points, *Si quo minus*, Surely if you were in the right, some of the ancient fathers would have told you so; and then, if I assist myself by the fathers, they will say, *Si quo minus*, if it were not otherwise, some general council would have told you so; and again, if I support myself by a council, *Si quo minus*, if that council were to be followed, some pope would have confirmed that council, and if I show that to have been done, yet they will say, that that confirmation reaches not to that session of the council, or not to that canon of that session, or not to that period in that canon, or not to that word in that period; and then, of every father, and council, and session, and canon, and period, and word, *Ejus interpretatio est sensus spiritus sancti*, His sense and interpretation must be esteemed the interpretation, and the sense of the Holy Ghost, as Bellarmine hath concluded us, why will they not allow me a juster liberty, than that which they take? That when they stop my prayers in their way to God, and bid me turn upon saints, when they stop my faith in the way to Christ, and bid me turn upon mine own, or others' merits, when they stop my hopes of heaven upon my death-bed, and bid me turn upon purgatory, that when as yet it is in debatement and disputation, whether man can perform the law of God or no, they

[6] Canus.

will multiply their laws, above the proportion of Moses' tables, and when we have *primogenitum ecclesiæ*, the eldest son by the primitive church, the Creed of the Apostles, they will superinduce another son, by another *venter*, by a step-mother, by their sick and crazy church, and (as the way of step-mothers is) will then make the portion of the later, larger than the elder's, make their Trent-Creed larger than the Apostles, that in such a case, they will not allow me, neither in my studies in the way, nor upon my death-bed at mine end, to hearken unto this voice of my Saviour, *Si quo minus*, *If it were not so, I would have told you*, this is not only to preclude the liberty, but to exclude the duty of a Christian.

But the mystery of their iniquity is easily revealed, their *arcana imperii*, the secrets of their state easily discovered. All this is not because they absolutely oppose the Scriptures, or stiffly deny them to be the most certain and constant rule that can be presented, (for whatsoever they pretend for their own church, or for the super-sovereign in that church, their transcendant and hyperbolical supreme head, they will pretend to deduce out of the Scripture) but because the Scriptures are constant, and limited, and determined, there can be no more Scriptures, and they should be shrewdly prejudiced, and shrewdly disadvantaged, if all emergent cases arising in the Christian world, must be judged by a law, which others may know before-hand, as well as they; therefore being wise in their own generation, they choose rather to lay up their rule in a cupboard, than upon a shelf, rather in *scrinio pectoris*, in the breast and bosom of one man, than upon every desk in a study, where every man may lay, or whence every man may take a Bible. Therefore have so many sad and sober men amongst them, repented, that in the council of Trent, they came to a final resolution in so many particulars; because how incommodious soever some of those particulars may prove to them, yet they are bound to some necessity of a defence, or to some aspersion if they forsake such things as have been solemnly resolved in that manner.

Therefore it was a prudent, and discreet abstinence in them, to forbear the determination of some things, which have then, and since, fallen into agitation amongst them. Be pleased to

take one in the council, and one after for all. Long time it had, and then it did, and still it doth, perplex the consciences of penitents that come to confession, and the understandings of confessors, who are to give absolution, how far the secular laws of temporal princes bind the conscience of the subject, and when, and in what cases, he is bound to confess it as a sin, who hath violated and transgressed any of those laws; and herein, says an author of theirs[7], who hath written learnedly *de legibus*, of the band* and obligation of laws, the pope was solicited and supplicated from the council, in which it was debated, that he would be pleased to come to a determination; but because he saw it was more advantage to him, to hold it undetermined, that so he might serve others' turns, and his own especially, it remains undetermined, and no confessor is able to unentangle the conscience of his penitent yet. So also in another point, of as great consequence, (at least for the peace of the church, if not for the profit) which is, those differences, which have arisen between the Jesuits and the Dominicans, about the concurrence of the grace of God, and the freewill of man, though both sides have come to that vehemence, that violence, that virulency, as to call one another's opinion heretical, (which is a word that cuts deep, and should not be passionately used) yet he will not be brought to a decision, to a determination in the point, but only forbids both sides to write at all in that point; and in that inhibition of his, we see how he suffers himself to be deluded, for still they write with protestation, that they write not to advance either opinion, but only to prepare the way against such time, as the pope shall be pleased to take off that inhibition, and restore them to their liberty of writing; for this way hath one of their last authors, Arriba, taken to vent himself. In a word, if they should submit themselves to try all points and cases of conscience by Scripture, that were to govern by a known, and constant law; but as they have imagined a monarchy in their church, so have they a prerogative in their monarchy, a secret judgment in one breast, however, he who gives them all their power, make this protestation, *si quo minus*, if it were not thus, and thus, I would have told you so.

So then this proposition in our text falls first upon them, who

[7] Carbo. * Folio Edition, "hand."

do not believe all things to be contained in the Scriptures; and it falls also upon them, who do not believe all persons to be intended in the Scriptures, who seem to be concerned therein. The first sort dishonour God in his Scriptures, in that kind, that there is not enough in the Scriptures for any man's salvation; and the other in this kind, that that that is, is not intended, as it is pretended, not in that largeness and generality, as it is proposed, but that God hath set a little diamond in a great deal of gold, a narrow purpose in large promises; and thereupon they impute to God (in their manner of expressing themselves) *dolos bonos*, and *fraudes pias*, holy deceits, holy falsehood, holy illusions, and circumventions, and over-good husbands of God's large and bountiful grace, contract his general promises. I dispute not, but I am glad to hear the apostle say, that as all were dead, so one died for all[8]; and to put the force of his argument there, in that, that except we can say, that one died for all, we cannot say, that all were dead. I argue not, but I am glad to hear another apostle say, *That Christ is the propitiation for the sins of all the world*[9]; for if any man had been left out, how should I have come in?

I am not exercised, nor would I exercise these auditories with curiosities, but I hear the apostle say, *Destroy not him with thy meat for whom Christ died*[10]; and I hear him say, *Through thy knowledge may thy weak brother perish, for whom Christ died*[11]: and, methinks, he means, that though they might be destroyed, though they might perish, yet Christ died for them. Only to deliver God from all aspersions, and to defend particular consciences from being scandalized with dangerous phrases, and in a pious detestation of those impious *doli*, and *fraudes*, holy deceits, holy falsehoods, I only say, God forbid, that when our Saviour Christ called the Pharisee hypocrite, that Pharisee should have been able to recriminate that upon Christ, and to have said, So are you, for you pretend to offer salvation where you mean it not: God forbid, that when Christ had made that the mark of a true Israelite in the person of Nathaniel, *In quo non est dolus, In whom there is no deceit*[12], any man should have been able to have said to Christ, Then Nathaniel is a better Israelite than you, for

[8] Rom. v. 14. [9] 1 John ii. 2. [10] Rom. xiv. 11.
[11] 1 Cor. viii. 11. [12] John i. 47.

you pretend to offer salvation, where you mean it not. David hath joined those two words together, *The words of their mouth, are iniquity and deceit*[13]; if there be deceit, there is iniquity too. Our Saviour hath joined all these together, *adulteries, murders, blasphemies*, and *deceit*[14]; where there is deceit, all mischief is justly presumed. The apostle St. Paul discharges himself of nothing with more earnestness than that, *Have I deceived you? Have I circumvented you with fraud*[15]? Neither doth he charge him, whom he calls, *the child of the devil*, Elymas the sorcerer, farther than so, *O plene omni dolo*[16], That he was full of all deceit. And therefore they that think to gild and enamel deceit, and falsehood, with the additions of good deceit, good falsehood, before they will make deceit good, will make God bad: for, even in the law, an action *de dolo*, will not lie against a father, nor against a master, and shall we implead God *de dolo?*

In the last foreign synod, which our divines assisted, with what a blessed sobriety they delivered their sentence[17], that all men are truly, and in earnest called to eternal life, by God's minister; and that whatsoever is promised or offered out of the Gospel by the minister, is to the same men, and in the same manner promised and offered by the author of the Gospel, by God himself. They knew whose breasts they had sucked; and that that church, our church had declared[18], That we must receive God's promises so, as they be generally set forth to us in the Scriptures; and that for our actions and manners, for our life and conversation, we follow that will of God, which is expressly declared to us in his word: and that is, that conditional salvation is so far offered to every man, as that no man may preclude himself from a possibility of such a performance of those conditions which God requires at his hands, as God will accept at his hands, if either he do sincerely endeavour the performing, or sincerely repent the not performing of them. For all this is fairly implied in this proposition, *Si quo minus, If it were not so, I would have told you;* that all that is necessary to salvation, is comprehended in the Scriptures, which was our first branch; and then, that all that is in the Scriptures, is intended so as it is proposed, which

[13] Psalm xxxv. 3. [14] Mark vii. 22. [15] 2 Cor. xii. 16.
[16] Acts xiii. 10. [17] Art. ii. ad Thes. 3. [18] Art. xvii.

was our second; and these two constitute our first part, the general rule of doctrines, and farther we enlarge not that part, but descend to the other, the particular doctrine, which Christ gives to his disciples, in the other proposition, *In domo patris*, *In my Father's house there are many mansions.*

This second part, you may also be pleased to remember, derives itself into two branches; first to inquire, whether this proposition assist that doctrine of disparity and degrees of glory in the saints in heaven; and then the right use which is to be made of the right sense of these words, *In domo patris*, *In my Father's house there are many mansions.* The occasion of the words will be the foundation of all; our Saviour Christ had said to his disciples in the chapter before, that he was to stay with them but a little while; that when he was gone, they should seek him, and not find him; and that whither he went, they could not follow: and when, upon that, Peter, who was always forwardest, and soonest scandalized, had pressed him with that question, *Lord, whither goest thou?* and received that answer, *Whither I go thou canst not follow me now, but hereafter thou shalt follow me*, lest the rest of the disciples, who were troubled with that which was formerly said, should be more affected with this, to hear that Peter should come, whither none of them might, to establish them all, as well as Peter, he says to them all, in the first verse of this chapter, *Let not your hearts be troubled*, for, (and here enters this proposition of our text, for their general establishment) *in my Father's house are many mansions.* So that, that these are words of consolation, is certain, but whether the consolation be placed in the disparity, and difference of degrees of glory in heaven, or no, is not so certain.

That there are degrees of glory in the saints in heaven, scarce any ever denied. Heaven is a kingdom, and Christ a king, and a popular parity agrees not with that state, with a monarchy. Heaven is a church, and Christ a high-priest, and such a parity agrees as ill with the Triumphant, as with the Militant church. In the Primitive church Jovinian denied this difference, and degrees of glory; and St. Hierome was so incensed, so inflamed for this, as if foundations had been shaken, and the common cause endangered. Indeed it was thus far the common cause, that all

the fathers followed this chase, (if we may use that metaphor) and were never at a default: no one of the fathers, whom I have observed to touch upon this point, did ever deny this difference of degrees of glory. And therefore, as in the Primitive church, when that one man Jovinian, came to deny it, St. Hierome was vehement upon him, so when in the Reformation, one man (for I never found more than that one, one Schoufeldius) denies it too, I wonder the less, that another[19] (of the Reformation also) grows somewhat sharp towards him.

We deny not then this difference of degrees of glory in heaven; but that frame, and that scale of these degrees, which they have set up in the Roman church, we do deny. We must continue, and return often to that complaint against them, That they shake and endanger things near foundations, by their enormous super-edifications, by their incommodious upper-buildings: that many things, which might be well enough accepted, and would be agreed by all, become justly suspicious, and really dangerous to the church, by their manifold consequences which they super-induce upon them: that many things, which in the sincerity of their beginning, and institution, were pious, and conduced to the exaltation of devotion, by their additions are become impious, and destroy devotion so far, as to divert it upon a wrong object. In this point which we have in hand, it is so; in these degrees of glory in heaven, that church, which treads all sovereign crowns in this world, under her feet, pretends to impart, and distribute crowns in heaven also of her own making: We find *coronam auream*, a crown of gold upon the head of that Son of man, who is also the Son of God, Christ Jesus, in the Revelation[20]. And we find *coronas aureas*, particular crowns of gold, upon the heads of all the saints that stand about the throne, in the same book[21]. And these crowns upon the saints are the emanations, and effluences of that crown which is upon Christ; the glory of the saints is the communication of his glory. But then, because in their translation, in the Vulgate edition of the Roman church, they find in Exodus[22] that word *aureolam*, *Facies coronam aureolam*, Thou shalt make a lesser crown of gold; out

[19] Gerard. [20] Rev. xiv. 14.
[21] Rev. iv. 4. [22] Exod. xxv. 25.

of this diminutive, and mistaken word, they have established a doctrine, that besides those *coronæ aureæ*, those crowns of gold, which are communicated to all the saints from the crown of Christ, some saints have made to themselves, and produced out of their own extraordinary merits certain *aureolas*, certain lesser crowns of their own, whereas indeed the word in the original in that place of Exodus is *zer zehab*, which is a crown of gold, without any intimation of any such lesser crowns growing out of themselves. This then is their new alchymy; that whereas old alchymists pretend to make gold of coarser metals, these will make it of nothing; out of a suppositious word, which is not in the text, they have hammered and beat out these *aureolas*, these lesser crowns. And these *aureolas* they ascribe only to three sorts of persons, to virgins, to martyrs, to doctors.

Are then all the other saints without crowns? they must make shift with that beam which they have from the crown of Christ; for, for these additional crowns proceeding from themselves, they have none. And yet, say they, there are saints which have some additions growing out of themselves, though not *aureolas*, little crowns, and those they call *fructus*, peculiar fruits growing out of themselves; and for these fruits they distrain upon that place of Matthew, where Christ saith[23], That some brought forth fruit a hundred fold, some sixty, and some thirty; and the greater measure they ascribe to virgins, the sixty to widows, and the thirty to married persons, but only such married persons, as have lived continently in marriage. So then, to make this riddle of theirs as plain as the matter will admit, they place salvation itself, blessedness itself, (if a man will be content with that) in that union with God, which is common to all the saints: but then they conceive certain *Dotes*, as they call them, certain dispositions in this life, by which some have made themselves fitter to be united to God, in a nearer distance than an ordinary saint; and these *dotes*, these endowments, and dispositions here, produce those *aureolas*, and those *fructus*, those lesser crowns, and those measures of fruits, which are a particular joy, not that they are united to God, (for so every saint is) but that they had those *dotes*, those dispositions to take that particular way of being united to

[23] Matt. xiii. 6.

God, the way of virginity, the way of martyrdom, and the way of preaching; for by this, they become *Sancti Majores*, as they call them, saints in favour, saints in office, and fitter to receive our petitions, and mediate between God and us, than those whom they call *Mediocres*, and *Inferiores*, saints of a middle form, or of an inferior rank. Yet these are so far provided for, by them too, that we must pray also to these inferior saints, either because I may have had a more particular interest in this life in that saint, than in a greater, and so the readiness, and the assiduity of that saint may recompense his want of power, or else, *ad tollendum fastidium*, lest a great saint should grow weary of me, if I trouble him every day, and for every trifle in heaven; and some other such reasons, it pleases them to assign, why though some saints have more power with God than others, yet we are bound to pray to all.

And thus they play with divinity, as though after they had troubled all states with political divinity, with their bulls, and breeves of *rebus sic stantibus*, that as long as things stood thus, this should be Catholic doctrine, and otherwise, when otherwise, and in this political divinity, Machiavel is their pope; and after they had perplexed understandings with philosophical divinity in the school, and in that divinity, Aristotle is their pope; they thought themselves in courtesy, or conscience bound, to recreate the world with poetical divinity, with such a heaven, and such a hell as would stand in their verses, and in this divinity, Virgil is their pope. And so, as Melancthon said, when he furthered the edition of the Alcoran, that he would have it printed, *Ut videamus quale poema sit*, That the world might see what a piece of poetry the Alcoran was; so I have stopped upon this point, that you might see what a piece of poetry they have made of this problematical point of divinity, the disparity, and degrees of glory in the saints in Heaven.

Be this then thus settled; in the matter, the difference of degrees of glory, we will not differ; in the manner, we would not differ so, as to induce a schism, if they would handle such points problematically, and no farther. But when upon matter of fact they will induce matter of faith, when they will extend problematical divinity to dogmatical, when they will argue and conclude thus,

It may be thus, therefore it must be thus, a man may be saved, though he believes this, therefore he cannot be saved except he believe this, when (in this point in hand) out of our acknowledgment of these degrees of glory in the saints they will establish the doctrine of merits, and of invocation of saints, then we must necessarily call them to the rule of all doctrines, the Scriptures. When they tell us historically, and upon historical obligation, and for a historical certitude, that Peter was at Rome, and that he was bishop of Rome, we are not so froward as to deny them that: but when upon his historical and personal being at Rome, they will build that mother article, of an universal supremacy over all the church, then we must necessarily call them to the rule, to the Scriptures, and to require them to prove both his being there, and his being bishop there, by the Scriptures, and either of these would trouble them; as it would trouble them, in our present case, to assign evident places of Scripture, for these degrees of glory in the saints of Heaven. For though we be far from denying the *consentaneum est*, that it is reasonable it should be, and likely it is so, and far from denying the *piè creditur*, that it may advance devotion, and exalt industry to believe that it is so, though we acknowledge a possibility, a probability, a very similitude, a very truth, and thus far a necessary truth, that our endeavours may flag and slacken, except we do embrace that help, that there are degrees of glory in Heaven, yet if we shall press for places of Scriptures, so evident, as must constitute an article of faith, there are perchance none to be found, to which very learned, and very reverend expositors have not given convenient interpretations, without inducing any such necessity.

At least, however other places of Scripture may seem to contribute more, this proposition of our text, *In my Father's house are many mansions* (though it have been applied to the proof of that) hath no inclination, no inclinableness that way. For in this text, our Saviour applies himself to his disciples, in that wherein they needed comfort, that Christ would go away, that they might not go too, that Peter had got a *non-obstante*, he might, and they might not, and Christ gives them that comfort, that all might, *In my Father's house are many mansions*. When the apostle presents a great part of our Christian religion together,

so as that he calls it a mystery, and a great mystery, yet he calls it a mystery without controversy; *Without controversy great is the mystery of God manifested in the flesh, justified in the spirit, preached to the Gentiles, believed in the world, received into glory*[24]. When he presents matter of consolation, he would have it without controversy; to establish a disconsolate soul, there is always divinity enough, that was never drawn into controversy. I would pray? I find the spirit of God to dispose my heart, and my tongue, and mine eyes, and hands, and knees to pray? do I doubt to whom I should pray? To God, or to the saints? That prayer to God alone was sufficient, was never drawn into controversy. I would have something to rely and settle and establish my assurance upon; do I doubt whether upon Christ, or mine own, or other's merits? That to rely upon Christ alone was sufficient, was never drawn into controversy. At this time, Christ disposed himself to comfort his disciples in that wherein they needed comfort; now their discomfort, and their fear lay not in this, whether there were different degrees of glory in heaven, but their fear was, that Christ being gone, and having taken Peter, and none but him, there should be no room for them, and thereupon Christ says, *Let not that trouble you*, for, *in my Father's house are many mansions*. And so we have done with the former branch of this last part, that it is piously done to believe these degrees of glory in heaven; that they have inconsiderately extended this problem in the Roman church; that no Scriptures are so evident as to induce a necessity in it; that this Scripture conduces not at all to it; and therefore we pass to our last consideration, the right use of the right sense of these words.

First then, Christ proposes in these words consolation; a work, than which none is more divine, nor more proper to God, nor to those instruments, whom he sends to work upon the souls and consciences of others. Who but myself can conceive the sweetness of that salutation, when the spirit of God says to me in a morning, Go forth to-day and preach, and preach consolation, preach peace, preach mercy, and spare my people, spare that people whom I have redeemed with my precious blood, and be not angry with them for ever; do not wound them, do not

[24] 1 Tim. iii. 16.

grind them, do not astonish them with the bitterness, with the heaviness, with the sharpness, with the consternation of my judgments. David proposes to himself, that he would *sing of mercy, and of judgment*[25]; but it is of mercy first; and not of judgment at all, otherwise than it will come into a song, as joy and consolation is compatible with it. It hath fallen into disputation, and admitted argument, whether ever God inflicted punishment by his good angels; but that the good angels, the ministerial angels of the church, are properly his instruments, for conveying mercy, peace, consolation, never fell into question, never admitted opposition.

How heartily God seems to utter, and how delightfully to insist upon that, which he says in Isaiah, *Consolamini, consolamini populum meum, Comfort ye, comfort ye my people*[26], and *Loquimini ad cor, Speak to the heart of Jerusalem, and tell her, thine iniquities are pardoned?* How glad Christ seems that he had it for him, when he gives the sick man that comfort, *Fili confide, my son be of good comfort, thy sins are forgiven thee?* What a coronation is our taking of orders, by which God makes us a royal priesthood? And what an inthronization is the coming up into a pulpit, where God invests his servants with his ordinance, as with a cloud, and then presses that cloud with a *Væ si non*, woe be unto thee, if thou do not preach, and then enables him to preach peace, mercy, consolation, to the whole congregation. That God should appear in a cloud, upon the mercy seat, as he promises Moses he will do[27], that from so poor a man as stands here, wrapped up in clouds of infirmity, and in clouds of iniquity, God should drop rain, pour down his dew, and sweeten that dew with his honey, and crust that honied dew into manna, and multiply that manna into gomers, and fill those gomers every day, and give every particular man his gomer, give every soul in the congregation, consolation by me; that when I call to God for grace here, God should give me grace for grace, grace in a power to derive grace upon others, and that this oil, this balsamum, should flow to the hem of the garment, even upon them that stand under me; that when mine eyes look up to heaven,

[25] Psalm ci. 1. [26] Isaiah xl. 1. [27] Levit. xvi. 2.

the eyes of all should look up upon me, and God should open my mouth, to give them meat in due season; that I should not only be able to say, as Christ said to that poor soul, *Confide fili*, my son be of good comfort, but *fratres et patres mei*, my brethren, and my fathers, nay *domini mei*, and *rex meus*, my lords, and my king be of good comfort, your sins are forgiven you; that God should seal to me that patent, *Ite prædicate omni creaturæ, go and preach the gospel to every creature*, be that creature what he will, that if God lead me into a congregation, as into his ark, where there are but eight souls, but a few disposed to a sense of his mercies, and all the rest (as in the ark) ignobler creatures, and of brutal natures and affections, that if I find a licentious goat, a supplanting fox, an usurious wolf, an ambitious lion, yet to that creature, to every creature I should preach the gospel of peace and consolation, and offer these creatures a metamorphosis, a transformation, a new creation in Christ Jesus, and thereby make my goat, and my fox, and my wolf, and my lion, to become *semen Dei*, the seed of God, and *filium Dei*, the child of God, and *participem divinæ naturæ*, partaker of the divine nature itself; this is that which Christ is essentially in himself, this is that which ministerially and instrumentally he hath committed to me, to shed his consolation upon you, upon you all; not as his almoner to drop his consolation upon one soul, nor as his treasurer to issue his consolation to a whole congregation, but as his Ophir, as his Indies, to derive his gold, his precious consolation upon the king himself.

What would a good judge, a good-natured judge give in his circuit, what would you, in whose breasts the judgments of the Star-chamber, or other criminal courts are, give, that you had a warrant from the king, to change the sentence of blood into a pardon, where you found a delinquent penitent? How ruefully do we hear the prophets groan under that *onus visionis*, which they repeat so often, O the burden of my vision upon Judah, or upon Moab, or Damascus, or Babylon, or any place! Which is not only that that judgment would be a heavy burden upon that place, but that it was a heavy burden to them to denounce that judgment, even upon God's enemies. Our errand, our joy, our crown is consolation: for, if we consider the three Persons of the

holy, blessed and glorious Trinity, and their working upon us, a third part of their work (if we may so speak) is consolation; the Father is power, the Son wisdom, and the Holy Ghost consolation: for the Holy Ghost is not in a vulture, that hovers over armies, and infected cities, and feeds upon carcasses, but the Holy Ghost is in a dove, that would not make a congregation a slaughter-house, but feeds upon corn, corn that hath in nature a disposition to a reviviscence, and a repullulation, and would imprint in you all, the consolation and sense of a possibility of returning to a new, and better life. God found me nothing, and of that nothing made me; Adam left me worse than God found me, worse than nothing, the child of wrath, corrupted with the leaven of original sin; Christ Jesus found me worse than Adam left me, not only soured with original, but spotted, and gangrened, and dead, and buried, and putrified in actual and habitual sins, and yet in that state redeemed me; and I make myself worse than Christ found me, and in an inordinate dejection of spirit, conceive a jealousy and suspicion, that his merit concerns not me, that his blood extends not to my sin; and in this last and worst state, the Holy Ghost finds me, the spirit of consolation, and he sends a Barnabas, a son of consolation unto me, a Barnabas to my sick bed side, a physician that comforts with hopes, and means of health, a Barnabas to my broken fortune, a potent and a loving friend, that assists the reparation, and the establishing of my state, a Barnabas into the pulpit, that restores and rectifies my conscience, and scatters, and dispels all those clouds that invested it, and infested it before. That unimaginable work of the creation were not ready for a Sabbath, though I be a creature, and a man, I could have no Sabbath, no rest, no peace of conscience; that unexpressible work of the redemption were not ready for that seal, which our Saviour set to it upon the cross, in the *consummatum est;* all were not finished that concerned me, if the Holy Ghost were not ready to deliver that which Christ sealed, and to witness that which were so delivered, that that spirit might ever testify to my spirit, that all that Christ Jesus said, and did, and suffered, was said, and done, and suffered for my soul. Consolation is not all, if we consider God, but if I consider myself, and my state, consolation is all.

Christ's meaning then in this place, was to establish in his disciples this consolation; but thus, *Si quo minus*, If it were not thus, I would tell you; if this were not true consolation, I would not delude you, I would not entertain you with false: for he is *Deus omnium miserationum*, The God of all mercies, and yet he will not show mercy to them, who sin upon presumption; so he is *Deus omnium consolationum*, The God of all comforts, and yet will not comfort them, who rely upon the false, and miserable comforts of this world. How many, how very many of us do otherwise! Otherwise to others, otherwise to our own consciences! Delude all with false comforts! They would not suffer Christ himself to sleep upon a pillow in a storm, but they waked him with that, *Master, carest not thou, though we perish*[28]? When will we wake any master, any upon whom we depend, and say, Master, carest not thou, though thou perish? We suffer others, whom we should instruct, and we suffer ourselves to pass on to the last gasp, and we never rebuke our consciences, till our consciences rebuke us at last, alas, it is otherwise, and you never told us.

Christ comforts then, he disputes not, that is not his way; he ministers true comfort, he flatters not, that is not his way; and in this true comfort, the first beam is, that that state which he promises them is a house, *In my Father's house*, &c. God hath a progress house, a removing house here upon earth, his house of prayer; at this hour, God enters into as many of these houses, as are opened for his service at this hour: but his standing house, his house of glory, is that in heaven, and that he promises them. God himself dwelt in tents in this world, and he gives them a house in heaven. A house, in the design and survey whereof, the Holy Ghost himself is figurative, the fathers wanton, and the schoolmen wild. The Holy Ghost, in describing this house, fills our contemplation with foundations, and walls, and gates, of gold, of precious stones, and all materials, that we can call precious[29]. The Holy Ghost is figurative; and the fathers are wanton in their spiritual elegancies, such as that of St. Augustines, (if that book be his) *Hiems horrens, Æstas torrens*, and *Virent prata, vernant sata*, and such other harmonious, and melo-

[28] Mark iv. 38. [29] Rev. xxi.

dious, and mellifluous cadences of these waters of life. But the schoolmen are wild; for as one author[80], who is afraid of admitting too great a hollowness in the earth, lest then the earth might not be said to be solid, pronounces that hell cannot possibly be above three thousand miles in compass, (and then one of the torments of hell will be the throng, for their bodies must be there, in their dimensions, as well as their souls) so when the schoolmen come to measure this house in heaven, (as they will measure it, and the master, God, and all his attributes, and tell us how almighty, and how infinite he is) they pronounce, that every soul in that house shall have more room to itself, than all this world is. We know not that; nor see we that the consolation lies in that; we rest in this, that it is a house, it hath a foundation, no earthquake shall shake it, it hath walls, no artillery shall batter it, it hath a roof, no tempest shall pierce it, it is a house that affords security, and that is one beam; and it is *Domus Patris*, His Father's house, a house in which he hath interest, and that is another beam of his consolation.

It was his Father's, and so his; and his, and so ours; for we are not joint purchasers of heaven with the saints, but we are co-heirs with Christ Jesus. We have not a place there, because they have done more than enough for themselves, but because he hath done enough for them and us too. By death we are gathered to our fathers in nature; and by death, through his mercy, gathered to his Father also. Where we shall have a full satisfaction, in that wherein St. Philip placed all satisfaction, *Ostende nobis patrem, Lord, show us thy Father, and it is enough.* We shall see his Father, and see him made ours in him.

And then a third beam of this consolation is, that in this house of his Father's, thus by him made ours, there are mansions; in which word, the consolation is not placed, (I do not say, that there is not truth in it) but the consolation is not placed in this, that some of these mansions are below, some above stairs, some better seated, better lighted, better vaulted, better fretted, better furnished than others; but only in this, that they are mansions; which word, in the original, and Latin, and our language, signifies a remaining, and denotes the perpetuity, the everlastingness

[80] Munster.

of that state. A state but of one day, because no night shall overtake, or determine it, but such a day, as is not of a thousand years, which is the longest measure in the Scriptures, but of a thousand millions of millions of generations: *Qui nec præceditur hesterno, nec excluditur crastino*[31], A day that hath no *pridie*, nor *postridie*, yesterday doth not usher it in, nor to-morrow shall not drive it out. Methusalem, with all his hundreds of years, was but a mushroom of a night's growth, to this day, and all the four monarchies, with all their thousands of years, and all the powerful kings, and all the beautiful queens of this world, were but as a bed of flowers, some gathered at six, some at seven, some at eight, all in one morning, in respect of this day. In all the two thousand years of nature, before the law given by Moses, and the two thousand years of law, before the Gospel given by Christ, and the two thousand of grace, which are running now, (of which last hour we have heard three quarters strike, more than fifteen hundred of this last two thousand spent) in all this six thousand, and in all those, which God may be pleased to add, *in domo patris*, in this house of his Father's, there was never heard quarter clock to strike, never seen minute glass to turn. No time less than itself would serve to express this time, which is intended in this word mansions; which is also exalted with another beam, that they are *Multa, In my Father's house there are many mansions.*

In this circumstance, an essential, a substantial circumstance, we would consider the joy of our society, and conversation in heaven, since society and conversation is one great element and ingredient into the joy, which we have in this world. We shall have an association with Christ himself; for *where he is*, it is his promise, *that we also shall be.* We shall have an association with the angels, and such a one, as we shall be such as they. We shall have an association with the saints, and not only so, to be such as they, but to be they: and with all *who come from the East, and from the West, and from the North, and from the South, and sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven*[32]. Where we shall be so far from being enemies to one another, as that we shall not be strangers to one another:

[31] Augustine. [32] Matt. viii. 11.

and so far from envying one another, as that all that every one hath, shall be every other's possession: where all souls shall be so entirely knit together, as if all were but one soul, and God so entirely knit to every soul, as if there were as many Gods as souls.

Be comforted then, says Christ to them, for this, which is a house, and not a ship, not subject to storms by the way, nor wrecks in the end, *My Father's house*, not a stranger's, in whom I had no interest, a house of mansions, a dwelling, not a sojourning, and of many mansions, not an abridgment, a model of a house, not a monastery of many cells, but an extension of many houses, into the city of the living God, This house shall be yours, though I depart from you. Christ is nearer us, when we behold him with the eyes of faith in heaven, than when we seek him in a piece of bread, or in a sacramental box here. Drive him not away from thee, by wrangling and disputing how he is present with thee; unnecessary doubts of his presence may induce fearful assurances of his absence: the best determination of the real presence is to be sure, that thou be really present with him, by an ascending faith: make sure thine own real presence, and doubt not of his: thou art not the farther from him, by his being gone thither before thee.

No, nor though Peter be gone thither before thee neither, which was the other point, in which the apostles needed consolation; they were troubled that Christ would go, and none of them, and troubled that Peter might go, and none but he. What men soever God take into heaven before thee, though thy father that should give thee thy education, though thy pastor that should give thee thy instruction, though these men may be such in the state, and such in the church, as thou mayest think the church and state cannot subsist without them, discourage not thyself, neither admit a jealousy or suspicion of the providence and good purpose of God; for, as God hath his panier full of manna, and of quails, and can pour out to-morrow, though he have poured them out plentifully upon his friends before; so God hath his quiver full of arrows, and can shoot as powerfully, as heretofore, upon his enemies. I forbid thee not St. Paul's wish, *cupio dissolvi*, to desire to be dissolved, therefore, *that thou mayest be with*

Christ; I forbid thee not David's sigh, *Hei mihi, Woe is me that I must dwell so long with them that love not peace!* I only enjoin thee thy Saviour's *Veruntamen, Yet not mine, but thy will, O Father, be done;* that all thy wishes may have relation to his purposes, and all thy prayers may be inanimated with that, Lord manifest thy will unto me, and conform my will unto thine. So shalt thou not be affrighted, as though God aimed at thee, when he shoots about the mark, and thou seest a thousand fall at thy right hand, and ten thousand at thy left; nor discouraged as though God had left out thee, when thou seest him take others into garrison, and leave thee in the field, assume others to triumph, and leave thee in the battle still. For as Christ Jesus would have come down from heaven, to have died for thee, though there had been no soul to have been saved but thine; so is he gone up to heaven, to prepare a place for thee, though all the souls in this world were to be saved as well as thine. Trouble not thyself with dignity, and priority, and precedency in heaven, for consolation and devotion consist not in that, and thou wilt be the less troubled with dignity, and priority, and precedency in this world, for rest and quietness consist not in that.

SERMON LXXIV.

PREACHED AT WHITEHALL, APRIL 30, 1620.

PSALM CXLIV. 15.

[*Being the First Psalm for the Day.*]

Blessed are the people that be so; yea blessed are the people, whose God is the Lord.

THE first part of this text hath relation to temporal blessings, *Blessed is the people that be so:* the second part to spiritual, *Yea blessed is the people, whose God is the Lord. His left hand is under my head,* saith the spouse[1]; that sustains me from falling

[1] Cant. ii. 6.

into murmuring, or diffidence of his Providence, because out of his left hand he hath given me a competency of his temporal blessings; *But his right hand doth embrace me*, saith the spouse there; his spiritual blessings fill me, possess me, so that no rebellious fire breaks out within me, no outward temptation breaks in upon me. So also says Solomon again, *In her left hand is riches and glory*, (temporal blessings) *and in her right hand length of days*[2], all that accomplishes and fulfils the eternal joys of the saints of heaven. The person to whom Solomon attributes this right and left hand is Wisdom; and a wise man may reach out his right and left hand, to receive the blessings of both sorts. And the person whom Solomon represents by Wisdom there, is Christ himself. So that not only a worldly wiseman, but a Christian wiseman may reach out both hands, to both kinds of blessings, right and left, spiritual and temporal. And therefore, *Interrogo vos, filios regni cœlorum*, saith St. Augustine, Let me ask you, who are sons and heirs of the kingdom of heaven, *Progeniem resurrectionis in æternum*, You that are the offspring of the resurrection of Christ Jesus, and have your resurrection in his, *Membra Christi, templa Spiritus Sancti*, You that are the very body of Christ, you that are the very temples of the Holy Ghost, *Interrogo vos*, Let me ask you, for all your great reversion hereafter, for all that present possession which you have of it, in an apprehensive faith, and in a holy conversation in this life, for all that blessedness, *Non est ista felicitas?* Is there not a blessedness in enjoying God's temporal blessings here too? *Sit licet, sed sinistra*, saith that father; it is certainly a blessedness, but a left-handed blessedness, a weaker, a more imperfect blessedness, than spiritual blessings are.

As then there is *dextra*, and *sinistra beatitudo*, a right-handed, and a left-handed blessedness in the text: so there is *dextra*, and *sinistra interpretatio*, a right and a left exposition of the text. And as both these blessednesses, temporal and spiritual, are seals and testimonies of God's love, though not both of equal strength, and equal evidence; so both the interpretations of these words are useful for our edification, though they be not both of equal authority. That which we call *sinistram interpretationem*, is

[2] Prov. iii. 16.

that sense of these words, which arises from the first translators of the Bible, the *Septuagint*, and those fathers which followed them; which, though it be not an ill way, is not the best, because it is not according to the letter; and then, that which we call *dextram interpretationem*, is that sense which arises pregnantly, and evidently, liquidly, and manifestly out of the original text itself.

The authors and followers of the first sense read not these words as we do, *Beatus populus*, That people is blessed, but *Beatum dixerunt populum*, That people was esteemed blessed; and so they refer this and all the temporal blessings mentioned in the three former verses to a popular error, to a general mistaking, to the opinions, and words of wicked and worldly men, that only they desire these temporal things, only they taste a sweetness, and apprehend a blessedness in them; whereas they who have truly their conversation in heaven, are swallowed up with the contemplation of that blessedness, without any reflection upon earth or earthly things. But the author of the second sense, which is God himself, and his direct word, presents it thus, *Beatus populus*, That people is truly blessed, there is a true blessedness in temporal things; but yet, this is but *sinistra beatitudo*, a less perfect blessedness; for the followers of both interpretations, and all translators, and all expositors meet in this, that the perfect, the accomplishing, the consummatory blessedness is only in this, *That our God be the Lord.*

First then, to make our best use of the first sense, that temporal things conduce not at all to blessedness, St. Cyprian's wonder is just, *Deum nobis solis contentum esse, nobis non sufficere Deum;* That God should think man enough for him, and man should not be satisfied with God; that God should be content with *Fili da mihi cor*, *My Son give me thy heart*, and man should not be content with *Pater da mihi Spiritum*, My God, my Father, grant me thy Spirit, but must have temporal additions too. *Non est castum cor*, saith St. Augustine, *si Deum ad mercedem colit;* as he saith in another place, *Non est casta uxor, quæ amat quia dives*, She is never the honester woman, nor the lovinger wife, that loves her husband in contemplation of her future jointure, or in fruition of her present abundancies; so he

says here, *Non est castum cor*, That man hath not a chaste, a sincere heart towards God, that loves him by the measure and proportion of his temporal blessings. The devil had so much colour for that argument, that in prosperity there can be no trial, whether a man love God or no, as that he presses it even to God himself, in Job's case: *Doth Job serve God for nought? hast not thou hedged him in, and blessed the works of his hands, and increased his substance*[3]*?* How canst thou tell whether he will love thee, or fear thee, if thou shouldest take away all this from him? Thou hast had no trial yet. And this argument descended from that father to his children, from the devil there, to those followers of his whom the prophet Malachi reprehends for saying, *It is in vain to serve God, for what profit is it, that we have kept his commandments*[4]*?* When men are willing to prefer their friends, we hear them often give these testimonies of a man; he hath good parts, and you need not be ashamed to speak for him; he hath money in his purse, and you need not be sorry to speak for him; he understands the world, he knows how things pass, and he hath a discreet, a supple, and an appliable disposition, and he may make a fit instrument for all your purposes, and you need not be afraid to speak for him. But whoever casts into this scale and valuation of a man, that weight, that he hath a religious heart, that he fears God? What profit is there in that, if we consider this world only?

But *what profits it a man, if he get all the world, and lose his own soul?* And therefore that opinion, that there was no profit at all, no degree towards blessedness in those temporal things, prevailed so far, as that it is easy to observe in their expositions upon the Lord's Prayer, that the greatest part of the fathers do ever interpret that petition, *Da nobis hodie, Give us this day our daily bread*, to be intended only of spiritual blessings, and not of temporal; so St. Hierome saith, when we ask that bread, *Illum petimus, qui panis vivus est, et descendit de cœlo;* we make our petition for him, who is the bread of life, and descended from the bosom of the Father; and so he refers it to Christ, and in him, to the whole mystery of our redemption. And Athanasius and St. Augustine too (and not they two alone) refer it to the sacra-

[3] Job i. 9, 10. [4] Mal. iii. 14.

mental bread; that in that petition, we desire such an application of the bread of life, as we have in the participation of the body and blood of Christ Jesus in that communion. St. Cyprian insists upon the word *nostrum, our bread;* for, saith he, temporal blessings cannot properly be called ours, because they are common to the saints, and to the reprobates; but in a prayer ordained by Christ for the faithful, the petition is for such things as are proper, and peculiar to the faithful, and that is for spiritual blessings only. If any man shall say, *Ideo quærenda, quia necessaria,* We must pray, and we must labour for temporal things, because they are necessary for us, we cannot be without them, *Ideo non quærenda quia necessaria,* says St. Chrysostom, so much of them, as is necessary for our best state, God will give us, without this laborious anxiety, and without eating the bread of sorrow in this life, *Non sperandum de superfluis, non desperandum de necessariis,* says the same father; it is a suspicious thing to doubt or distrust God in necessary things, and it is an unmannerly thing to press him in superfluous things. They are not necessary before, and they are not ours after: for those things only are ours, which no body can take from us: and for temporal thing, *Auferre potest inimicus homo, invito:* Let the *inimicus homo* be the devil, and remember Job's case, Let the *inimicus homo* be any envious and powerful man, who hath a mind to that that thou hast, and remember Naboth's case, and this envious man can take any temporal thing from thee against thy will. But spiritual blessings cannot be taken so, *Fidem nemo perdidit, nisi qui spreverit,* says St. Augustin, No man ever lost his faith, but he that thought it not worth the keeping.

But for Job's temporal estate says St. Augustine, all was lost. And lest any man should say, *Uxor relicta erat,* Job had not lost all, because his wife was left, *Misericordem putatis diabolum,* says that father, *qui ei reliquit Uxorem?* Do you think that Job lighted upon a merciful and good-natured devil, that the devil did this out of pity and compassion to Job, or that Job was beholden to the devil for this, that he left him his wife? *Noverat per quam deceperat Adam,* says he, the devil knew by what instrument he had deceived the first man, and by the same instrument he practises upon Job; *Suam reliquit adjutricem,*

non mariti consolatricem, He left Job a helper, but a helper for his own ends, but for her husband a miserable comforter. *Caro conjux*, says the same father in another place, this flesh, this sensual part of ours, is our wife: and when these temporal things by any occasion are taken from us, that wife, that flesh, that sensuality is left to murmur and repine at God's corrections, and that is all the benefit we have by that wife, and all the portion we have with that wife.

Though therefore St. Hierome, who understood the original language, the best of his time, in his translation of the Psalms, do give the true, the right sense of this place, yet in his own commentaries upon the Psalms, he takes this first sense, and beats upon that doctrine, that it is but a popular error, a general mistaking, to make worldly blessings any degree of happiness: he saw so good use of that doctrine, as that he would not see the right interpretation of the words: he saw well enough, that according to the letter of the text, temporal things were blessings, yet because they were but left-handed blessings, remembering the story in the Book of Judges, of seven hundred left-handed Benjamites[s], that would sling stones at a hair's breadth, and were better mark-men than the right-handed, and considering the left-handed men of this world, those who pursue temporal blessings only, went with most earnestness, and best success to their works, to correct that general distemper, that general vehemence upon temporal things, St. Hierome, and so many of the fathers as accompany him in that interpretation, were content to embrace that sense, which is not truly the literal sense of this place, that it should be only *beatum dixerint*, and not *beatus populus*, a popular error, and not a truth, that any man, for any people, were blessed in temporal things; and so we have done with the first sense of these words, and the reason why so many follow it.

We are come now to the second interpretation: where there is not *beatitudo falsa* and *vera*, for both are true, but there is *dextra* and *sinistra*, a right-handed and left-handed blessedness; there is *inchoativa* and *perfectiva*, there is an introductory, and a consummatory blessedness: and in the first of these, in the left-handed, in the less perfect blessedness, we must consider three

[s] Judges xx. 16.

things. First, *beatitudinem ipsam*, that there is a blessedness proposed: and secondly, *in quibus*, in what that blessedness is placed in this text, *quibus sic*, blessed are they that are so, that is, so, as is mentioned in the three former verses: and thirdly, another *in quibus*, not in what things, but in what persons this first blessedness is placed, *beatus populus*, it is when all the people, the whole body, and not some ranks of men, nor some particular men in those ranks, but when all the people participate of these blessings.

Now first, for this first blessedness, as no philosophers could ever tell us amongst the Gentiles, what true blessedness was, so no grammarian amongst the Jews, amongst the Hebrews, could ever tell us, what the right signification of this word is, in which David expresses blessedness here; whether *asherei*, which is the word, be a plural noun, and signify *beatitudines*, blessednesses in the plural, and intimate thus much, that blessedness consists not in any one thing, but in a harmony and consent of many; or whether this *asherei* be an adverb, and signify *beate*, and so be an acclamation, O how happily, how blessedly are such men provided for that are so; they cannot tell. Whatsoever it be, it is the very first word, with which David begins his Book of Psalms; *beatus vir:* as the last word of that book is, *laudate Dominum;* to shew, that all that passes between God and man, from first to last, is blessings from God to man, and praises from man to God; and that the first degree of blessedness is, to find the print of the hand of God, even in his temporal blessedness, and to praise and glorify him for them, in the right use of them.

A man that hath no land to hold by it, nor title to recover by it, is never the better, for finding, or buying, or having a fair piece of evidence, a fair instrument, fairly written, duly sealed, authentically testified; a man that hath not the grace of God, and spiritual blessings too, is never the nearer happiness, for all his abundances of temporal blessedness. Evidences are evidences to them who have title. Temporal blessings are evidences to them, who have a testimony of God's spiritual blessings in the temporal. Otherwise as in his hands, who hath no title, it is a suspicious thing to find evidences, and he will be thought to have embezzled and purloined them, he will be thought to have forged

and counterfeited them, and he will be called to an account for them, how he came to them, and what he meant to do with them: so to them who have temporal blessings without spiritual, they are but useless blessings, they are but counterfeit blessings, they shall not purchase a minute's peace of conscience here, nor a minute's refreshing to the soul hereafter; and there must be a heavy account made for them, both how they were got, and how they were employed.

But when a man hath a good title to heaven, then these are good evidences: for, *Godliness hath a promise of the life to come, and of the life that now is*[6]; and if we spend anything in maintenance of that title, give, or lose anything for his glory and making sure this salvation, *We shall inherit everlasting life*[7], says the best surety in the world; but we shall not stay so long for our bill of change*, we shall have *a hundredfold in this life.* St. Augustine seems loath to take Christ at that large word, he seems to think it too great usury, to take a hundredfold for that which we have laid out for Christ: and therefore he reads that place, *Accipiet septies tatum*, He shall receive seven times as much, in this life. But in both the evangelists, Matthew and Mark, the overflowing bounty and retribution of God is so expressed, *centuplum accipiet.* God repaired Job so, as he had been impaired; God recompensed him in specie, in the same kind as he had been damnified. And Christ testifies of himself, that his coming to us is not only, *Ut vitam habeatis, sed habeatis abundantius;* More abundantly; that is, as divers of the fathers interpret it, that you might have eternal life sealed to you, in the prosperity and abundancies of this life. *I am the door*, says Christ, in the same chapter[8]: we must not think to fly over walls, by sudden and undeserved preferments, nor to sap and undermine, and supplant others; we must enter at that door, by fair and Christian means: and then, *By me if any man enter*, says Christ there, *he shall be saved;* there is a rich and blessed inheritance; but before he come to that salvation, *He shall go in and out, and find pasture*, says that text. Now, in heaven there is no going in and out; but in his way to heaven, in this life, he

[6] 1 Tim. iv. 8. [7] Matt. xix. 29.

* Folio edition, "charge." [8] John ix. 10.

shall find his interest in the next, conveyed and sealed to him in temporal blessings here.

If Plato found and acknowledged a happiness in that, *quod natus homo*, that he was born a man, and not a beast, (Lactantius adds in Plato's behalf, when he cites that place out of him, *quod natus vir*, that he was born a man, and not a woman) if he found a farther happiness, *quod Græcus*, that he was born a Grecian, and not a barbarian; *quod Atheniensis*, that he was born in the town which was the receptacle, and dwelling of all wisdom; and *quod tempore Socratis*, and that he was born in Socrates' time, that so he might have a good example, as well as a good rule for his life: as all we owe to God an acknowledgement of blessedness, that we are born in a Christian church, in a reformed church, in a monarchy, in a monarchy composed of monarchies, and in the time of such a monarch, as is a peace-maker, and a peace-preserver both at home and abroad; so let all them who are born of nobility, or borne up to nobility upon the two fair wings of merit and of favour, all that are born to riches, and born up and born out by their riches, all whom their industry, and wisdom, and usefulness to the state, hath or may any way prefer, take heed of separating the author and the means; of separating God and the king, in the ways of favour; of separating God and their riches, in the ways of purchase; of separating God and their wisdom, in the ways of preferment; but let them always discern, and always acknowledge, the hand of God, the author, in directing and prospering the hand of his instrument in all these temporal things, and then, these temporal things are truly blessings unto them, and they are truly blessed in them.

This was our first consideration, our first branch in this part, that temporal things were seals and testimonies of blessedness; the second is, to what particular evidence this seal is annexed in this text, upon what things this blessedness is placed here; which are all involved in this one little particle, this monosyllable *so*, *blessed are they that are so;* that is, so, as a prayer is made in the three former verses, that they might be. Now as the maledictions which were threatened to David, were presented to him by the prophet in three forms, of war, of famine, of pestilence; so

these blessings which are comprised in those three verses, may well be reduced to three things contrary to those three maledictions; to the blessing of peace, contrary to David's war, *that there may be no invasion;* to the blessing of plenty, contrary to David's famine, *that our barns may abound with all sorts of corn;* to the blessing of health, contrary to David's destroying sickness, *that our sons may grow up as plants in their youth.*

For the first temporal blessing of peace, we may consider the loveliness, the amiableness of that, if we look upon the horror and ghastliness of war: either in effigy, in that picture of war, which is drawn in every leaf of our own chronicles, in the blood of so many princes, and noble families, or if we look upon war itself, at that distance where it cannot hurt us, as God had formerly kindled it amongst our neighbours, and as he hath transferred it now to remoter nations, whilst we enjoy yet a Goshen in the midst of all those Egypts. In all cities, disorderly and facinorous men, covet to draw themselves into the skirts and suburbs of those cities, that so they may be the nearer the spoil, which they make upon passengers. In all kingdoms that border upon other kingdoms, and in islands which have no other border but the sea, particular men, who by dwelling in those skirts and borders, may make their profit of spoil, delight in hostility, and have an adverseness and detestation of peace: but it is not so within: they who till the earth, and breed up cattle, and employ their industry upon God's creatures, according to God's ordinance, feel the benefit and apprehend the sweetness, and pray for the continuance of peace.

This is the blessing, in which God so very often expresses his gracious purpose upon his people, that he would give them peace; and peace with plenty; *O that my people had hearkened unto me!* says God, *I would soon have humbled their enemies*, (there is their peace) *and I would have fed them with the fat of wheat, and with the honey out of the rock*[9], and there is their plenty. Persons who are preferred for service in the war, prove often suspicious to the prince. Joab's confidence in his own merit and service, made him insolent towards the king, and the king jealous of him. But no man was more suddenly nor more safely preferred than Joseph,

[9] Psalm LXXXI. 13, and ult.

for his counsel to resist penury, and to preserve plenty and abundance within the land. See Basil in an homily which he made in a time of dearth and drought, in which he expresses himself with as much elegancy, as any where, (and every where I think with as much as any man) where he says, there was in the sky, *Tristis severitas et ipsa puritate molesta*, That the air was the worse for being so good, and the fouler for being so fair; and where he inverts the words of our Saviour, *Messis magna, operarii pauci*, says Christ[10], Here is a great harvest, but few workmen; but *Operarii multi, messis parva*, says Basil, Here are workmen enough, but no harvest to gather, in that homily; he notes a barrenness in that which used to be fruitful, and a fruitfulness in that which used to be barren; *terra sterilis et aurum fœcundum*, he prophesied of our times; when not only so many families have left the country for the city, in their persons, but have brought their lands into the city, they have brought all their evidences into scriveners' shops, and changed all their renewing of leases every seven years, into renewing of bonds every six months: they have taken a way to inflict a barrenness upon land, and to extort a fruitfulness from gold by usury. Monsters may be got by unnatural mixtures, but there is no race, no propagation of monsters: money may be raised by this kind of use; but, *non hærebit*, it is the sweat of other men, and it will not stick to thine heir. Nay, commonly it brings not that outward blessing of plenty with it; for, for the most part, we see no men live more penuriously, more sordidly, than these men do.

The third of these temporal blessings is health, without which both the other are no more to any man, than the rainbow was to him who was ready to drown; *Quid mihi, si peream ego?* says he, What am I the better, that God hath past his word, and set to his seal in the heavens, that he will drown the world no more, if I be drowned myself? What is all the peace of the world to me, if I have the rebellions and earthquakes of shaking and burning fevers in my body? What is all the plenty of the world to me, if I have a languishing consumption in my blood, and in my marrow? The heathens had a goddess, to whom they attributed the care of the body, *deam Carnam:* and we that are Christians,

[10] Luke x. 2.

acknowledge, that God's first care of man, was his body, he made that first; and his last care is reserved for the body too, at the resurrection, which is principally for the benefit of the body. There is a care belongs to the health, and comeliness of the body. When the Romans cononized *Pallorem* and *Febrim*, Paleness and Fevers, and made them gods, they would as fain have made them devils, if they durst; they worshipped them only, because they stood in fear of them. Sickness is a sword of God's and health is his blessing. For when Hezekias had assurance enough that he should recover and live, yet he had still a sense of misery, in that he should not have a perfect state of health. *What shall I say*, says he, *I shall walk weakly all my years, in the bitterness of my soul*[11]. All temporal blessings are insipid and tasteless, without health.

Now the third branch of this part, is the other *in quibus*, not the things, but the persons, in whom these three blessings are here placed: and it is *beatus populus*, when this blessedness reaches to all, dilates itself over all. When David places blessedness in one particular man, as he does in the beginning of the first Psalm, *Beatus vir*, *Blessed is that man*, there he pronounces that man blessed, *If he neither walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful.* If he do not all, walk, and stand, and sit in the presence and fear of God, he is not blessed. So, if these temporal blessings fall not upon all, in their proportions, the people is not blessed. The city may be blessed in the increase of access; and the lawyer may be blessed in the increase of suits; and the merchant may be blessed in the increase of means of getting, if he be come to get as well by taking, as by trading; but if all be not blessed, the people is not blessed: yea, if these temporal blessings reach not to the prince himself, the people is not blessed. For *in favorabilibus princeps è populo*, is a good rule in the law; in things beneficial, the king is one of the people. When God says by David, *Let all the people bless the Lord*, God does not exempt kings from that duty; and when God says by him too, *God shall bless all the people*, God does not exempt, not exclude kings from that benefit; and therefore where such things as conduce to the being, and the well-being, to the substance and state, to the ceremony and majesty of the prince, be

[11] Isaiah xxxviii. 15.

not cheerfully supplied, and seasonably administered, there that blessing is not fully fallen upon them, *blessed is that people that are so;* for the people are not so, if the prince be not so.

Nay, the people are not blessed, if these blessings be not permanent; for, it is not only they that are alive now, that are the people; but the people is the succession. If we could imagine a blessing of health without permanency, we might call an intermitting ague, a good day in a fever, health. If we could imagine a blessing of plenty without permanency, we might call a full stomach, and a surfeit, though in a time of dearth, plenty. If we could imagine a blessing of peace without permanency, we might call a night's sleep, though in the midst of an army, peace; but it is only provision for the permanency and continuance, that makes these blessings blessings. To think of, to provide against famine, and sickness, and war, that is the blessing of plenty, and health, and peace. One of Christ's principal titles was, that he was *Princeps Pacis*[12] and yet this Prince of Peace says, *Non veni mittere pacem*, I came not to bring you peace, not such a peace as should bring them security against all war. If a ship take fire, though in the midst of the sea, it consumes sooner, and more irrecoverably, than a thatched house upon land: if God cast a firebrand of war, upon a state accustomed to peace, it burns the more desperately, by their former security.

But here in our text we have a religious king, David, that first prays for these blessings, (for the three former verses are a prayer) and then praises God in the acknowledgement of them; for this text is an acclamatory, a gratulatory glorifying of God for them. And when these two meet in the consideration of temporal blessings, a religious care for them, a religious confessing of them, prayer to God for the getting, praise to God for the having, *Blessed is that people*, that is, head and members, prince and subjects, present and future people, that are so; so blessed, so thankful for their blessings.

We come now, *Ad dextram dextræ*, to the right blessedness, in the right sense and interpretation of these words, to spiritual blessedness, to the blessedness of the soul. *Estne Deo cura de bobus?* is the apostle's question[13], and his answer is pregnantly

[12] Isaiah ix. 6. [13] 1 Cor. ix. 9.

implied, God hath care of beasts: but yet God cared more for one soul than for those two thousand hogs which he suffered to perish in the sea, when that man was dispossessed. A dram of spiritual is worth infinite talents of temporal. Here then in this spiritual blessedness (as we did in the former) we shall look first, *Quid beatitudo*, what it is; and then, *In quibus*, in what it is placed here, *Ut Deus eorum sit Dominus*, That their God be the Lord; and lastly, the extent of it, that all the people be made partakers of this spiritual blessedness.

This blessedness then, you see is placed last in the text; not that it cannot be had till our end, till the next life; in this case, the *Nemo ante obitum* fails, for it is in this life, that we must find our God to be the Lord, or else, if we know not that here, we shall meet his *nescio vos*, he will not know us; but it is placed last, because it is the weightiest, and the uttermost degree of blessedness, which can be had, *To have the Lord for our God.* Consider the making up of a natural man, and you shall see that he is a convenient type of a spiritual man too.

First, in a natural man we conceive there is a soul of vegetation and of growth; and secondly, a soul of motion and of sense; and then thirdly, a soul of reason and understanding, an immortal soul. And the two first souls of vegetation, and of sense, we conceive to arise out of the temperament, and good disposition of the substance of which that man is made, they arise out of man himself; but the last soul, the perfect and immortal soul, that is immediately infused by God. Consider the blessedness of this text, in such degrees, in such proportions. First, God blesses a man with riches, there is his soul of vegetation and growth, by that he grows in estimation, and in one kind of true ability to produce good fruits, for he hath wherewithal. And then, God gives this rich man the blessing of understanding, his riches, how to employ them according to those moral and civil duties, which appertain unto him, and there is his soul of sense; for many rich men have not this sense, many rich men understand their own riches no more than the oaks of the forest do their own acorns. But last of all, God gives him the blessing of discerning the mercy, and the purpose of God in giving him these temporal blessings, and there is his immortal soul. Now for the riches

themselves, (which is his first soul) he may have them *ex traduce*, by devolution from his parents; and the civil wisdom, how to govern his riches, where to purchase, where to sell, where to give, where to take, (which is his second soul) this he may have by his own acquisition, and experience, and conversation; but the immortal soul, that is, the discerning of God's image in every piece, and of the seal of God's love in every temporal blessing, this is infused from God alone, and arises neither from parents, nor the wisdom of this world, how worldly wise soever we be in the governing of our estate.

And this the prophet may very well seem to have intimated, when he saith, *The generation of the righteous shall be blessed*[14]; here is a permanent blessedness, to the generation. Wherein is it expressed? thus; *Riches and treasure shall be in his house, and his righteousness endureth for ever.* He doth not say, that simony, or usury, or extortion shall be in his house; for riches got so are not treasure; nor he doth not say, that riches well got, and which are truly a blessing, shall endure for ever, but *his righteousness shall endure for ever.* The last soul, the immortal soul endures for ever. The blessedness of having studied, and learnt, and practised the knowledge of God's purpose in temporal blessings, this blessedness shall endure for ever; when thou shalt turn from the left to the right side, upon thy death bed, from all the honours, and riches of this world, to breathe thy soul into his hands that gave it, this righteousness, this good conscience shall endure then, and then accompany thee: and when thine eyes are closed, and in the twinkling of his eye that closed thine, thy soul shall be gone an infinite way from this honour, and these riches, this righteousness, this good conscience shall endure then, and meet thee in the gates of heaven. And this is so much of that righteousness, as is expressed in this text, (because this is the root of all) *That our God be the Lord.*

In which, first we must propose a God, that there is one, and then appropriate this God to ourselves, that he be our God, and lastly, be sure that we have the right God, that *our God be the Lord.* For, for the first, he that enterprises any thing, seeks any thing, possesses any thing without recourse to God, without

[14] Psalm cxii. 2.

acknowledging God in that action, he is, for that particular, an Atheist, he is without God in that; and if he do so in most of his actions, he is for the most part an Atheist. If he be an Atheist every where, but in his catechism, if only then he confess a God when he is asked, doest thou believe that there is a God, and never confess him, never consider him in his actions, it shall do him no good, to say at the last day, that he was no speculative Atheist, he never thought in his heart, that there was no God, if he lived a practic Atheist, proceeded in all his actions without any consideration of him. But accustom thyself to find the presence of God in all thy gettings, in all thy preferments, in all thy studies, and he will be abundantly sufficient to thee for all. *Quantumlibet sis avarus*, saith St. Augustine, *sufficit tibi Deus*, Be as covetous as thou wilt, be as ambitious as thou canst, the more the better; God is treasure, God is honour enough for thee. *Avaritia terram quærit*, saith the same father, *adde et cœlum;* wouldst thou have all this world? wouldst thou have all the next world too? *Plus est, qui fecit cœlum et terram*, He that made heaven and earth is more than all that, and thou mayest have all him.

And this appropriates him so near to us, as that he is thereby *Deus noster*. For, it is not enough to find *Deum*, a god; a great and incomprehensible power, that sits *in luce*, in light, but *in luce inaccessibili*, in light that we cannot comprehend. A God that enjoys his own eternity, his own peace, his own blessedness, but respects not us, reflects not upon us, communicates nothing to us. But it is a God, that is *Deus noster;* ours, as we are his creatures; ours, as we are like him, made to his image; ours, as he is like us, in assuming our nature; ours, as he hath descended to us in his incarnation; and ours, as we are ascended with him in his glorification: so that we do not consider God, as our God, except we come to the consideration of God in Christ, God and man. It is not enough to find *deum*, a god in general, nor to find *deum meum*, a god so particularly my god, as that he is a god of my making: that I should seek God by any other motions, or know God by any other notions, or worship God in any other fashions, than the true church of God doth, for there he is *Deus noster*, as he is received in the unanime consent of the Catholic

church. Sects are not bodies, they are but rotten boughs, gangrened limbs, fragmentary chips, blown off by their own spirit of turbulency, fallen off by the weight of their own pride, or hewn off by the excommunications and censures of the church. Sects are no bodies, for there is *nihil nostrum*, nothing in common amongst them, nothing that goes through them all; all is singular, all is *meum* and *tuum*, my spirit and thy spirit, my opinion and thy opinion, my God and thy God; no such apprehension, no such worship of God, as the whole church hath evermore been acquainted withal, and contented with.

It is true, that every man must appropriate God so narrowly, as to find him to be *Deum suum*, his God; that all the promises of the prophets, and all the performances of the Gospel, all that Christ Jesus said, and did, and suffered, belongs to him and his soul; but yet God is *Deus meus*, as he is *Deus noster*, my God, as he is our God, as I am a part of that church, with which he hath promised to be till the end of the world, and as I am an obedient son of that mother, who is the spouse of Christ Jesus: for as St. Augustine saith of that petition, *Give us this day our daily bread*, *Unde dicimus da nostrum?* How come we to ask that which is ours, *Quomodo nostrum, quomodo da?* if we be put to ask it, why do we call it ours? and then answers himself, *Tuum confitendo, non eris ingratus*, It is a thankful part to confess that thou hast some, that thou hast received some blessings; and then, *Ab illo petendo, non eris vacuus*, It is a wise and provident part, to ask more of him, whose store is inexhaustible; so if I feel God, as he is *Deus meus*, as his spirit works in me, and thankfully acknowledge that, *Non sum ingratus;* but if I derive this pipe from the cistern, this *Deus meus*, from *Deus noster*, my knowledge and sense of God, from that knowledge which is communicated by his church, in the preaching of his word, in the administration of his sacraments, in those other means which he hath instituted in his church, for the assistance and reparation of my soul that way, *non ero vacuus*, I shall have a fuller satisfaction, a more abundant refection than if I rely upon my private inspirations: for there he is *Deus noster*.

Now, as we are thus to acknowledge a God, and thus to appropriate that God; so we must be sure to confer this honour upon the

right God, upon whom who is the Lord. Now this name of God, which is translated the Lord here, is not the name of God, which presents him with relation to his creatures: for so it is a problematical, a disputable thing, whether God could be called the Lord, before there were any creatures. Tertullian denies absolutely that he could be called Lord till then; St. Augustine is more modest, he says, *Non audeo dicere*, I dare not say that he was not; but he does not affirm that he was; howsoever the name here, is not the name of relation, but it is the name of his essence, of his eternity, that name, which of late hath been ordinarily called Jehovah. So that we are not to trust in those Lords, *whose breath is in their nostrils*, as the prophet says, *For, wherein are they to be esteemed?* says he[15]; we are less to trust in them, whose breath was never in their nostrils, such imaginary saints, as are so far from hearing us in heaven, as that they are not there: and so far from being there, as that they were never here: so far from being saints, as that they were never men, but are either fabulous illusions, or at least, but symbolical and allegorical allusions. Our Lord is the Lord of life and being, who gave us not only a well-being in this life, (for that other Lords can pretend to do, and do indeed, by preferments here) nor a beginning of a temporary being in this life, (for that our parents pretend, and pretend truly to have done) nor only an enlarging of being in this life, (for that the king can do by a pardon, and the physicians by a cordial) but he hath given us an immortal being, which neither our parents began in us, nor great persons can advance for us, nor any prince can take from us. This is the Lord in this place, this is Jehovah, and *Germen Jehovæ*[16], the Lord, and the offspring of the Lord; and none is the offspring of God, but God, that is, the Son, and the Holy Ghost. So that this perfect blessedness consists in this, the true knowledge and worship of the Trinity.

And this blessing, that is, the true religion and profession of Christ Jesus, is to be upon all the people; which is our last consideration. *Blessed is the nation, whose God is the Lord, and the people whom he hath chosen for his inheritance*[17]. And here again

[15] Isaiah ii. ult. [16] Isaiah iv. 2. [17] Psalm xxxiii. 12.

(as in the former consideration of temporal blessedness) the people includes both prince and people; and then, the blessing consists in this, that both prince and people be sincerely affected to the true religion; and then, the people includes all the people; and so, the blessing consists in this, that there be an unanimity, a consent in all, in matter of religion; and lastly, the people includes the future people; and there, the blessing consists in this, that our posterity may enjoy the same purity of religion that we do. The first temptation that fell amongst the apostles carried away one of them: Judas was transported with the temptation of money; and how much? For thirty pieces, and in all likelihood he might have made more profit than that, out of the privy purse; the first temptation carried one, but the first persecution carried away nine, when Christ was apprehended, none was left but two, and one of these two, St. Hierome, says, *Utinam fugisset et non negasset Christum*, I would Peter had fled too, and not scandalized the cause more by his stay, in denying his master: for, a man may stay in the outward profession of the true religion, with such purposes, and to such ends, as he may thereby damnify the cause more, and damnify his own soul more, than if he went away to that religion, to which his conscience (though ill rectified) directs him. Now, though when such temptations, and such persecutions do come, the words of our Saviour Christ will always be true, *Fear not little flock, for it is God's pleasure to give you the kingdom*[18], though God can lay up his seed-corn in any little corner, yet the blessing intended here, is not in that little seed-corn, nor in the corner, but in the plenty, when all the people are blessed, and the blessed spirit blows where he will, and no door nor window is shut against him.

And therefore let all us bless God, for that great blessing to us, in giving us such princes, as make it their care, *Ne bona caduca sint, ne mala recidiva*, that that blessedness which we enjoy by them, may never depart from us, that those miseries which we felt before them, may never return to us. Almighty God make always to us all, prince and people, these temporal blessings which we enjoy now, peace and plenty, and health, seals of his spiritual blessings, and that spiritual blessedness, which we enjoy now,

[18] Luke xii. 32.

the profession of the only true religion, a seal of itself, and a seal of those eternal blessings, which the Lord, the righteous Judge hath laid up for his, in that kingdom which his Son, our Saviour hath purchased for us, with the inestimable price of his incorruptible blood. In which glorious Son of God, &c.

SERMON LXXV.

PREACHED TO THE KING AT WHITEHALL, APRIL 15, 1628.

ISAIAH xxxii. 8.

But the liberal deviseth liberal things, and by liberal things he shall stand.

BY two ways especially hath the Gospel been propagated by men of letters, by epistles, and by sermons. The apostles pursued both ways; frequent in epistles, assiduous in sermons. And, as they had the name of apostles, from letters, from epistles, from missives, (for the certificates and testimonials, and safe-conducts, and letters of credit, which issued from princes' courts, or from courts that held other jurisdiction, were in the formularies and terms of law called apostles, before Christ's apostles were called apostles) so they executed the office of their apostleship so too, by writing, and by preaching. This succession in the ministry of the gospel did so too. Therefore it is said of St. Chrysostom, *Ubique prædicavit, quia ubique lectus*, he preached everywhere, because he was read everywhere. And, he that is said to have been St. Chrysostom's disciple, Isidore, is said to have written ten thousand epistles[1], and in them to have delivered a just, and full commentary upon all the Scriptures. In the first age of all, they scarce went any other way, (for writing) but this, by epistles. Of Clement, of Ignatius, of Polycarpus, of Martial, there is not much offered us with any probability, but in the name of epistles.

[1] Pelusiota.

When Christians gathered themselves with more freedom, and churches were established with more liberty, preaching prevailed; and there is no exercise, that is denoted by so many names, as preaching. Origen began; for, (I think) we have no sermons, till Origen's. And though he began early, (early, if we consider the age of the church, a thousand four hundred years since) and early, if we consider his own age, (for Origen preached by the commandment, and in the presence of bishops, before he was a churchman) yet he suffered no sermons of his to be copied, till he was sixty years old. Now, Origen called his, homilies; and the first Gregory, of the same time with Origen, that was bishop of Neocæsaria, hath his called, sermons. And so names multiplied; homilies, sermons, *conciones*, lectures, St. Augustine's enarrations, *dictiones*, that is, speeches, Damascene's and Cyril's orations (nay, one exercise Cæsareus, conveyed in the form of a dialogue) were all sermons. Add to these church-exercises, (homilies, sermons, lectures, orations, speeches, and the rest) the declamations of civil men in courts of justice, the tractates of moral men written in their studies, nay go back to your own times, when you went to school, or to the university; and remember but your own, or your fellows' themes, or problems, or common-places, and in all these you may see evidence of that, to which the Holy Ghost himself hath set a seal in this text, that is, the recommendation of bounty, of munificence, of liberality, *The liberal deviseth liberal things, and by liberal things he shall stand.*

That which makes me draw into consideration the recommendation of this virtue, in civil authors, and exercises, as well as in ecclesiastical, is this, that our expositors, of all the three ranks, and classes (the fathers and ancients, the later men in the Roman Church, and ours of the Reformation) are very near equally divided, in every of these three ranks; whether this text be intended of a moral and a civil, or of a spiritual and ecclesiastical liberality; whether this prophecy of Isaiah, in this chapter, beginning thus (*Behold, a king shall reign in righteousness, and princes shall rule in judgment*[s]) be to be understood of an Hezekias, or a Josias, or any other good king, which was to

[s] Ver. 1.

succeed, and to induce virtuous times in the temporal state, and government, or whether this were a prophecy of Christ's time, and of the exaltation of all virtues in the Christian religion, hath divided our expositors in all those three classes. In all three, (though in all three some particular men are peremptory and vehement upon some one side, absolutely excluding the other exposition, as, amongst authors in the Reformation, one[3] says, *Dubium non est*, it can admit no doubt, but that this is to be understood of Hezekias, and his reign, and yet another of the same side[4], says too, *Qui Rabbinos secuti*, they that adhere too much to the Jewish Rabbins, and will needs interpret this prophecy of a temporal king, obscure the purpose of the Holy Ghost, and accommodate many things to a secular prince, which can hold in none, but Christ himself) yet, I say, though there be some peremptory, there are in all the three classes, ancients, Romans, reformed, moderate men, that apply the prophecy both ways, and find that it may very well subsist so, that in a fair proportion, all these blessings shall be in the reigns of those Hezekiases, and those Josiases, those good kings which God affords to his people; but the multiplication, the exaltation of all these blessings, and virtues, is with relation to the coming of Christ, and the establishing of his kingdom. And this puts us, if not to a necessity, yet with conveniency, to consider these words both ways; what this civil liberality is, that is here made a blessing of a good king's reign; and what this spiritual liberality is, that is here made a testimony of Christ's reign, and of his gospel. And therefore, since we must pass twice through these words, it is time to begin; *The liberal man deviseth liberal things, and by liberal things he shall stand.*

From these two arms of this tree, that is, from the civil, and from the spiritual accommodation of these words, be pleased to gather, and lay up these particular fruits. In each of these, you shall taste first, what this liberality thus recommended is; and secondly, what this devising, and studying of liberal things is; and again, how this man is said to stand by liberal things; *The liberal man deviseth liberal things, and by liberal things he shall stand.* And because in the course of this prophecy, in this

[3] Calvin. [4] Heshusius.

chapter, we have the king named, and then his princes, and after, persons of lower quality and condition, we shall consider these particulars; this liberality, this devising, this standing; first, in the first accommodation of the words, in the king, in his princes, or great persons, the magistrate, and lastly, in his people. And in the second accommodation, the spiritual sense, we shall consider these three terms, (liberality, devising, standing) first, in the King of kings, Christ Jesus, and then, in his officers, the ministers of his gospel, and lastly, in his people gathered by this gospel; in all which persons, in both sorts, civil and spiritual, we shall see how *the liberal man deviseth liberal things*, and how *by liberal things he stands*.

First then, in our first part, in the civil consideration of this virtue, liberality, it is a communication of that which we have to other men; and it is the best character of the best things, that they are communicable, diffusive. Light was God's first child; light opened the womb of the chaos; born heir to the world, and so does possess the world; and there is not so diffusive a thing, nothing so communicative, and self-giving as light is. And then, gold is not only valued above all things, but is itself the value of all things; the value of everything is, thus much gold it is worth; and no metal is so extensive as gold; no metal enlarges itself to such an expansion, such an attenuation as gold does, nor spreads so much, with so little substance. Sight is the noblest, and the powerfullest of our senses; all the rest, (hearing only excepted) are determined in a very narrow distance; and for hearing, thunder is the furthest thing that we can hear, and thunder is but in the air; but we see the host of heaven, the stars in the firmament. All the good things that we can consider, light, sight, gold, all are accompanied with a liberality of themselves, and are so far good, as they are dispensed and communicated to others; for their goodness is in their use. It is *virtus prolifica*, a generative, a productive virtue, a virtue that begets another virtue; another virtue upon another man; thy liberality begets my gratitude; and if there be an unthankful barrenness in me, that thou have no children by me, no thankfulness from me, God shall raise thee more children for my barrenness, thy liberality shall be the more celebrated by all the

world, because I am unthankful. God hath given me a being, and my liberal benefactor hath given me such a better being, as that, without that, even my first being had been but a pain, and a burden unto me. He that leaves treasure at his death, left it in his life; then, when he locked it up, and forbade himself the use of it, he left it. He that locks up, may be a good gaoler; but he that gives out, is his steward: the saver may be God's chest; the giver is God's right hand. But the matter of our liability (what we give) is but the body of this virtue. The soul of this liberality, that that inanimates it, is the manner, intended more in the next word, *he deviseth*, he studieth, *the liberal deviseth liberal things.*

Here the Holy Ghost's word is *iagnatz*, and *iagnatz* carries evermore with it a denotation of counsel, and deliberation, and conclusions upon premises. He devises, that is, considers what liberality is, discourses with himself, what liberal things are to be done, and then, upon this, determines, concludes, that he will do it, and really, actually does it. Therefore, in our first translation, (the first since the Reformation) we read this text thus, *The liberal man imagineth honest things;* though the translator have varied the word, *liberal* and *honest*) the original hath not. It is the same word in both places; *liberal man, liberal things;* but the translator was pleased to let us see, that if it be truly a liberal, it is an honest action. Therefore the liberal man must give that which is his own; for else the receiver is but a receiver of stolen goods; and the curse of the oppressed may follow the gift, not only in his hands, through which it passed, but into his hands, where it remains. We have a convenient emblem of liberality in a torch, that wastes itself to enlighten others; but for a torch to set another man's house on fire, to enlighten me, were no good emblem of liberality. But liberality being made up of the true body, and true soul, true matter, and true form, that is, just possession for having, and sober discretion for giving, then enters the word of our text, liberally, *The liberal man deviseth liberal things;* he devises, studies, meditates, casts about, where he may do a noble action, where he may place a benefit; he seeks the man with as much earnestness as another man seeks the money; and as God comes with an earnestness (as though he

thought it nothing, to have wrought all the week) to his *faciamus hominem*. Now let us make man; so comes the liberal man to make a man, and to redeem him out of necessity and contempt; (the upper and lower millstone of poverty) and to return to our former representations of liberality, light, and sight; as light comes through the glass, but we know not how, and our sight apprehends remote objects, but we know not how; so the liberal man looks into dark corners, even upon such as are loath to be looked upon, loath to have their wants come into knowledge, and visits them by his liberality, when sometimes they know not from whence that shower of refreshing comes, no more than we know how light comes through the glass, or how our sight apprehends remote objects. So *the liberal man deviseth liberal things;* and then, (which is our third term, and consideration in this civil and moral acceptation of the words) *by liberal things he shall stand.*

Some of our later expositors admit this phrase, (*The liberal man shall stand*) to reach no further, nor to signify no more, but that *the liberal man shall stand*, that is, will stand, will continue his course, and proceed in liberal ways. And this is truly a good sense; for many times men do some small actions, that have some show and taste of some virtue, for collateral respects, and not out of a direct and true virtuous habit. But these expositors (with whose narrowness our former translators complied) will not let the Holy Ghost be as liberal as he would be. His liberality here is, *that the liberal man shall stand*, that is, prosper and multiply, and be the better established for his liberality; he shall sow silver, and reap gold; he shall sow gold, and reap diamonds; sow benefits, and reap honour; not honour rooted in the opinion of men only, but in the testimony of a cheerful conscience, that pours out acclamations by thousands; and that is a blessed and a loyal popularity, when I have a people in mine own bosom, a thousand voices in mine own conscience, that justify and applaud a good action. Therefore that translation which we mentioned before, reads this clause thus, *The liberal man imagineth honest things, and cometh up by honesty;* still that which he calls honesty, is in the original liberality, and he comes up, he prospers, and thrives in the world, by those noble, and virtuous actions. It is easy for a man of any largeness in conversation, or

in reading, to assign examples of men, that have therefore lost all, because they were loath to part with anything. When Nazianzen says, That man cannot be so like God in anything, as in giving, he means that he shall be like him in this too, that he shall not be the poorer for giving. But keeping the body, and soul of liberality, giving his own, and giving worthily, in soul and body too, (that is, in conscience and fortune both) *by liberal things he shall stand*, that is, prosper.

Now these three terms, liberality, the virtue itself, the studying of liberality, this devising, and the advantage of this liberality, this standing, (being yet in this first part, still upon the consideration of civil, and moral liberality) we are to consider, (according to their exposition, that bind this prophecy to an Hezekias, or a Josias, in which prophecy we find mention of all those persons) we are, I say, to consider them, in the king, in his officers, the magistrate, and in his subjects. For the king first, this virtue of our text, is so radical, so elementary, so essential to the king, as that the Vulgate edition in the Roman church reads this very text thus, *Princeps verò ea quæ principe digna sunt, cogitabit*, The king shall exercise himself in royal meditations, and actions; him, whom we call a liberal man, they call a king, and those actions that we call liberal, they call royal. A translation herein excusable enough; for the very original word, which we translate, liberal, is a royal word, *nadib*, and very often in the Scriptures hath so high, a royal signification. The very word is in that place[5], where David prays to God, to renew him *spiritu principali;* and this, (*spiritus principalis*) as many translators call a principal, a princely, a royal spirit, as a liberal, a free, a bountiful spirit; if it be liberal, it is royal. For, when David would have bought a threshing-floor, to erect an altar upon, of Araunah, and Araunah offered so freely place, and sacrifice, and instruments, and all, the Holy Ghost expresses it so, *All these things did Araunah, as a king, offer to the king*[6]; there was but this difference between the liberal man, and David, a king, and the king. Higher than a king, for an example and comparison of liberality, on this side of God, he could not go.

[5] Psalm li. 10. [6] 2 Sam. xxiv. 23.

The very form of the office of a king, is liberality, that is, providence, and protection, and possession, and peace, and justice shed upon all.

And then, this prophecy (considered still the first way, morally, civilly) carries this virtue, not only upon the king, but upon the princes too, upon those persons that are great, great in blood, great in power, great in place, and office, they must be liberal of that, which is deposited in them. The sun does not enlighten the stars of the firmament, merely for an ornament to the firmament, (though even the glory, which God receives from that ornament, be one reason thereof) but that by the reflection of those stars his beams might be cast into some places, to which, by a direct emanation from himself, those beams would not have come. So do kings transmit some beams of power into their officers, not only to dignify and illustrate a court, (though that also be one just reason thereof, for outward dignity and splendour must be preserved) but that by those subordinate instruments, the royal liberality of the king, that is, protection, and justice might be transferred upon all. And therefore, St. Hierome[7], speaking of Nebridius, who was so gracious with the emperor, that he denied him nothing, assigns that for the reason of his largeness towards him, *Quod sciebat, non uni, sed pluribus indulgeri*, Because he knew, that in giving him, he gave to the public; he employed that which he received, for the public.

And lastly, our prophecy places this liberality upon the people. Now, still this liberality is, that it be diffusive, that the object of our affections be the public. To depart with nothing which we call our own, nothing in our goods, nothing in our opinions, nothing in the present exercise of our liberty, is not to be liberal. To press too far the advancing of one part, to the depressing of another, (especially where that other is the head) is not liberal dealing. Therefore said Christ to James, and John[8], *Non est meum dare vobis*, It is not mine to give, to set you on my right, and on my left hand; *Non vobis, quia singuli separatim ab aliis rogatis*[9], Not to you, because you consider but yourselves, and petition for yourselves, to the prejudice, and exclusion of others.

[7] Epistol. ad Salvian. [8] Matt. xx. 23. [9] Augustine.

Therefore Christ bid the Samaritan woman call her husband too, when she desired the water of life[10], *Ne sola gratiam acciperet*, saith St. Chrysostom, That he might so do good to her, as that others might have good by it too. For, *Ad patriam qua itur*[11]? Which way think you to go home, to the heavenly Jerusalem? *Per ipsum mare, sed in ligno*, You must pass through seas of difficulties, and therefore by ship; and in a ship, you are not safe, except other passengers in the same ship be safe too. The spouse saith, *Trahe me post te, Draw me after thee*[12]. When it is but a me, in the singular, but one part considered, there is a violence, a difficulty, a drawing; but presently after, when there is an uniting in a plural, there is an alacrity, a concurrence, a willingness; *Curremus post te*, We, *We will run after thee;* if we would join in public considerations, we should run together. This is true liberality in God's people, to depart with some things of their own, though in goods, though in opinions, though in present use of liberty, for the public safety. These liberal things, these *liberal men*, (king, magistrate, and people) *shall devise, and by liberal things they shall stand.*

The king shall devise liberal things, that is, study, and propose directions, and commit the execution thereof to persons studious of the glory of God, and the public good; and that is his devising of liberal things. The princes, magistrates, officers, shall study to execute aright those gracious directions received from their royal master, and not retard his holy alacrity in the ways of justice, by any slackness of theirs, nor by casting a damp, or blasting a good man, or a good cause, in the eyes, or ears of the king; and that is their devising of liberal things. The people shall divest all personal respects, and ill affections towards other men, and all private respects of their own, and spend all their faculties of mind, of body, of fortune, upon the public; and that is their devising of liberal things.

And by these liberal things, these liberal men shall stand. The king shall stand; stand in safety at home, and stand in triumph abroad. The magistrate shall stand; stand in a due reverence of his place from below, and in safe possession of his

[10] John iv. 16. [11] Augustine. [12] Cant. i. 4.

place from above; neither be contemned by his inferiors, nor suspiciously, and guiltily inquired into by his superiors; neither fear petitions against him, nor commissions upon him. And the people shall stand; stand upon their right basis, that is, an inward feeling, and an outward declaration, that they are safe only in the public safety. And they shall all stand in the sunshine, and serenity of a clear conscience, which serenity of conscience is one fair beam, even of the glory of God, and of the joy of heaven, upon that soul that enjoys it.

This is Esay's prophecy of the times of an Hezekias, of a Josias, the blessing of this civil and moral liberality, in all these persons. And it is time to pass to our other general part, from the civil, to the spiritual, and from applying these words, to the good times of a good king, to that, (which is evidently the principal purpose of the Holy Ghost) that in the time of Christ Jesus, and the reign of his Gospel, this, and all other virtues, should be in a higher exaltation, than any civil, or moral respect can carry them to.

As an Hezekias, a Josias is a type of Christ; but yet but a type of Christ; so this civil liberality, which we have hitherto spoken of, is a type, but yet but a type of our spiritual liberality. For, here we do not only change terms, the temporal, to spiritual, and to call that, which we called liberality in the former part, charity in this part; nor do we only make the difference in the proportion and measure, that that which was a benefit in the other part, should be an alms in this. But we invest the whole consideration in a mere spiritual nature; and so that liberality, which was, in the former acceptation, but a relieving, but a refreshing, but a repairing of defects, and dilapidations in the body or fortune, is now, in this second part, in this spiritual acceptation, the raising of a dejected spirit, the redintegration of a broken heart, the resuscitation of a buried soul, the re-consolidation of a scattered conscience, not with the glues, and cements of this world, mirth, and music, and comedies, and conversation, and wine, and women, (miserable comforters are they all) nor with that meteor, that hangs between two worlds, that is, philosophy, and moral constancy, (which is somewhat above the carnal man, but yet far below the man truly Christian and

religious) but this is the liberality, of which the Holy Ghost himself is content to be the steward of the holy, blessed, and glorious Trinity, and to be notified, and qualified by that distinctive notion, and specification, *The Comforter,*

To find a languishing wretch in a sordid corner, not only in a penurious fortune, but in an oppressed conscience, his eyes under a diverse suffocation, smothered with smoke, and smothered with tears, his ears estranged from all salutations, and visits, and all sounds, but his own sighs, and the storms, and thunders, and earthquakes of his own despair, to enable this man to open his eyes, and see that Christ Jesus stands before him, and says, *Behold and see, if ever there were any sorrow, like my sorrow*, and my sorrow is overcome, why not is thine? To open this man's ears, and make him hear that voice that says, *I was dead, and am alive, and behold, I live for evermore, amen*[13]; and so mayest thou; to bow down those heavens, and bring them into his sad chamber, to set Christ Jesus before him, to out-sight him, out-weep him, out-bleed him, out-die him, to transfer all the fasts, all the scorns, all the scourges, all the nails, all the spears of Christ Jesus upon him, and so, making him the crucified man in the sight of the Father, because all the actions, and passions of the Son, are appropriated to him, and made his so entirely, as if there were never a soul created but his, to enrich this poor soul, to comfort this sad soul so, as that he shall believe, and by believing find all Christ to be his, this is that liberality which we speak of now, in dispensing whereof, *the liberal man deviseth liberal things, and by liberal things shall stand.*

Now you may be pleased to remember, that when we considered this word, in our former part, *(he shall devise)* we found this *devising* originally to signify a studying, a deliberation, a concluding upon premises; upon which, we inferred pregnantly and justly, that as to support a man's expense, he must *vivere de proprio*, live upon his own; so to relieve others, he must *dare de suo*, be liberal of that which is his. Now, what is ours? ours, that are ministers of the Gospel? as we are Christ's, so Christ is ours. *Puer datus nobis, Filius natus nobis, There is a child given unto us, a Son born unto us*[14]; even in that sense, Christ is given to

[13] Rev. i. 18. [14] Isaiah ix. 6.

us, that we might give him to others. So that in this kind of spiritual liberality, we can be liberal of no more but our own; we can give nothing but Christ; we can minister comfort to none, farther than he is capable, and willing to receive and embrace Christ Jesus.

When therefore some of the fathers have said, *Ratio pro fide Græcis et barbaris*[15], rectified reason was accepted at the hands of the Gentiles, as faith is of the Christians; *Philosophia per se justificavit Græcos*[16], philosophy alone (without faith) justified the Grecians; *Satis fuit Gentibus abstinuisse ab idololatria*[17], it was enough for the Gentiles, if they did not worship false gods, though they knew not the true truly; when we hear Andradius in the Roman church pour out salvation to all the Gentiles, that lived a good moral life, and no more; when we hear their Tostatus sweep away, blow away original sin so easily from all the Gentiles, *in prima operatione bone in charitate*, in the first good moral work that they do, original sin is as much extinguished in them by that, as by baptism in us; when we see some authors in the Reformation afford heaven to persons that never professed Christ, that is spiritual prodigality, and beyond that liberality which we consider now; for, Christ is ours; and where we can apply him, we can give all comforts in him; but none to others. Not that we manacle the hands of God, or say, God can save no man without the profession of Christ, but, that God hath put nothing else into his church's hands to save men by, but Christ delivered in his Scripture, applied in the preaching of the gospel, and sealed in the sacraments. And therefore, if we should give this comfort, to any but those that received him, and received him so, according to his ordinance in his church, we should be over liberal, for we should give more than our own. But to all that would be comforted in Christ, *we devise liberal things*, that is, we spend our studies, our lucubrations, our meditations, to bring Christ Jesus home to their case, and their conscience, *and, by these liberal things we shall stand.*

In our former part, in that civil liberality, we did not content ourselves with that narrow signification of the word, which some

[15] Justin Martyr. [16] Clemens. [17] Chrysostom.

gave, that the liberal man would stand to it, abide by it, that is, continue liberal still habitually, but that he should stand by it, and prosper the better for it. If this liberality which we consider now in this second part, were but that branch of charity, which is bodily relief by bountiful alms, and no more, yet, we might be so liberal in God's behalf, as to pronounce that the charitable man should stand by it, prosper for it, and have a plentiful harvest for any sowing in that kind. The Holy Ghost in the one hundred and twelfth Psalm, and ninth verse, hath taken a word, which may almost seem to taste of a little inconsideration in such a charitable person, a little indiscretion, in giving, in flinging, in casting away; for it is, *he hath dispersed;* dispersed; a word that implies a careless scattering. But that which follows, justifies it; *He hath dispersed, he hath given to the poor.* Let the manner, or the measure be how it will, so it be given to the poor, it will not be without excuse, not without thanks. And therefore we have this liberal charity expressed by St. Paul in the same word too, *He hath dispersed*[18]; but dispersed as before, dispersed by giving to the poor. For there is more negligence, more inconsideration allowed us, in giving of alms, than in any other expense; neither are we bound to examine the condition, and worthiness of the person to whom we give too narrowly, too severly. He that gives freely, shall stand by doing so; for, *He that pitieth the poor, lendeth to the Lord*[19]; and the Lord is a good debtor, and never puts creditor to sue. And, if that be not comfort enough, St. Hierome gives more, in his translation of that place, *fœneratur Domino*, he that pitieth the poor, puts his money to use to God, and shall receive the debt, and more. But, the liberality which we consider here, in this part, is more than that, more than any charity, how large soever, that is determined, or conversant about bodily relief; for, (as you have heard) it is consolation applied in Christ, to a distressed soul, to a disconsolate spirit. And how a liberal man shall stand by this liberality, (by applying such consolation to such a distressed soul) I better know in myself, than I can tell any other, that is not of mine own profession; for this knowledge lies in the experience of it.

For the most part, men are of one of these three sorts; either

[18] 2 Cor. ix. 9. [19] Prov. xix. 17.

inconsiderate men; (and they that consider not themselves, consider not us, they ask not, they expect not this liberality from us) or else they are over confident, and presume too much upon God; or diffident, and distrust him too much. And with these two we meet often; but truly, with seven diffident, and dejected, for one presuming soul. So that we have much exercise of this liberality, of raising dejected spirits: and by this liberality we stand. For, when I have given that man comfort, that man hath given me a sacrament, he hath given me a seal and evidence of God's favour upon me; I have received from him, in his receiving from me; I leave him comforted in Christ Jesus, and I go away comforted in myself, that Christ Jesus hath made me an instrument of the dispensation of his mercy; and I argue to myself and say, Lord, when I went, I was sure, that thou who hadst received me to mercy, wouldest also receive him, who could not be so great a sinner as I; and now, when I come away, I am sure, that thou who art returned to him, and hast re-manifested thyself to him, who, in the diffidence of his sad soul, thought thee gone for ever, wilt never depart from me, nor hide thyself from me, who desire to dwell in thy presence. And so, by this liberality I stand; by giving I receive comfort.

We follow our text, in the context, our prophet, as he places this liberality in the king, in the magistrate, in the people. Here, the king is Christ, the magistrate the minister, the people the people, whether collectively, that is, the congregation, or distributively, every particular soul. Afford your devotions a minute to each of these, and we have done. When we consider the liberality of our king, the bounty of God, to man in Christ, it is *species ingratitudinis*, it is a degree of ingratitude, nay, it is a degree of forgetfulness, to pretend to remember his benefits so, as to reckon them, for they are innumerable. *Sicut in visibilibus est sol, in intelligibilibus est Deus*[20]; As liberal as the sun is in nature, God is in grace. *Bonitas Dei ad extra, liberalitas est;* it is the expressing of the School, and of much use; that God is essential goodness, within doors, in himself; but *ad extra*, when he comes abroad, when this interior goodness is produced into action, then all God's goodness is liberality. *Deus est voluntas omni-*

[20] Nazianzen.

potens, is excellently said by St. Bernard; God is all Almightiness, all power; but he might be so and we never the better. Therefore he is *voluntas omnipotens*, a power digested into a will, as willing, as able to do us all, all good. What good? receive some drops of it in St. Bernard's own manna, his own honey; *creans mentes ad se participandum*, so good as that he hath first given us souls capable of him, and made us so, partakers of the Divine nature; *vivificans ad sentiendum*, so good as that he hath quickened those souls, and made them sensible of having received him; for, grace is not grace to me, till it make me know that I have it *alliciens ad appetendum*, so good as that he hath given that soul an appetite, and a holy hunger and thirst to take in more of him; for I have no grace, till I would have more; and then, *dilatans ad capiendum*, so good as that he hath dilated and enlarged that soul, to take in as much of God as he will. And lest the soul should lose any of this by unthankfulness, *God is kind even to the unthankful*[21], says God himself; which is a degree of goodness, in which God seldom is, nay, in which God scarce looks to be imitated, *to be kind to the unthankful.*

But if the whole space to the firmament were filled with sand, and we had before us Clavius's number, how many thousands would be; if all that space were filled with water, and so joined the waters above with the waters below the firmament, and we had the number of all those drops of water; and then had every single sand, and every single drop multiplied by the whole number of both, we were still short of numbering the benefits of God, as God; but then, of God in Christ, infinitely, superinfinitely short. To have been once nothing, and to be now co-heir with the Son of God, is such a circle, such a compass, as that no revolutions in this world, to rise from the lowest to the highest, or to fall from the highest to the lowest, can be called or thought any segment, any arch, any point in respect of this circle; to have once been nothing, and now to be coheirs with the Son of God: that Son of God, who if there had been but one soul to have been saved, would have died for that; nay, if all souls had been to be saved, but one, and that that only had sinned, he would not have contented himself with all the rest, but would have died for

[21] Luke vi. 35.

that. And there is the goodness, the liberality of our King, our God, our Christ, our Jesus.

But we must look upon this liberality, as our prophet leads us, in the magistrate too, that is, in this part, the minister. As I have received mercy, I am one of them, as St. Paul speaks. And why should I deliver out this mercy to others, in a scanter measure, than I have received it myself from God? Why should I deliver out his talents in single farthings? Or his gomers in narrow and shallow thimbles? Why should I default from his general propositions, and against all grammar, and all dictionaries, call his *omnes*, his all, a few? Why should I lie to the Holy Ghost, (as St. Peter charges Ananias[22]), *Soldest thou the land for so much? Yea, for so much.* Did God make heaven for so few? yes, for so few. Why should I say so? If we will constitute a place for heaven above, and a place for hell below, even the capacity of the place will yield an argument, that God, (as we can consider him in his first meaning) meant more should be saved than cast away. As oft as God tells us, of painful ways, and narrow gates, and of camels, and needles, all that is done to sharpen an industry in all, not to threaten an impossibility to any. If God would not have all, why took he me? And if he were sorry he had taken me, or were wearied with the sins of my youth, why did he not let me slide away, in the change of sins in mine age, or in my sinful memory of old sins, or in my sinful sorrow that I could not continue in those sins, but still make his mercies new to me every morning? My King, my God in Christ, is liberal to all; he bids us, his officers, his ministers, to be so too; and I am; even thus far; if any man doubt his salvation, if any man think himself too great a sinner to attain salvation, let him repent, and take mine for his; with any true repentant sinner, I will change states; for, God knows his repentance, (whether it be true or no) better than I know mine.

Therefore doth the prophet here, promise this liberality, as in the King, in Christ, and in the magistrate, the minister; so in the people too, in every particular soul. He cries to us, his ministers, *Consolamini, consolamini*[23], Comfort, O comfort my people, and he cries to every one of you, *Miserére animæ tuæ*,

[22] Acts v. 3, 4. [23] Isaiah xl. 1.

Have mercy upon thine own soul[24], and I will commiserate it too; be liberal to thyself, and I will bear thee out in it. God asks, *Quid potui, What could have been done more to my vineyard*[25]? Do but tell him, and he will do that. Tell him, that he can remove this damp from thy heart; tell him, as though thou wouldst have it done, and he will do it. Tell him, that he can bring tears into thine eyes, and then, wipe all tears from thine eyes; and he will do both. Tell him, that he did as much for David, as thou needest; that he came later to the thief upon the cross, than thou puttest him to; and David's *transtulit peccatum*, shall be transferred upon thee, and that thief's *hodie mecum eris*, shall waft, and guard, and convey thy soul thither. Think not thy God a false God, that bids me call thee, and means not that thou hear; nor an impotent God, that would save thee, but that there is a decree in the way; nor a cruel God, that made thee, to damn thee, that he might laugh at thy destruction. Thy King, thy Christ, is a liberal God; his officers, his ministers, by his instructions, declare plentiful redemption; be liberal to thyself, in the apprehension and application thereof, and by these liberal things, we shall all stand.

The King himself stands by it, Christ himself. It destroys the nature, the office, the merit of Christ himself, to make his redemption so penurious, so illiberal. We, his officers, his ministers, stand by it. It overthrows the credit, and evacuates the purpose of our employment, and our ministry, if we must offer salvation to the whole congregation, and must not be believed, that he that sends it, means it. The people, every particular soul stands by it. For, if he cannot believe God, to have been more liberal to him, than he hath been to any other man, he is in an ill case, because he knows more ill by himself, than he can know by any other man. Believe therefore liberal purposes in thy God; accept liberal propositions from his ministers; and apply them liberally, and cheerfully to thine own soul; for, *The liberal man deviseth liberal things, and by liberal things he shall stand.*

[24] Ecclus. xxx. 24. [25] Isaiah v. 4.

SERMON LXXVI.

PREACHED TO THE EARL OF CARLISLE, AND HIS COMPANY, AT SION.

MARK xvi. 16.

He that believeth not, shall be damned.

THE first words that are recorded in the Scriptures, to have been spoken by our Saviour, are those which he spoke to his father and mother, then when they had lost him at Jerusalem, *How is it that you sought me? Knew ye not that I must be about my Father's business*[1]? And the last words, which are in this evangelist recorded to have been spoken by him, to his apostles, are then also, when they were to lose him in Jerusalem, when he was to depart out of their presence, and set himself in the heavenly Jerusalem, at the right hand of his Father: of which last words of his, this text is a part. In his first words, those to his father and mother, he doth not rebuke their care in seeking him, nor their tenderness in seeking him, (as they told him they did) *with heavy hearts:* but he lets them know, that, if not the band of nature, nor the reverential respect due to parents, then no respect in the world should hold him from a diligent proceeding in that work which he came for, the advancing the kingdom of God in the salvation of mankind. In his last words to his apostles, he doth not discomfort them by his absence, for he says, *I am with you always, even unto the end of the world*[2]: but he encourageth them to a cheerful undertaking of their great work, *the preaching of the Gospel to all nations*, by many arguments, many inducements, of which, one of the weightiest is, that their preaching of the Gospel was not like to be uneffectual, because he had given them the sharpest spur, and the strongest bridle upon mankind; *Præmium et pœnam*, authority to reward the obedient, and authority to punish the rebellious and refractory man; he put into their hands the double key of heaven, and of hell; power to convey to the believer salvation, and upon him that believed not,

[1] Luke ii. 49. [2] Matt. xxviii. 20.

to inflict eternal condemnation; *he that believeth not, shall be damned.*

That then which man was to believe upon pain of damnation, if he did not, being this commission which Christ gave to his apostles, we shall make it our first part of this exercise, to consider the commission itself, the subject of every man's necessary belief; and our second part shall be, the penalty, the inevitable, the irreparable, the intolerable, the inexpressible penalty, everlasting condemnation, *He that believeth not, shall be damned.* In the first of these parts, we shall first consider some circumstantial, and then the substantial parts of the commission; (for though they be essential things, yet because they are not of the body of the commission, we call them branches circumstantial) first, *An sit*, whether there be such a commission or no; secondly, the *ubi*, where this commission is; and then the *unde*, from whence this commission proceeds; and lastly the *quo*, how far it extends, and reaches; and having passed through these, we must look back for the substance of the commission; for in the text, *He that believeth not*, is implied this particle, *this*, this word *this*, *He that believeth not this*, that is, that which Christ hath said to his apostles immediately before the text, which is indeed the substance of the commission, consisting of three parts, *ite prædicate*, go and preach the Gospel, *ite baptizate*, go and baptize them, *ite docete*, go and teach them to do, and to practise all that I have commanded; and after all these which do but make up the first part, we shall descend to the second, which is the penalty; and as far as the narrowness of the time, and the narrowness of your patience, and the narrowness of my comprehension can reach, we shall show you the horror, the terror of that fearful intermination, *Damnabitur, He that believeth not, shall be damned.*

First then, it is within this *crediderit*, that is, it is matter of faith to believe, that such a commission there is, that God hath established means of salvation, and propagation of his Gospel here. If then this be matter of faith, where is the root of this faith? from whence springs it? Is there any such thing writ in the heart of man, that God hath proceeded so? Certainly as it is in *agendis*, in those things which we are bound to do, which are all comprehended in the Decalogue, in the Ten Command-

ments, that there is nothing written there, in those stone tables, which was not written before in the heart of man, (exemplify it in that commandment which seems most removed from natural reason, which is the observing of the Sabbath, yet even for that, for a Sabbath, man naturally finds this holy impression, and religious instinct in his heart, that there must be an outward worship of that God, that hath made, and preserved him, and that is the substance, and moral part of that commandment of the Sabbath) and it is in *agendis*, that all things, that all men are bound to do, all men have means to know; and as it is in *sperandis*, in *petendis*, of those things which man may hope for at God's hand, or pray for, from him, there is a knowledge imprinted in man's heart too; (for the Lord's Prayer is an abridgement of all those, and exemplify also this in that petition of the Lord's Prayer, which may seem most removed from natural reason, that we must forgive those who have trespassed against us, yet even in that, every natural man may see, that there is no reason for him, to look for forgiveness from God, who can, and may justly come to an immediate execution of us, as soon as we have offended him, if we will not forgive another man, whom we cannot execute ourselves, but must implore the law, and the magistrate to revenge our quarrel) as it is in *agendis*, in all things which we are bound to do; as it is in *petendis*, in all things which we may pray for, so it is in *credendis*, all things that all men are bound to believe, all men have means to know.

This then, that God hath established means of salvation, being *inter credenda*, one of those things which he is bound to believe, (for *he that believeth not this, shall be damned*) man hath thus much evidence of this in nature, that by natural reason we know, that that God which must be worshipped, hath surely declared how he will be worshipped, and so we are led to seek his revealed and manifested will, and that is nowhere to be found but in his Scriptures. So that when all is done, the Ten Commandments, which is the sum of all that we are to do; the Lord's Prayer, which is the sum of all that we are to ask; and the Apostles' Creed, which is the sum of all that we are to believe, are but declaratory, not introductory things; the same things are first written in man's heart, though dimly and sub-obscurely, and then

the same things are extended, shed in a brighter beam, in every leaf of the Scripture; and the same things are recollected again, into the Ten Commandments, into the Lord's Prayer, and into the Apostles' Creed, that we might see them altogether, and so take better view and hold of them. The knowledge which we have in nature, is the substance of all, as all matter, heaven and earth were created at once, in the beginning; and then the further knowledge which we have in Scripture, is as that light which God created after; for as by that light, men distinguished particular creatures, so by this light of the Scripture, we discern our particular duties. And after this, as in the creation, all the light was gathered into the body of the sun, when that was made; so all that is written in our hearts radically, and diffused in the Scriptures more extensively, is re-amassed, and reduced to the Ten Commandments, the Lord's Prayer, and to the Creed.

The heart of man is *hortus*, it is a garden, a paradise, where all that is wholesome, and all that is delightful grows, but it is *hortus conclusus*[3], a garden that we ourselves have walled in; it is *fons*, a fountain, where all knowledge springs, but *fons signatus*, a fountain that our corruption hath sealed up. The heart is a book, legible enough, and intelligible in itself; but we have so interlined that book with impertinent knowledge, and so clasped up that book, for fear of reading our own history, our own sins, as that we are the greatest strangers, and the least conversant with the examination of our own hearts. There is then myrrh in this garden, but we cannot smell it; and therefore, *All thy garments smell of myrrh*, saith David[4], that is, God's garments; those Scriptures in which God hath apparelled, and exhibited his will, they breath the balm of the East, the savour of life, more discernibly unto us. But after that too, there is *fasciculus myrrhæ*, a bundle of myrrh[5] together, *fasciculus agendorum*, a whole bundle of those things which we are bound to do, in the Ten Commandments; *fasciculus petendorum*, a whole bundle of those things, which we are bound to pray for, in the Lord's Prayer; and *fasciculus credendorum*, a whole bundle of those things, which we are bound to believe in the Apostles' Creed; and in that last bundle of myrrh, in that Creed, is this particular, *ut*

[3] Cant. iv. 12. [4] Psalm xlv. 8. [5] Cant. i. 13.

credamus hoc, that we believe this, this, that God hath established means, of salvation here, and *He that believeth not this*, that such a commission there is, *shall be damned.*

In that bundle of myrrh then, where lies this that must necessarily be believed, this commission? In that article of that Creed, *Credo ecclesiam Catholicam, I believe the holy Catholic Church;* for till I come to that grain of myrrh, to believe the Catholic Church, I have not the savour of life; let me take in the first grain of this bundle of myrrh, the first article, *Credo in Deum Patrem, I believe in God the Father*, by that I have a being, I am a creature, but so is a contemptible worm, and so is a venomous spider as well as I, so is a stinking weed, and so is a stinging-nettle, as well as I; so is the earth itself, that we tread under our feet, and so is the ambitious spirit, which would have been as high as God, and is lower than the lowest, the devil himself is a creature as well as I; I am but that, by the first article, but a creature; and I were better, if I were not that, if I were no creature, (considering how I have used my creation) if there were no more myrrh in this bundle than that first grain, no more to be got by believing, but that I were a creature: but take a great deal of this myrrh together, consider more articles, that Christ is conceived, and born, and crucified, and dead, and buried, and risen, and ascended, there is some savour in this; but yet, if when we shall come to judgment, I must carry into his presence, a menstruous conscience, and an ugly face, in which his image, by which he should know me, is utterly defaced, all this myrrh of his merits, and his mercies, is but a savour of death unto death unto me, since I, that knew the horror of my own guiltiness, must know too, that whatsoever he be to others, he is a just Judge, and therefore a condemning Judge to me; if I get farther than this in the Creed, to the *Credo in Spiritum sanctum, I believe in the Holy Ghost*, where shall I find the Holy Ghost? I lock my door to myself, and I throw myself down in the presence of my God, I divest myself of all worldly thoughts, and I bend all my powers, and faculties upon God, as I think, and suddenly I find myself scattered, melted, fallen into vain thoughts, into no thoughts; I am upon my knees, and I talk, and think nothing; I deprehend myself in it, and I go about to mend it, I gather

new forces, new purposes to try again, and do better, and I do the same thing again. *I believe in the Holy Ghost*, but do not find him, if I seek him only in private prayer; but *in ecclesia*, when I go to meet him in the church, when I seek him where he hath promised to be found, when I seek him in the execution of that commission, which is proposed to our faith in this text, in his ordinances, and means of salvation in his church, instantly the savour of this myrrh is exalted, and multiplied to me; not a dew, but a shower is poured out upon me, and presently follows *Communio sanctorum, the communion of saints*, the assistance of militant and triumphant church in my behalf; and presently follows *Remissio peccatorum, The remission of sins*, the purifying of my conscience, in that water, which is his blood, baptism, and in that wine, which is his blood, the other sacrament; and presently follows *carnis resurrectio, a resurrection of my body;* my body becomes no burthen to me; my body is better now, than my soul was before; and even here I have Goshen in my Egypt, incorruption in the midst of my dunghill, spirit in the midst of my flesh, heaven upon earth; and presently follows *vita æterna, Life everlasting;* this life of my body shall not last for ever, nay the life of my soul in heaven is not such as it is at the first. For that soul there, even in heaven, shall receive an addition, an access of joy, and glory in the resurrection of our bodies in the consummation.

When a wind brings the river to any low part of the bank, instantly it overflows the whole meadow; when that wind which blows where he will, the Holy Ghost, leads an humble soul to the article of the church to lay hold upon God, as God hath exhibited himself in his ordinances, instantly he is surrounded under the blood of Christ Jesus, and all the benefits thereof; *The communion of saints, the remission of sins, the resurrection of the body, and the life everlasting*, are poured out upon him. And therefore of this great work, which God hath done for man, in applying himself to man, in the ordinances of his church, St. Augustine says, *Obscurius dixerunt prophetæ de Christo, quam de ecclesia*, The prophets have not spoken so clearly of the person of Christ, as they have of the church of Christ; for though St. Hierome interpret aright those words of Adam and Eve, *Erunt duo in carnem unam, They two shall be one flesh*, to be appliable to

the union which is between Christ and his church, (for so St. Paul himself applies them[6]) that Christ and his church are all one, as man and wife are all one, yet the wife is (or at least, it had wont to be so) easilier found at home, than the husband; we can come to Christ's church, but we cannot come to him; the church is a hill, and that is conspicuous naturally; but the church is such a hill, as may be seen everywhere. St. Augustine asks his auditory in one of his sermons, do any of you know the hill Olympus? and himself says in their behalf, none of you know it; no more says he, do those that dwell at Olympus know *Giddabam vestram*, some hill which was about them; trouble not thyself to know the forms and fashions of foreign particular churches; neither of a church in the lake, nor a church upon seven hills; but since God hath planted thee in a church, where all things necessary for salvation are administered to thee, and where no erroneous doctrine (even in the confession of our adversaries) is affirmed and held, that is the hill, and that is the Catholic church, and there is this commission in this text, means of salvation sincerely executed; so then, such a commission there is, and it is in the article of the Creed, that is the *ubi*.

We are now come in our order, to the third circumstantial branch, the *unde*, from whence, and when this commission issued, in which we consider, that since we receive a deep impression from the words, which our friends spake at the time of their death, much more would it work upon us, if they could come and speak to us after their death; you know what Dives said, *Si quis ex mortuis*, If one from the dead might go to my brethren, he might bring them to any thing[7]. Now, *primitiæ mortuorum*, the Lord of life, and yet the first born of the dead, Christ Jesus, returns again after his death, to establish this commission upon his apostles; it hath therefore all the formalities of a strong and valid commission; Christ gives it, *Ex mero motu*, merely out of his own goodness; he foresaw no merit in us that moved him; neither was he moved by any man's solicitations; for could it ever have fallen into a man's heart, to have prayed to the Father, that his Son might take our nature and die, and rise again, and settle a course upon earth, for our salvation, if this had not first

[6] Ephes. v. 31. [7] Luke xvi. 30.

risen in the purpose of God himself? Would any man ever have solicited or prayed him to proceed thus? It was *Ex mero motu*, out of his own goodness, and it was *Ex certa scientia*, he was not deceived in his grant, he knew what he did, he knew this commission should be executed, in despite of all heretics, and tyrants that should oppose it; and as it was out of his own will, and with his own knowledge, so it was *Ex plenitudine potestatis*, He exceeded not his power; for Christ made this commission then, when (as it is expressed in the other evangelist) he produced that evidence, *Data est mihi, All power is given to me in heaven and in earth*[8]; where Christ speaks not of that power, which he had by his eternal generation, (though even that power, were given him, for he was *Deus de Deo*, God of God) nor he speaks not of that power which was given him as man, which was great, but all that, he had in the first minute of his conception, in the first union of the two natures, divine and human together; but that power, from which he derives this commission, is that, which he had purchased by his blood, and came to by conquest; *Ego vici mundum*, says Christ, I have conquered the world, and coming in by conquest, I may establish what form of government I will; and my will is, to govern my kingdom by this commission; and by these commissioners, to the world's end; to establish these means upon earth, for the salvation of the world.

And as it hath all these formalities of a due commission, made without suit, made without error, made without defect of power: so had it this also, that it was duly and authentically testified; for, though this evangelist name but the eleven apostles to have been present, and they in this case might be thought *testes domestici*, witnesses that witness to their own, or to their master's advantage; yet, the opinion which is most embraced is, that this appearing of Christ, which is intended here, is that appearing, which is spoken of by St. Paul[9], when he appeared to more than five hundred at once; Christ rests not in his *teste meipso*, that himself was his witness, as princes use to do, (and as he might have done best of any, because there were always two more that testified with him, the Father, and the Holy Ghost) he rests not in calling some of his council, and principal officers, to witness,

[8] Matt. xxviii. 18.

[9] 1 Cor. xv. 6.

as princes have used too; but in a parliament of all states, upper and common house, spiritual and temporal apostles, disciples and five hundred brethren, he testifies this commission.

Who then can measure the infinite mercy of Christ Jesus to us? Which mercy became not when he began, by coming into this world; for we were elected in him before the foundations of the world; nor ended it when he ended, by going out of this world, for he returned to this world again, where he had suffered so much contempt and torment, that he might establish this object of our faith, this that we are therefore bound to believe, a commission, a church, an outward means of salvation here; such a commission there is, it is grounded in the creed, and it was given after his resurrection.

In which commission (being now come to the last of the circumstantial branches, the extent and reach of this commission) we find, that it is *omni creaturæ*, before the text, *Preach to every creature*, that is, means of salvation offered to every creature; and that is large enough, without that wild extent that their St. Francis gives it, in the Roman church, whom they magnify so much for that religious simplicity, as they call it, who thought himself bound literally by this commission, *To preach to all creatures*, and so did, as we see in his brutish homilies, *frater asine*, and *frater bos*, brother ox, and brother ass, and the rest of his spiritual kindred; but in this commission, *omnis creatura*, *every creature*, is every man; and to every man this commission extends; man is called *omnis creatura*, every creature, as Eve is called *mater omnium viventium*[10], though she were but the mother of men, she is called the *mother of all living*, and yet all other creatures live, as well as man; man is called every creature, as it is said, *Omnis caro*, *All flesh had corrupted his ways upon earth*[11], though this corruption were but in man, and other creatures were flesh as well as man; man is every creature, says Origen, because in him, *Tanquam in officina*, *omnes creaturæ conflantur*, Because all creatures were as it were melted in one forge, and poured into one mould, when man was made. For, these being all the distinctions which are in all creatures, first, a mere. being which stones and other inanimate creatures have;

[10] Gen. iii. 20. [11] Gen. vi. 12.

and then life and growth, which trees and plants have; and after that, sense and feeling, which beasts have; and lastly, reason and understanding, which angels have, man hath them all, and so in that respect is every creature, says Origen: he is so too, says Gregory, *Quia omnis creaturæ differentia in homine*, Because all the qualities and properties of all other creatures, how remote and distant, how contrary soever in themselves, yet they all meet in man; in man, if he be a flatterer, you shall find the grovelling and crawling of a snake; and in a man, if he be ambitious, you shall find the high flight and piercing of the eagle; in a voluptuous sensual man, you shall find earthliness of the hog; and in a licentious man, the intemperance, and distemper of the goat; ever lustful, and ever in a fever; ever in sicknesses contracted by that sin, and yet ever in a desire to proceed in that sin; and so man is every creature in that respect, says Gregory. But he is especially so, says St. Augustine, *Quia omnis creatura propter hominem*, All creatures were made for man, man is the end of all, and therefore man is all, says Augustine. So that the two evangelists have expressed one another well; for those whom this evangelist St. Mark calls all creatures, St. Matthew calls *omnes gentes, all nations;* and so, that which is attributed to Christ by way of prophecy, *It is a small matter, that thou shouldest be my servant, to raise up the tribe of Jacob, and to restore the preserved of Israel, I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth*[12]; that which is attributed to Christ there, is fulfilled in this commission, given by Christ here; that he should be preached to all men; in which, we rather admire than go about to express his unexpressible mercy, who had that tenderness in his care, that he would provide man means of salvation in a church, and then that largeness in his care, as that he would in his time impart it to all men; for else, how had it ever come to us? And so we pass from the circumstances of the commission, that it is, and where it is, and whence it comes, and whither it goes, to the substance itself.

This is expressed in three actions; first, *Ite prædicate, Go and preach the Gospel;* and then, *Baptizate, Baptize in the name of*

[12] Isaiah xlix. 6.

the Father, Son, and Holy Ghost; and *Docete servare, Teach them to observe all those things which I have commanded you;* for that *hoc, qui non crediderit hoc,* He that believes not this, (which is implied in this text) reaches to all that; as well, *Qui non fecerit hoc,* He that does not do all this, as *Qui non crediderit hoc,* He that believes not this, is within the penalty of this text, *damnabitur:* the first of these three, is the ordinance and institution of preaching the Gospel; the second is the administration of both sacraments; (as we shall see anon) and the third is the provocation to a good life, which is in example as well as in preaching; first preach the Gospel, that is, plant the root, faith; then administer the sacraments, that is, water it, cherish it, fasten and settle it with that seal; and then procure good works, that is, produce the blessed fruit of this faith, and these sacraments: *Qui non crediderit hoc, He that does not believe* all this, *shall be damned.*

First then, *Qui non crediderit,* He that hath this apostleship, this ministry of reconciliation, he that is a commissioner for these new buildings, to erect the kingdom of God by the Gospel, and does not believe, and show by his practice that he does believe himself to be bound to preach, he is under the penalty of this text. When therefore the Jesuit Maldonat pleases himself so well[13], that, as he says, he cannot choose but laugh, when the Calvinists satisfy themselves in doing that duty, that they do preach; for, says he, *Docetis, sed nemo misit,* You do preach, but you have no calling; if it were not too serious a thing to laugh at, would he not allow us to be as merry, and to say too, *Missi estis, sed non docetis,* Perchance you may have a calling, but I am sure you do not preach? For if we consider their practice, their secular clergy, those which have the care of souls in parishes, they do not preach; and if we consider their laws, and canons, their regular clergy, their monks and friars should not preach abroad, out of their own cloisters[14]. And preaching was so far out of use amongst them, as that in these later ages, under Innocentius the Third, they instituted *Ordinem prædicantium,* An order of preachers; as though there had been no order for preaching in the church of God, till within these four hundred

[13] In Matt. xxviii.

[14] Cheppinus de Jure Monast.

years. And we see by their patent for preaching, what the cause of their institution was; it was because those who only preached then, that is, the Humiliati, (which was another order) were unlearned, and therefore they thought it not amiss, to appoint some learned men to preach: the bishops took this ill at that time, that any should have leave to preach within their dioceses; and therefore they had new patents, to exempt them from the jurisdiction of the bishops; and they had liberty to preach everywhere; *Modo non vellicent papam*, As long as they said nothing against the pope, they might preach. It is therefore but of late years, and indeed, especially since the Reformation began, that the example of others hath brought them in the Roman church to a more ordinary preaching; whereas the penalty of this text lies upon all them who have that calling, and do it not; and so it does upon them too, who do not believe, that they are bound to seek their salvation from preaching, from that ordinance and institution.

I cannot remember that in any history, for matter of fact, nor in the framing or institution of any state, for matter of law, there hath ever been such a law, or such a practice, as that of preaching. Everywhere amongst the Gentiles, (particularly amongst the Romans, where there was a public office, to be *conditor precum*, according to emergent occasions, to make collects and prayers for the public use) we find some resemblance, some representation of our Common Prayer, our Liturgy; and in their ablutions, and expiations, we find some resemblance of our sacraments; but nowhere any resemblance of our preaching. Certain anniversary panegyrics they had in Rome, which were coronation sermons, or adoption sermons, or triumph sermons, but all those, upon the matter, were but civil commemorations. But this institution, of keeping the people in a continual knowledge of their religious duty, by continual preaching, was only an ordinance of God himself, for God's own people; for, after that in the wisdom of God, the world by wisdom knew not God, *It pleased God* (says the apostle) *by the foolishness of preaching to save them that believe*[15].

What was this former wisdom of God, that that could not

[15] 1 Cor. i. 21.

save man? It was twofold; first, God in his wisdom manifests a way to man, to know the Creator by the creature, *That the invisible things of him might be seen by the visible*[16]. And this gracious and wise purpose of God took not effect, because man being brought to the contemplation of the creature, rested and dwelt upon the beauty and dignity of that, and did not pass by the creature to the Creator; and then, God's wisdom was farther expressed, in a second way, when God manifested himself to man by his word, in the law, and in the prophets; and then, man resting in the letter of the law, and going no farther, and resting in the outside of the prophets, and going no farther, not discerning the sacrifices of the law to be types of the death of Christ Jesus, nor the purpose of the prophets to be, to direct us upon that Messias, that Redeemer, *Ipsa, quæ per prophetas locuta est, sapientia*, says Clement, The wisdom of God, in the mouth of the prophets, could not save man; and then, when the wisdom of nature, and the wisdom of the law, the wisdom of the philosophers, and the wisdom of the scribes, became defective and insufficient, by man's perverseness, God repaired, and supplied it by a new way, but a strange way, by the foolishness of preaching; for it is not only to the subject, to the matter, to the doctrine, which they were to preach, that this foolishness is referred. To preach glory, by adhering to an inglorious person, lately executed for sedition and blasphemy; to preach salvation from a person, whom they saw unable to save himself from the gallows; to preach joy from a person whose soul was heavy unto death, this was *scandalum Judæis*, says the apostle[17], even to the Jews, who were formerly acquainted by their prophets, that some such things as these should befall their Messias, yet for all this preparation, it was *scandalum*, the Jews themselves were scandalized at it; it was *a stumbling-block to the Jews;* but *Græcis stultitia*, says the apostle there, the Gentiles thought this doctrine mere foolishness. But not only the matter, but the manner, not only the Gospel, but even preaching was a foolishness in the eyes of man; for if such persons as the apostles were, heirs to no reputation in the state, by being derived from great families, bred in no universities, nor sought to for learning, persons not of the

[16] Rom. i. 20. [17] 1 Cor. i. 23.

civilest education, seamen, fishermen, not of the honestest professions, (Matthew but a publican) if such persons should come into our streets, and porches, and preach, (I do not say, such doctrine as theirs seemed then) but if they should preach at all, should not we think this a mere foolishness; did they not mock the apostles, and say they were drunk, as early as it was in the morning[18]? Did not those two sects of philosophers, who were as far distant in opinions, as any two could be, the Stoics, and the Epicureans, concur in defaming St. Paul for preaching[19], when they called him *seminiverbium*, a babbling and prating fellow? But the foolishness of God is wiser than men, said that apostle[20]; and out of that wisdom, God hath shut us all, under the penalty of this text, if we that are preachers, and you that are hearers, do not believe, that this preaching is the ordinance of God, for the salvation of souls.

This then is matter of faith, that preaching is the way, and this is matter of faith too, that that which is preached, must be matter of faith; for the commission is, *prædicate evangelium*, preach, but preach the Gospel; and that' is, first, *evangelium solum*, preach the Gospel only, add nothing to the Gospel, and then *evangelium totum*, preach the Gospel entirely, defalke nothing, forbear nothing of that; first then, we are to preach, you are to hear nothing but the Gospel; and we may neither postdate our commission, nor interline it; nothing is gospel now, which was not gospel then, when Christ gave his apostles their commission; and *no man can serve God and mammon;* no man can preach those things, which belong to the filling of angels' rooms in heaven, and those things which belong to the filling of the pope's coffers at Rome, with angels upon earth: for that was not gospel, when Christ gave this commission. And did Christ create his apostles, as the bishop of Rome creates his cardinals, *Cum clausura oris?* He makes them cardinals, and shuts their mouths; they have mouths, but no tongues; tongues, but no voice; they are judges, but must give no judgment; cardinals, but have no interest in the passages of businesses, till by a new favour he open their mouths again: Did Christ make his apostles his ambassadors, and promise to send their instructions after

[18] Acts ii. 13. [19] Acts xvii. 18. [20] 1 Cor. i. 25.

them? Did he give them a commission, and presently a *supersedeas* upon it, that they should not execute it? Did he make a testament, a will, and refer all to future schedules and codicils? Did he send them to preach the Gospel, and tell them, you shall know the Gospel in the epistles of the popes and their decretals hereafter? you shall know the Gospel of deposing princes, in the Council of Lateran hereafter; and the gospel of deluding heretics, by safe conducts, in the Council* of Constance hereafter; and the gospel of creating new articles of the Creed, in the Council of Trent hereafter? If so, then was some reason for Christ's disciples to think, when Christ said, *Verily, I say unto you, there are some here, who shall not taste death, till they see the son of man come in glory*[21]; that he spake and meant to be understood literally, that neither John nor the rest of the apostles should ever die, if they must live to preach the Gospel, and the Gospel could not be known by them, till the end of the world: and therefore it was wisely done in the Roman church, to give over preaching, since the preaching of the Gospel, that is, nothing but the Gospel would have done them no good to their ends: when all their preaching was come to be nothing, but declamations of the virtue of such an indulgence, and then a better indulgence than that, to-morrow, and every day a new market of fuller indulgences, when all was but an extolling of the tenderness, and the bowels of compassion in that mother church, who was content to set a price, and a small price upon every sin; so that if David were upon the earth again, and then when the persecuting angel had drawn his sword, would but send an appeal to Rome, at that price, he might have an inhibition against the angel, and have leave to number his people, let God take it as he list; nay, if Sodom were upon the earth again, and the angel ready to set fire to that town, if they could send to Rome, they might purchase a charter even for that sin (though perchance they would be loath to let that sin pass over their hills:) but not to speak any thing, which may savour of jest, or levity, in so serious a matter, and so deplorable a state, as their preaching was come to, with humble thanks to God that we are delivered from it, and humble prayers to God, that we never return to it, nor

* Folio edition, "Gospel."

[21] Matt. xvi. 28.

towards it, let us cheerfully and constantly continue this duty of preaching and hearing the Gospel; that is, first the Gospel only, and not traditions of men; and the next is, of all the Gospel, nothing but it, and yet all it, add nothing, defalk nothing; for as the law is, so the Gospel is, *res integra*, a whole piece; and as St. James says of the integrity of the law, *Whosoever keeps the whole law, and offends in one point, he is guilty of all*[22]; so he that is afraid to preach all, and he that is loath to hear all the Gospel, he preaches none, he hears none. And therefore, if that imputation, which the Roman church lays upon us, were true, that we preach no falsehood, but do not teach all the truth, we did lack one of the true marks of the true church, that is, the preaching of the Gospel; for it is not that, if it be not all that; take therefore the Gospel, as we take it from the school, that it is *historia*, and *usus*, (the Gospel is the history of the Gospel, the proposing to your understanding all that Christ did, and it is the appropriation of the Gospel, the proposing to your faith, that all that he did he did for you) and then, if you hearken to them who will tell you, that Christ did that which he never did (that he came in, when the doors were shut, so that his body passed through the very body of the timber, thereby to advance their doctrine of transubstantiation) or that Christ did that which he did, to another end than he did it, (that when he whipt the buyers and sellers out of the temple, he exercised a secular power and sovereignty over the world, and thereby established a sovereignty over princes, in his vicar the pope) these men do not preach the Gospel, because the Gospel is *historia et usus*, the truth of the history, and of the application: and this is not the truth of the history; so also if you hearken to them, who tell you, that though the blood of Christ be sufficient in value for you, and for all, yet you have no means to be sure, that he meant his blood to you, but you must pass in this world, and pass out of this world in doubt, and that it is well if you come to purgatory, and be sure there of getting to heaven at last; these men preach not the Gospel, because the Gospel is the history, and the use; and this is not the true use.

And thus it is, if we take the Gospel from the school; but if

[22] James ii. 10.

we take it from the schoolmaster, from Christ himself, the Gospel is repentance, and remission of sins; for he came, *That repentance and remission of sins should be preached in his name*[23]; if then they will tell you, that you need no such repentance for a sin, as amounts to a contrition, to a sorrow for having offended God, to a detestation of the sin, to a resolution to commit it no more, but that it is enough to have an attrition, (as they will needs call it) a servile fear, and sorrow, that you have incurred the torments of hell; or if they will tell you, that when you have had this attrition, that the clouds of sadness, and of dejection of spirit have met, and beat in your conscience, and that the allision of those clouds have brought forth a thunder, a fearful apprehension of God's judgments upon you; and when you have had your contrition too, that you have purged your soul in an humble confession, and have let your soul bleed with a true and sharp remorse, and compunction, for all sins past, and put that bleeding soul into a bath of repentant tears, and into a bath of blood, the blood of Jesus Christ in the Sacrament, and feel it faint and languish there, and receive no assurance of remission of sins, so as that it can levy no fine that can conclude God, but still are afraid that God will still incumber you with yesterday's sins again to-morrow; if this be their way, they do not preach the Gospel, because they do not preach all the Gospel; for the Gospel is repentance and remission of sins; that is, the necessity of repentance, and then the assuredness of remission, go together.

Thus far then the *crediderit* is carried, we must believe that there is a way upon earth to salvation, and that preaching is that way, that is, the manner, and the matter is the Gospel, only the Gospel, and all the Gospel, and then the seal is the administration of the sacraments, as we said at first, of both sacraments; of the sacrament of baptism there can be no question, for that is literally and directly within the commission, *Go and baptize*, and then *Qui non crediderit, He that believes not*, not only he that believes not, when it is done, but he that believes not that this ought to be done, *shall be damned*; we do not join baptism to faith, *tanquam dimidiam solatii causam*, as though baptism were equal to faith, in the matter of salvation, for salvation may be had in

[23] Luke xxiv. 47.

divers cases by faith without baptism, but in no case by baptism without faith; neither do we say, that in this commission to the apostles, the administration of baptism is of equal obligation upon the minister as preaching, that he may be as well excusable if he never preach, as if he never baptize; we know St. Peter commanded Cornelius and his family to be baptized[24], we do not know if he baptized any of them with his own hand; so St. Paul says of himself, that baptizing was not his principal function; *Christ sent not me to baptize, but to preach the Gospel*[25], saith he; in such a sense as God said by Jeremy, *I spake not unto your fathers, nor commanded them concerning burnt offerings, but I said, obey my voice*[26], so St. Paul saith, he was not sent to baptize; God commanded our fathers obedience rather than sacrifice, but yet sacrifice too; and he commands us preaching rather than baptizing, but yet baptizing too; for as that is true, *In adultis*, in persons which are come to years of discretion, which St. Hierome says, *Fieri non potest*, It is impossible to receive the sacrament of baptism, except the soul have received *sacramentum fidei*, the sacrament of faith, that is the word preached, except he have been instructed and catechised before, so there is a necessity of baptism after, for any other ordinary means of salvation, that God hath manifested to his church; and therefore *quos Deus conjunxit*, those things which God hath joined in this commission, let no man separate; *Except a man be born again of water and the Spirit, he cannot enter into the kingdom of heaven*[27]; let no man read that place disjunctively, *Of water or the Spirit*, for there must be both: St. Peter himself knew not how to separate them, *Repent and be baptized every one of you*[28], saith he; for, for any one that might have been, and was not baptized, St. Peter had not that seal to plead for his salvation.

The sacrament of baptism then, is within this *crediderit*, it must necessarily be believed to be necessary for salvation: but is the other sacrament of the Lord's Supper so too? Is that within this commission? Certainly it is, or at least within the equity, if not within the letter, pregnantly implied, if not literally expressed: for thus it stands, they are commanded, *To teach all things that*

[24] Acts x. 48. [25] 1 Cor. i. 17. [26] Jer. vii. 22, 23.
[27] John iii. 5. [28] Acts ii. 38.

Christ had commanded them[29]; and then St. Paul says, *I have received of the Lord, that which also I delivered unto you, that the Lord Jesus took bread*[30], &c. (and so he proceeds with the institution of the sacrament) and then he adds, that Christ said, *Do this in remembrance of me;* which is not only remember me when you do it, but do it that you may remember me; as well the receiving of the sacrament, as the worthy receiving of it, is upon commandment.

In the primitive church, there was an erroneous opinion of such an absolute necessity in taking this sacrament, as that they gave it to persons when they were dead; a custom which was grown so common, as that it needed a canon of a council[31], to restrain it. But the giving of this sacrament to children newly baptized was so general, even in pure times, as that we see so great men as Cyprian and Augustine, scarce less than vehement for the use of it; and some learned men in the reformed church[32] have not so far declined it, but that they call it, *Catholicam consuetudinem*, a Catholic, an universal custom of the church. But there is a far greater strength both of natural and spiritual faculties required for the receiving of this sacrament of the Lord's Supper, than the other of baptism. But for those who have those faculties, that they are now, or now should be able, to discern the Lord's body, and their own souls, besides that inestimable and inexpressible comfort, which a worthy receiver receives, as often as he receives that seal of his reconciliation to God, since as baptism is *tessera Christianorum*, (I know a Christian from a Turk by that sacrament) so this sacrament is *tessera orthodoxorum*, (I know a Protestant from a Papist by this sacrament) it is a service to God, and to his church to come frequently to this communion; for truly (not to shake or affright any tender conscience) I scarce see, how any man can satisfy himself, that he hath said the Lord's Prayer with a good conscience, if at the same time he were not in such a disposition as that he might have received the sacrament too; for, if he be in charity, he might receive, and if he be not, he mocked Almighty God, and deluded the congregation, in saying the Lord's Prayer.

[29] Matt. xxviii. 20. [30] 1 Cor. xi. 23.
[31] Carthag. iii. c. 6. [32] Musculus.

There remains one branch of that part, *docete servare*, preach the Gospel, administer the sacraments, and teach them to practise and do all this: how comes matter of fact to be matter of faith? Thus, *qui non crediderit*, he that does not believe, that he is bound to live aright, is within the penalty of this text. It is so with us, and it is so with you too; amongst us, he that says well, presents a good text, but he that lives well, presents a good comment upon that text. As the best texts that we can take, to make sermons upon, are as this text is, some of the words of Christ's own sermons: so the best arguments we can prove our sermons by, is our own life. The whole week's conversation is a good paraphrase upon the Sunday's sermon; it is too soon to ask when the clock struck eleven, is it a good preacher? for I have but half his sermon then, his own life is the other half; and it is time enough to ask the Saturday after, whether the Sunday's preacher preach well or no; for he preaches poorly that makes an end of his sermon upon Sunday; he preaches on all the week, if he live well, to the edifying of others; if we say well, and do ill, we are so far from the example of God's children, which built with one hand, and fought with the other, as that, if we do build with one hand, in our preaching, we pull down with the other in our example, and not only our own, but other men's buildings too; for the ill life of particular men reflects upon the function and ministery in general.

And as it is with us, if we divorce our words and our works, so it is with you, if you do divorce your faith and your works. God hath given his commission under seal, *preach and baptize*, God looks for a return of this commission, under seal too; *Believe, and bring forth fruits worthy of belief.* The way that Jacob saw to heaven, was a ladder; it was not a fair and an easy staircase, that a man might walk up without any holding. But *manibus innitendum*, says St. Augustine, in the way to salvation there is use of hands, of actions, of good works, of a holy life; *servate omnia*, do then all that is commanded, all that is within the commission: if that seem impossible, do what you can, and you have done all; for then is all this done, *cum quod non fit ignoscitur*, when God forgives that which is left undone; but God forgives none of that which is left undone, out of a wilful and

vincible ignorance. And therefore search thy conscience, and then Christ's commandment enters, *scrutamini Scripturas*, then search the Scriptures; for till then, as long as thy conscience is foul, it is but an illusion to apprehend any peace, or any comfort in any sentence of the Scripture, in any promise of the Gospel: search thy conscience, empty that, and then search the Scriptures, and thou shalt find abundantly enough to fill it with peace and consolation; for this is the sum of all the Scriptures, *Qui non crediderit hoc, He that believes not this*, that he must be saved by hearing the word preached, by receiving the sacraments, and by working according to both, is within the penalty of this text, *Damnabitur, He shall be damned.*

How know we that? many persons have power to condemn, which have not power to pardon; but God's word is evidence enough for our pardon and absolution, whensoever we repent we are pardoned; much more then for our condemnation; and here we have God's word for that; if that were not enough, we have his oath; for it is in another place, God hath sworn, that there are some, which *shall not enter into his rest*[33], and to whom did he swear that, says St. Paul, but to them that believed not? God cannot lie, much less be foresworn, and God hath said and sworn, *Damnabitur, He that believeth not, shall be damned.* He shall be; but when? Does any man make haste? Though that be enough that St. Chrysostom says, It is all one when that begins, which shall never end, yet the tense is easily changed in this case, from *damnabitur* to *damnatur;* for *he that believeth not, is condemned already*[34]. But why should he be so? condemned for a negative? for privative? Here is no opposition, no affirming the contrary, no seducing or dissuading other men that have a mind to believe, that is not enough; for, *He that believeth not God, hath made God a liar, because he believeth not the record that God gave of his Son*[35]. Here is the condemnation we speak of, as St. John says, *Light was presented, and they loved darkness;* so that howsoever God proceed in his unsearchable judgments with the heathen, to whom the light and name of Christ Jesus was never presented, certainly we, to whom the Gospel hath

[33] Heb. iv. 3. [34] John iii. 18. [35] 1 John v. 10.

been so freely, and so fully preached, fall under the penalty of this text, if we believe not, for we have made God a liar in not believing the record he gives of his Son.

That then there is damnation, and why it is, and when it is, is clear enough; but what this damnation is, neither the tongue of good angels that know damnation by the contrary, by fruition of salvation, nor the tongue of bad angels who know damnation by a lamentable experience, is able to express it; a man may sail so at sea, as that he shall have laid the north pole flat, that shall be fallen out of sight, and yet he shall not have raised the south pole, he shall not see that; so there are things, in which a man may go beyond his reason, and yet not meet with faith neither: of such a kind are those things which concern the locality of hell, and the materiality of the torments thereof; for that hell is a certain and limited place, beginning here and ending there, and extending no farther, or that the torments of hell be material, or elementary torments, which in natural consideration can have no proportion, no affection, nor appliableness to the tormenting of a spirit, these things neither settle my reason, nor bind my faith; neither opinion, that it is, or is not so, doth command our reason so, but that probable reasons may be brought on the other side; neither opinion doth so command our faith, but that a man may be saved, though he think the contrary; for in such points, it is always lawful to think so, as we find does most advance and exalt our own devotion, and God's glory in our estimation; but when we shall have given to those words, by which hell is expressed in the Scriptures, the heaviest significations, that either the nature of those words can admit, or as they are types and representations of hell, as fire, and brimstone, and weeping, and gnashing, and darkness, and the worm, and as they are laid together in the prophet[16], Tophet, (that is hell) is deep and large, (there is the capacity and content, room enough) *It is a pile of fire and much wood*, (there is the durableness of it) *and the breath of the Lord to kindle it, like a stream of brimstone*, (there is the vehemence of it:) when all is done, the hell of hells, the torment of torments is the everlasting absence of God, and the everlasting impossibility of returning to

[16] Isaiah xxx. 33.

his presence; *Horrendum est*, says the apostle, *It is a fearful thing to fall into the hands of the living God.*[37] Yet there was a case, in which David found an ease, to fall into the hands of God, to escape the hands of men: *Horrendum est*, when God's hand is bent to strike, *It is a fearful thing, to fall into the hands of the living God;* but to fall out of the hands of the living God, is a horror beyond our expression, beyond our imagination.

That God should let my soul fall out of his hand, into a bottomless pit, and roll an unremovable stone upon it, and leave it to that which it finds there, (and it shall find that there, which it never imagined, till it came thither) and never think more of that soul, never have more to do with it. That of that providence of God, that studies the life of every weed, and worm, and ant, and spider, and toad, and viper, there should never, never any beam flow out upon me; that that God, who looked upon me, when I was nothing, and called me when I was not, as though I had been, out of the womb and depth of darkness, will not look upon me now, when, though a miserable, and a banished, and a damned creature, yet I am his creature still, and contribute something to his glory, even in my damnation; that that God, who hath often looked upon me in my foulest uncleanness, and when I had shut out the eye of the day, the sun, and the eye of the night, the taper, and the eyes of all the world, with curtains and windows, and doors, did yet see me, and see me in mercy, by making me see that he saw me, and sometimes brought me to a present remorse, and (for that time) to a forbearing of that sin, should so turn himself from me, to his glorious saints and angels, as that no saint nor angel, nor Christ Jesus himself, should ever pray him to look towards me, never remember him, that such a soul there is; that that God, who hath so often said to my soul, *Quare morieris?* Why wilt thou die? and so often sworn to my soul, *Vivit Dominus*, As the Lord liveth, I would not have thee die, but live, will neither let me die, nor let me live, but die an everlasting life, and live an everlasting death; that that God, who, when he could not get into me, by standing, and knocking, by his ordinary means of entering, by his word, his mercies, hath applied his judgments, and hath shaked the house, this body, with agues and

[37] Heb. x. 31.

palsies, and set this house on fire, with fevers and calentures, and frightened the master of the house, my soul, with horrors, and heavy apprehensions, and so made an entrance into me; that that God should frustrate all his own purposes and practices upon me, and leave me, and cast me away, as though I had cost him nothing, that this God at last, should let this soul go away, as a smoke, as a vapour, as a bubble, and that then this soul cannot be a smoke, a vapour, nor a bubble, but must lie in darkness, as long as the Lord of light is light itself, and never spark of that light reach to my soul; what Tophet is not paradise, what brimstone is not amber, what gnashing is not a comfort, what gnawing of the worm is not a tickling, what torment is not a marriage-bed to this damnation, to be secluded eternally, eternally, eternally from the sight of God? especially to us, for as the perpetual loss of that is most heavy, with which we have been best acquainted, and to which we have been most accustomed; so shall this damnation, which consists in the loss of the sight and presence of God, be heavier to us than others, because God hath so graciously, and so evidently, and so diversely appeared to us, in his pillar of fire, in the light of prosperity, and in the pillar of the cloud, in hiding himself for a while from us: we that have seen him in all the parts of this commission, in his word, in his sacraments, and in good example, and not believed, shall be further removed from his sight, in the next world, than they to whom he never appeared in this. But *vincenti et credenti*, to him that believes aright, and overcomes all temptations to a wrong belief, God shall give the accomplishment of fulness, and fulness of joy, and joy rooted in glory, and glory established in eternity, and this eternity is God; to him that believes and overcomes, God shall give himself in an everlasting presence and fruition, *Amen*.

SERMON LXXVII.

PREACHED AT ST. PAUL'S, MAY 21, 1626.

1 CORINTHIANS XV. 29.

Else, what shall they do which are baptized for the dead? if the dead rise not at all, why are they then baptized for the dead?

I ENTERED into the handling of these words, upon Easter day[1]; for, though the words have received divers expositions, good and perverse, yet all agreed, that the words were an argument for the resurrection, and that invited me to apply them to that day. At that day I entered into them, with Origen's protestation, *Odit Dominus, qui festum ejus unum putat diem*, God hates that man, that thinks any holyday of his lasts but one day, that never thinks of the resurrection, but upon Easter day: and therefore I engaged myself willingly, according to the invitation, and almost the necessity of the words, which could not conveniently, (scarce possibly) be determined in one day, to return again and again to the handling thereof. For they are words of great extent, a great compass: the whole circle of a Christian is designed and accomplished in them; for, here is first the first point in that circle, our birth, our spiritual birth, that is, baptism, *Why are these men thus baptized?* says the text; and then here is the point, directly and diametrally opposed to that first point, our birth, that is, death, *Why are these men thus baptized for the dead?* says the text; and then the circle is carried up to the first point again, to our birth, in another birth, in the resurrection, *Why are these men thus baptized for the dead, if there be no resurrection?* so that if we consider the militant and the triumphant church, to be (as they are) all one house, and under one roof, here is first *Limen Ecclesiæ*, (as St. Augustine calls baptism) the Threshold of the Church, we are put over the threshold, into the body of the church, by baptism, and here we are remembered of baptism, *Why are these men thus baptized?* and then here is *chorus ecclesiæ*, the choir, the chancel of the church, in which all the service of God, is officiated and

[1] See Sermon xix. vol. 1.

executed; for we are made not only hearers, and spectators, but actors in the service of God, when we come to bear a part in the hymns and anthems of the saints, by our death, and here we are remembered of death, *Why are these men thus baptized for the dead?* and then, here is *sanctum sanctorum*, the innermost part of the church, the holy of holies, that is, the manifestation of all the mysterious salvation, belonging to soul and body, in the resurrection, *Why are these men thus baptized for the dead, if there be no resurrection?*

Our first day's work in handling these words, was to accept, and then to apply that, in which all agreed, that these words were an argument for the resurrection; and we did both these offices; we did accept it, and so show you, how the assurance of the resurrection accrues to us, and what is the office of reason, and what is the office of faith in that affair; and then we did apply it, and so show you divers resemblances, and conformities between natural death, and spiritual death, and between the resurrection of the body to glory at last, and the resurrection of the soul by grace, in the way; and wherein they induced, and assisted, and illustrated one another: and those two miles made up that Sabbath day's journey. When we shall return to the handling of them, the next day (which will be the last) we shall consider how these words have been misapplied by our adversaries of the Roman church, and then the several expositions which they have received from sound and orthodoxal men, that thence we may draw a conclusion, and determination for ourselves; and in those two miles, we shall also make up that Sabbath day's journey, when God shall be pleased to bring us to it. This day's exercise shall be, to consider that very point, for the establishment whereof, they have so detorted, and misapplied these words, which is their purgatory, that this baptism for the dead must necessarily prove purgatory, and their purgatory.

So then this day's exercise will be merely polemical, the handling of a controversy; which though it be not always pertinent, yet neither is it always unseasonable. There was a time but lately, when he who was in his desire and intention, the peacemaker of all the Christian world, as he had a desire to have slumbered all field-drums, so had he also to have slumbered all

pulpit-drums*, so far, as to pass over all impertinent handling of controversies, merely and professedly as controversies, though never by way of positive maintenance of orthodoxal and fundamental truths; that so there might be no slackening in the defence of the truth of our religion, and yet there might be a discreet and temperate forbearing of personal, and especially of national exasperations. And as this way had piety, and peace in the work itself, so was it then occasionally exalted, by a great necessity; he, who was then our hope, and is now the breath of our nostrils, and the anointed of the Lord, being then taken in their pits, and, in that great respect, such exasperations the fitter to be forborne; especially since that course might well be held, without any prevarication, or cooling the zeal of the positive maintenance of the religion of our church. But things standing now in another state, and all peace, both ecclesiastical and civil, with these men, being by themselves removed, and taken away, and he whom we feared, returned in all kind of safety, safe in body, and safe in soul too, whom though their church could not, their court hath catechized in their religion, that is, brought him to a clear understanding of their ambition, (for ambition is their religion, and St. Peter's ship must sail in their fleets, and with their winds, or it must sink, and the Catholic and Militant church must march in their armies, though those armies march against Rome itself, as heretofore they have done, to the sacking of that town, to the holding of the pope himself in so sordid a prison, for six months, as that some of his nearest servants about him died of the plague, to the treading under foot priests, and bishops, and cardinals, to the dishonouring of matrons, and the ravishing of professed virgins, and committing such insolencies, Catholics upon Catholics, as they would call us heretics for believing them, but that they are their own Catholic

* Donne alludes to the design which James I. entertained at several times during his reign, but especially during his negotiations with Spain and France, of reconciling the Romish and English churches. I cannot find any special ordinance forbidding the treatment of controversies with the Papists. It will be remembered that this sermon was preached in the second year of Charles I., to whom the expressions shortly following belong. His "being taken in their pits" must, I suppose, be interpreted of his being in treaty of marriage with the Infanta of Spain. The expression "pulpit-drums" will remind the reader of Butler's "Pulpit, drum ecclesiastick;" which was probably taken from this very passage.——Ed.

authors that have written them) things being now, I say, in this state, with these men, since we hear that drums beat in every field abroad, it becomes us also to return to the brasing and beating of our drums in the pulpit too, that so, as Adam did not only dress Paradise, but keep Paradise; and as the children of God, did not only build, but build with one hand, and fight with another; so we also may employ some of our meditations upon supplanting, and subverting of error, as well as upon the planting, and watering of the truth. To which purpose I shall prepare this day, for the vindicating and redeeming of these words from the adversary, (which will be the work of the next day) by handling to-day that point, for which they have misapplied them, which is purgatory, and the mother, and the offspring of that; for what can that generation of vipers suck from this text, which is not, if there be no such purgatory, but, *if there be no such resurrection, why then are these men baptized for the dead? Heaven and earth shall pass away*, saith Christ, *but my word shall not pass away*[s]. But rather than purgatory shall pass away, his word must admit such an interpretation, as shall pass away, and evacuate the intention and purpose of the Holy Ghost therein. How much of the earth is passed away from them, we know, who acknowledge the mercy, and might, and miracle of God's working, in withdrawing so many kingdoms, so many nations of the earth, in so short time, from the obedience, and superstition of Rome, as that if controversies had been to have been tried by number, they would have found as many against them, as with them; so much of the earth is passed from them. How much of heaven is passed from them, that is, how much less interest and claim to heaven they can have now, when God hath afforded them so much light, and they have resisted it, than when they were in so great a part, under invincible ignorance, God only, who is the only judge in such causes, knows; and he, of his goodness, enlarge their title to that place, by their conversion towards it. But how much soever of earth or heaven pass away, they will not lose an acre, an inch of purgatory; for, as men are most delighted with things of their own making, their own planting, their own purchasing, their own building, so are these men therefore enamoured of pur-

[s] Matt. xxiv. 35.

gatory: men that can make articles of faith of their own traditions, (and as men to elude the law against new buildings, first build sheds, or stables, and after erect houses there, as upon old foundations, so these men first put forth traditions of their own, and then erect those traditions into articles of faith, as ancient foundations of religion) men that make God himself of a piece of bread, may easily make purgatory of a dream, and of apparitions, and imaginary visions of sick or melancholy men.

It may then be of use to insist upon the survey of this building of theirs, in these three considerations. First, to look upon the foundation, upon what they raise it, and that is prayer for the dead, and that is the grandmother error; and then upon the building itself, purgatory itself, and that is the mother; and lastly upon the out-houses, or furniture of this building, and that is indulgences, which are the children, the issue of this mother, and not such children, as draw their parents dry, but support and maintain their parents; for, but for these indulgencies, their prayer for the dead, and their purgatory would starve; and starve they must all, if they can draw their maintenance from no other place but this, *Why are these men baptized for the dead?*

First then for the first of these three parts, the foundation, the grandmother, prayer for the dead; the most tender mother, the most officious nurse, cannot have a more particular care, how a new-born child shall be washed, or swathed, or fed, when they consider every drop of water, every clout, every pin that belongs to it, than God had of his infant church, when he delivered it over to her foster-fathers, her nursing-fathers, her god-fathers, Moses and Aaron, and bound them by his instructions, in every particular, as he prescribed them. How many directions he gave, what they should eat, what they should wear, how often they should wash, what they should do, in every religious, in every civil action, and yet never, never any mention, any intimation, never any approach, any inclination, never any light, no nor any shadow, never any colour, any colourableness of any command of prayer for the dead. In all the law, no precept for it; and this might imply a weakness in God's government, in so particular a law no precept of so important a duty: in all the history no example; and this might imply ill luck at least, in so large a

a story no precedent of an office so necessary: in all the gospel no promise annexed to it; and this doth not imply, but manifest a conclusion against it, an exclusion of it. There being then no precept, no precedent, no promise for it, how came it into use and practice amongst the Jews?

After the Jews had been a long time conversant amongst the Gentiles, and that as fresh water approaching the sea, contracts a saltish, a brackish taste, so the Jews received impressions of the customs of the Gentiles, who were ever naturally inclined to this mis-devotion, and left-handed piety, of praying for the dead, in the faintness and languishing of their religion, when they were much declined from the exact observation thereof, then, in the time of the Maccabees entered that one example[3], which hath raised such a dust, and blinded so many eyes. We have mention of many funerals before that, and after that of many too, even in the time when Christ was upon the earth, and yet never mention of prayer for the dead, but in this one place of this book; I do not say, in this one story, (for in this story reported by Josephus, there is no mention of it) but in this one book. That is true that I have read, that after Christ's time, the Rabbins laid hold upon it, and brought it into custom; and that is true which I have seen, that the Jews at this day continue it in practice; for when one dies, for some certain time after, appointed by them, his son or some other near in blood or alliance, comes to the altar, and there saith and doth something in the behalf of his dead father, or grandfather respectively. But all this they have drawn into practice, from this one place, from this book, from which book the same Rabbins draw a justification of a man's killing himself, because in this book they find an example of that in Razis[4]; the Rabbins took no better a ground for their prayer for the dead, than for self-homicide, only matter of fact, out of a historical book, which themselves did not believe to be canonical. But how took this hold of Christians?

That which wrought upon the Jews, prevailed upon the new Christians too; for the greatest part of them, by much, being Gentiles, (for few amongst the Jews, in comparison, were converted to the Christian religion) they which came from Gentilism,

[3] 2 Macc. xii. 43, 45. [4] 2 Macc. xiv. 37.

retained still many impressions of such things as they had been formerly accustomed unto. And as the fathers of the church then, out of an indulgence to these new convertites, did suffer and tolerate the practice of many things, which these Gentiles brought with them; (as indeed a great part of the ceremonies of the Christian church are of that nature, and of such an admission, things, which rather than avert their new convertites from coming to them, by an utter abolishing of all parts of their former religion, and worship of their gods, those blessed fathers thought fitter to retain, and turn to some good use, than altogether to take them away) as in other things, so also in this prayer for the dead, to which they, as Gentiles, had been formerly accustomed, the fathers did not oppose it with any peremptory earnestness, with any vehement diligence, partly because the thing itself argued and testified a good, and tender, and pious affection; (and though God do not ground his decrees upon any disposition in man's nature, yet in the execution of his decrees, God as he works in his church, loves to work upon a good-natured man) and partly also, because this practice, being but a practice only, and no dogmatical constitution, might be (as it was in the first practice thereof) without shaking any foundation, or wounding any article of the Christian religion; and lastly, (that we may speak truth, with that holy boldness which belongs to the truth) because it was a long time before the fathers came to a clear understanding of the state of the soul, departed out of this life: for though they never doubted of the certain performance of God's promises, that all that die in him, do rest in him, yet where, and how this rest was communicated to them, admitted more clouds than they could at all times dispel and scatter, some arising from philosophers, some from heretics, some from ignorance, some from heat of disputation.

So then, at first it was a weed that grew wild in the open field, amongst the Gentiles; then because it bore a pretty flower, the testimony of a good nature, it was transplanted into some gardens, and so became a private opinion, or at least a practice amongst some Christians; and then it spread itself so far, as that Tertullian, and he first of any takes knowledge of it, as of a custom of the church; and truly this of Tertullian is very early, within little more than two hundred years after Christ. But as

Tertullian shows us an early birth of it, so he tells us enough, to show us, that it should not have been long lived, when he acknowledges that it had no ground in Scripture, but was only a custom popularly, and vulgarly taken up. But Tertullian speaks of more than prayer; he speaks of oblations and sacrifices for the dead; it is true, he does so; but it is of oblations and sacrifices far from the propitiatory sacrifice of the mass, for Tertullian makes a woman the priest in his sacrifice: *Offert uxor*, says he, *annuis diebus dormitionis mariti*, the wife offers every year upon the day of her husband's death; that is, every year upon that day, she gives a dole and alms to the poor, as the custom was to do in memory of dead friends.

This being then but such a custom, and but so induced, why did none oppose it? Why it was not sufficiently opposed, I have intimated some reasons before: the affection of those that did it, who were (though mistaken in the way) piously affected in the action, and then the harmlessness in the thing itself at first, and then partly a loathness in the fathers to deter the Gentiles from becoming Christians, and partly a cloud and darkness of the state of the soul after death. Yet some did oppose it; but some not early enough, and some not earnestly enough; and some not with much success, because they were not otherwise *integræ famæ*, they were not thought sound in all things, and therefore they were believed in nothing; which was Ærius's case, who did oppose it; but because Ærius did not come home to all truths, he was not hearkened unto, in opposing any error. Otherwise at that time, Epiphanius had a fair occasion offered, to have opposed this growing custom, and to have rectified the church in a good measure therein, about an hundred years after Tertullian: for then Ærius opposed it directly; but because he proceeded upon false grounds, that since it was come to that, that the most vicious man, the most enormous sinner, might be saved after his death, by the prayers and devotions of another man, there remained no more for a Christian to do, but to provide such men in his life, to do those offices for him after his death, and so he might deliver himself from all the disciplines, and mortifications, and from the anguishes, and remorses, and vexations of conscience which the Christian religion induces and requires, Epiphanius

discerning the advantage that Ærius had given, by imputing things not thoroughly true, he places his glory, and his triumph, only in overthrowing Ærius's ill-grounded arguments, and takes the question itself, and the danger of the church, no farther to heart than so. And therefore when Ærius asks, can prayers for the dead be of any use? Epiphanius says, yes, they may be of use, to awaken and exercise the piety and charity of the living; and never speaks to that which was principally intended, whether they could be of any use to the dead. So when Ærius asks, Is it not absurd to say, that all sins may be remitted after death? Epiphanius says, no man in the church ever said, that all sins may be remitted after death, and never clears the main, whether any sin might. And yet with all advantages, and modifications, Epiphanius lodges it at last, but upon custom, *Nec enim præceptum patris, sed institutum matris habemus*, says he, For this which we do, we have no commandment from God our Father, but only an institution, implied in this custom, from the church our mother.

But then it grew to a farther height; from a wild flower in the field, and a garden flower in private grounds, to be more generally planted, and to be not only suffered by many fathers, but cherished and watered by some, and not above forty years after Epiphanius, to be so far advanced by St. Chrysostom, as that he assigns, though no Scripture for it, yet that which is nearest to Scripture, that it was an apostolical constitution. And truly, if it did clearly appear to have been so, a thing practised, and prescribed to the church, by the apostles, the Holy Ghost were as well to be believed in the apostles' mouths, as in their pens; an apostolical tradition, that is truly so, is good evidence. But because those things do hardly lie in proof, (for that which hath been given for a good rule of apostolical traditions, is very defective, that is, that whatsoever hath been generally in use in the church, of which no author is known, is to be accepted for an apostolical tradition, for so that *ablutio pedum*, the washing of one another's feet after Christ's example, was in so general use, that it had almost gained the dignity of being a sacrament; and so was also the giving of the sacrament of the body and blood to children newly baptized, and yet these, though in so general use, and without any certain author, are not apostolical

traditions) therefore we must apply St. Augustine's words to St. Chrysostom, *Lege ex lege, ex prophetis, ex Psalmis, ex evangelio, ex apostolicis literis, et credemus*, Read us anything out of the law, or prophets, or Psalms, or Gospel, or epistles, and we will believe it. And we must have leave to return St. Augustine's words upon St. Augustine himself, who hath much assisted this custom of praying for the dead, *Lege ex lege*, &c. Read it out of the Scriptures, and we will believe it; for St. Augustine does not pretend any other place of Scripture, than this of the Maccabees, and (not disputing now what credit that book had with St. Augustine) certainly it fell not within this enumeration of his, the Maccabees are neither law, nor prophets, nor psalms, nor Gospel, nor epistle.

Beloved, it is a wanton thing for any church, in spiritual matters, to play with small errors; to tolerate, or wink at small abuses, as though it should be always in her power to extinguish them when she would. It is Christ's counsel to his spouse, that is, the church, *Capite vulpes parvulas*, Take us the little foxes, for they destroy the vine; though they seem but little, and able to do little harm, yet they grow bigger and bigger every day; and therefore stop errors before they become heresies, and erroneous men before they become formal heretics. *Capite*, says Christ, take them, suffer them not to go on; but then, it is *capite nobis*, take us those foxes, take them for us, the bargain is between Christ and his church. For it is not *capite vobis*, take them to yourselves, and make yourselves judges of such doctrinal matters, as appertain not to your cognizance; nor it is not *cape tibi*, take him to thyself, spy out a recusant, or a man otherwise not conformable, and take him for thy labour, beg him, and spoil him, and, for his religion, leave him as you found him; neither is it *cape sibi*, take him for his ease, that is, compound with him easily, and continue him in his estate and errors, but *cape nobis*, take him for us, so detect him, as he may thereby be reduced to Christ and his church.

Neither only this counsel of Christ to his church, but that commandment of God in Leviticus is also appliable to this, *Non misereberis pauperis in judicio, Thou shalt not countenance a poor*

man in his cause[5], thou shalt not pity a poor man in judgment. Though a new opinion may seem a poor opinion, able to do little harm, though it may seem a pious and profitable opinion, and of good use, yet, *in judicio*, if it stand in judgment, and pretend to be an article of faith, and of that holy obligation, matter necessary to salvation, *non misereberis*, thou shalt not spare, thou shalt not countenance this opinion upon any collateral respect, but bring it to the only trial of doctrines, the Scriptures. In the beginning of the reformation in Germany, there arose a sect whom they called Intermists, and Adiaphorists, who, upon a good pretence, were like to have done a great deal of mischief: they said, since all the hope of a reformation that we can promise ourselves, must come from a general council, and of such a council we can have no hope but by the pope, it were impertinent, and disconducing to our own ends, to vex or exasperate the pope, in this interim, till the council be settled, and so the reformation put into a way; and in the interim, for this short time till the council, these *adiaphora*, the indifferent things, (in which mild word they involved all the abuses, and all the grievances that were complained of) may be well enough continued. But if they had continued so long, they had continued yet; if they had spared their little foxes then, they had destroyed their vines; if they had pitied the poor in judgment, the cause had been judged against them; if they had reprieved those abuses for a time, they had got a pardon for ever: and therefore blessed were they in taking those children, and dashing them against the stones, in taking those new-born opinions, and bringing them to the true touch-stone of all docrines, *an ab initio*, whether they had been from the beginning, or could consist with the Scriptures.

Neither doth this counsel of Christ's, *Take us these little foxes*, nor this commandment of God, *Thou shalt not pity the poor in judgment*, determine itself in the church, or in the public only, but extends itself (rather contracts itself) to every particular soul and conscience. *Capite vulpeculas*, take your little foxes, watch your first inclinations to sins, for if you give them suck at first, if you feed them with the milk and honey of the mercy of God, it shall not be in your power to wean them when you would, but

[5] Exod. xxiii. 3. Lev. xix. 15.

they will draw you from one to another extreme, from a former presumption to a future desperation in God's mercy. So also *Non misereberis, Thou shalt not pity the poor in judgment;* now that thou callest thyself to judgment, and thy conscience to an examination, thou shalt not pity any sin, because it pretends to be a poor sin, either poor so, that it cannot much endanger thee, not much encumber thee, or poor so, as that it threatens thee with poverty, with penury, with disability to support thy state, or maintain thy family, if thou entertain it not. Many times I have seen a suitor that comes *in forma pauperis*, more trouble a court, and more importune a judge, than greater causes, or greater persons: and so may such sins as come *in forma pauperis*, either way, that they plead poverty, that they can do little harm, or threaten poverty if they be not entertained. Those sins are the most dangerous sins, which pretend reason why they should be entertained; for sins which are done merely out of infirmity, or out of the surprisal of a temptation, are (in comparison of others) done as sins in our sleep; but in sins upon deliberation, upon counsel, upon pretence of reason, we do see the wisdom of God, but we set our wisdom above his, we do see the law of God, but we insert and interline *non obstantes* of our own, into God's law.

If therefore thou wilt corruptly and viciously, and sinfully love another, out of pity, because they love thee so; if thou wilt assist a poor man in a cause, out of pretence of pity, with thy countenance and the power of thy place, that that poor man may have something, and thou the rest that is recovered in his right; if thou wilt embrace any particular sin out of pity, lest thy wife and children should be left unprovided; if thou have not taken these little foxes, that is, resisted these temptations at the beginning, yet *nunc in judicio*, now that they appear in judgment, in examination of thy conscience, *non misereberis*, thou shalt not pity them, but (as Moses speaks of false prophets[e], and by a fair accommodation of all bewitching sins, with pleasure or profit) *If a dreamer of dreams have given thee a sign, and that sign be come to pass;* if a sin have told thee, it would make thee rich, and it have made thee rich; *yet if this dreamer draw thee to another God*, if this profit draw thee to an idolatrous, that is, to an habi-

[e] Deut. xiii. 8.

tual love of that sin, (for *Tot habemus recentes Deos, quot vitia*, says St. Hierome, Every man hath so many idols in him, as he hath habitual sins) yet, *Though this dreamer* (as God proceeds there) *be thy brother, or thy son, or thy friend which is as thine own soul*, how near, how dear, how necessary soever this sin be unto thee, *non misereberis*, says Moses, *Thine eye shall not pity that dreamer, thou shalt not keep him secret, but thine own hand shall be upon him to kill him;* and so of this pleasurable, or profitable sin, *non misereberis*, thou shalt not hide it, but pour it out in confession; *non misereberis*, thou shalt not pardon it, no nor reprieve it, but destroy it, for the practice presently; *non misereberis*, thou shalt not turn out the mother, and retain the daughter, not leave the sin, and retain that which was sinfully got, but divest all, root, and body, and fruits, by confession to God, by contrition in thyself, by restitution to men damnified; else, that will fall upon thee and thy soul, which fell upon the church. That because they did not take their little foxes, they endangered the whole vine; because they did pity the poor in judgment, that is, (as St. Augustine says) they were loath to wrestle with the people, or force them from dangerous customs, they came from that supine negligence, in tolerating prayer for the dead, to establish a doctrinal point of purgatory; and for both, prayer for the dead, and purgatory, they detort this text, else, that is, if no purgatory, *Why then are these men baptized for the dead?*

As in the Old Testament there is no precept, no precedent, no promise for prayer for the dead, so in the Old Testament they confess, there was no purgatory; no such place, as could purify a soul to that cleanness, as to deliver it up to heaven; for thither, to heaven, no soul, say they, had access, till after Christ's ascension. But as the first mention of prayer for the dead was in time of the Maccabees, so much about the same time was the first stone of purgatory laid; and laid by the hands of Plato. For, *Hæreticorum patriarchæ, philosophi*, says Tertullian, The philosophers were the patriarchs of heretics, evermore they had recourse to them. And then, Plato being the author of purgatory, we cannot deny, but that the Greek church did acknowledge purgatory, that is, that Greek church, of which Plato is a patri-

arch; for, for the Christian Greek church, that never acknowledged purgatory, so as the Roman, that is, a place of torment, from which our prayers here, might deliver souls there. But yet Plato's invention, or his manner of expressing it, took such root and such hold, as that Eusebius[7], when he comes to speak of purgatory, delivers it in the very words of Plato, and makes Plato's words his words, and Plato his patriarch, for the Greek church. The Latin church had patriarchs too for this doctrine; though not philosophers, yet poets; for of that which Virgil says of purgatory, Lactantius says[8], *Propemodum vera*, Virgil was very near the truth, Virgil was almost a Catholic, but then later men say, *Hæc prorsus vera*, This is absolutely true that Virgil says, and Virgil is a perfect, a down-right Catholic; for an upright Catholic, in the point of purgatory, were hard to find.

These then are the first patriarchs of the Greek and Latin Church, philosophers, and poets; and when it came farther, to Christians, it gained not much at first; for the first mention of purgatory amongst Christians hath this double ill luck, that first it is in a book which no side believes, the book called Pastor, whose author is said to be Hermes, and he fancied to be St. Paul's disciple; and then that which is said of purgatory in that book, is put into an old woman's mouth, and so made an old wife's tale; she tells that she had a vision, of stones fallen from a tower, and then mended after they were fallen, and laid in the building again: and this tower must be the church, and these fallen stones must be souls in purgatory, and then they must be made fit to be placed in the uppermost part of the building, in the triumphant church.

But to consider this plant in better grounds, than philosophers, or poets, or old wives' tales, or supposititious books, amongst men of more weight and gravity; Clement of Alexandria, within little more than two hundred years after Christ, spake doubtfully, uncertainly, suspiciously, disputably of purgatory; and within twenty years after him, Origen, who was evermore transported beyond the letter, upon mysteries, somewhat directly. But yet when all is done, Origen's purgatory is a purgatory, that would do them no good; for it would bring them in no money; and

[7] Anno 326. [8] Anno 290.

they could be as well content that there were none, as that it were nothing worth; except they may have the letting, and setting of purgatory at their price, they care not though it were pulled down. And Origen's purgatory is such a purgatory as the best men must come into it, even martyrs themselves, that are re-baptized in their own blood, (and will this purgatory serve their turns?) and it is such a purgatory, as the worst of all, even the devil himself may, and shall get out of it; and will this purgatory serve their turns? Neither is this an error peculiar to Origen, that all souls must pass through purgatory, but common with others of the fathers too; *Sive Paulus, sive Petrus*, says Origen, whether it be St. Paul, or St. Peter, thither he must come, and *sive Petrus, sive Johannes*, says St. Ambrose, whether it be the disciple that loved Christ, St. Peter, or the disciple whom Christ loved, St. John, thither he must come; and St. Hilary extends it farther, he draws in the blessed Virgin Mary herself into purgatory. And that we may see clearly, that that purgatory which the fathers intended, is not the purgatory now erected in the Roman church, St. Ambrose consigns to his purgatory, even the patriarchs and prophets of the Old Testament; *Igne filii Levi, igne Ezekiel, igne Daniel*, the holiest generation, the sons of Levi, and the greatest of the prophets must pass through this fire: and will such a purgatory serve their turns, as was kindled in the Old Testament?

Well; they are very loath to be put to their special plea, very loath to answer, what purgatory of the fathers they will stand to; they would not be put to answer; they choose rather to interrogate us; and they ask us, since the fathers are so pregnant, so frequent in the name of purgatory, one purgatory or other, will you believe none? None, upon the strength of that argument, that the fathers mention purgatory, except they will assign us a purgatory, in which those fathers agree, and agree it to be matter of faith, to believe it; for from how many things, which pass through the fathers, by way of opinion, and of discourse, are they in the Roman church departed, only upon that, that the fathers said it, but said it not dogmatically, but by way of discourse, or opinion. But then they ask us again, since it is clear that they did use prayer for the dead, what could they mean by those

prayers, but a purgatory, a place of torment, where those souls needed help, and from whence those prayers might help them? What could they mean else? Certainly, we cannot tell them, what they meant; if they should ask them, who made those prayers, they could hardly tell them. If a man should have surprised St. Ambrose at his prayers, and stood behind him, and heard him say, *Non dubitamus, etiam angelorum testimoniis credimus*, Lord, I cannot doubt it, for thou by thine angels hast revealed it unto me, *Fide ablutum, æterna voluptate perfrui*, That my dead master the emperor, was baptized in his faith, and is now in possession of all the joys of heaven, and yet have heard St. Ambrose say, sometimes to God, sometimes to his dead master, *Si quid preces*, If my prayers may prevail with thee O God, and then *Oblationibus vos frequentabo*, I will wait upon you daily with my oblations, I will accompany you daily with my sacrifices; and for what? *Ut des, Domine, requiem*, That thou, O Lord, wouldest afford rest, and peace, and salvation to that soul; and if this man after all this, should have asked St. Ambrose, what he meant to pray for him, of whose present being in heaven he was already assured? surely St. Ambrose could have given no such answer, as would have implied a confession, or an argument for purgatory; but St. Ambrose is likely to have said to him, as he does say there, *Est in piis affectibus quædam flendi voluptas*, In tender hearts, and in good natures, there is a kind of satisfaction, and more than that, a holy voluptuousness in weeping, in lamenting, in deploring the loss of a friend; *In commemoratione amissi acquiescimus*, Let me alone, give me leave to think of my lost master some way, by speaking with him, by speaking of him, by speaking for him, any way, I find some ease, some satisfaction in commemorating and celebrating of him; but all this would not have amounted to an argument for purgatory. So also if a man should have found St. Augustine in his meditations after his mother's death, and heard him say, *Pro peccatis matris meæ deprecor te*, Lord, I am a suitor now for my mother's sins; *Exaudi Domine, propter medicinam vulnerum tuorum*, Hear me, O Lord, who acknowledge no other *balsamum*, than that which drops out of thy wounds, *Dimitte Domine, Domine obsecro*, Pardon her, O Lord, O Lord pardon her all her sins; and then should

have heard St. Augustine, with the same breath, and the same sigh, say, *Credo quod jam feceris, quæ rogo*, Lord, I am faithfully assured, that all this is already done, which I pray for; and then should have asked St. Augustine, what he meant to pray for that which was already done? St. Augustine could but have said to him, as he does to God there, *Voluntaria oris mei accipe Domine*, Accept O Lord, this voluntary, though not necessary devotion. But if a man would have pressed either of them for a full reason of those prayers, it would have been hard for him to have received it. They prayed for the dead, and they meant no ill, in doing so; but what particular good they meant, they could hardly give any farther account, but that it was, if not an inordinate, yet an inconsiderate piety, and a devotion, that did rather transport them, than direct them.

These then prayed for the dead, and yet confessed those whom they prayed for, to be then in heaven; St. Chrysostom prays for others, and yet believes them to be in hell; *Potest infideles de Gehenna dimittere*, says he, *sed forte non faciet*, God can deliver an unbelieving soul out of hell, perchance he will not, says he, but I cannot tell, and therefore I will try. And yet St. Gregory absolutely forbids all prayer for the dead, where they died in notorious sin; as generally their whole school doth at this day, either for such sinners, as dying in impenitency, are presumed to be already in hell, or such as died so well, that they are already presumed to be in possession of as much as can be asked in their behalf.

If then they will still press and pursue us with that question, what could those fathers mean by their prayer for the dead, but purgatory? we must send them to those fathers, (and I pray God they may get to them) to ask what they meant. So much as any of those fathers have told us, we can tell them; and amongst those fathers, St. Dionyse the Areopagite hath told us most; he hath told us the manner, and the ceremonies used at the funerals of Christians; and amongst them the offices, and liturgies, and services said and read at such funerals; and expressed them so, as that we may easily see, that first the congregation made a declaration of their religious and faithful assurance, that they that die in the Lord, rest in him; and then a protes-

tation in the behalf of that dead brother, that he did die in that faith, and that expectation, and therefore was then in possession of that rest, which was promised to them who died so. And this testimony for themselves in general, and this application thereof to that dead man, says he, the church then expressed in the form of prayer, and so seemed to ask and beg at God's hands, that which indeed they did but acknowledge to have received before; they gave that the form of a prayer, as of a future thing, which was indeed but a recognition of that which was present, and past, that they did then, and that that dead brother had before embraced that belief.

This answer to their question, (What could they mean but purgatory, by those prayers?) they may have from those of those ancient times; and thus much more from daily practice, that every man who prostrates himself in his chamber, and pours out his soul in prayer to God; though he have said, *O Lord, enter not into judgment with thy servant; forgive me the sins of my youth, O Lord; O Lord blot out all mine iniquities out of thy remembrance*, though his faith assure him, that God hath granted all that he asked upon the first petition of his prayer, yea before he made it, (for God put that petition into his heart and mouth, and moved him to ask it, that thereby he might be moved to grant it) yet as long as the spirit enables him, he continues his prayer, and he solicits, and he importunes God for that which his conscience assures him, God hath already granted: he hath it, and yet he asks it; and that second asking it implies and amounts but to a thanksgiving for that mercy, in which he hath granted it. So those fathers prayed for that which they assured themselves was done before, and therefore, though it had the form of a prayer, it might be a commemoration of God's former benefits, it might be a protestation of their present faith, or an attestation in the behalf of their dead friend, whose first obsequies, or yearly anniversary they did then celebrate.

Add to this the general disposition in the nature of every man, to wish well to the dead, and the darkness in which men were then, in what kind of state the dead were, and we shall the less wonder, that they declined to this custom in those times, espe-

cially if we consider, that even in the reformation of religion, in these clearer times, Luther himself[9], and after him, (if perchance Luther may be thought not to have been enough fined and drawn from his lees) the apology for the Confession of Augsburg[10], which was written after all things were sufficiently debated, and had siftings, and cribrations, and alterations enough, allows of such a form of prayer for the dead, as that of the primitive fathers may justly seem to have been. All ends in this, that neither those prayers of those fathers, nor these of these Lutherans, (though neither be in themselves to be justified) did necessarily imply, or pre-suppose any such purgatory, as the Roman church hath gone about to evict or conclude out of them; men might pray for the dead as those fathers did, and as the Lutherans do, safely enough without assisting the doctrine of purgatory, if that were all that were to be said against such prayers.

Be then that thus settled, the fathers did not intend any such building upon that foundation, not a purgatory, which should be a place of torment, upon those prayers for the dead; but then, what did they mean by that purgatory, and that fire, which is so frequent amongst them? In the confession of our adversaries, the greatest part of the fathers that mention a purgatory fire, intend it of the general fire of conflagration at the last day: they thought the souls of the dead to have been kept *in abditis*, and *in receptaculis* till the day of judgment, and that then that fire which was to take hold of all creatures to the purifying of them, should also take hold of all souls, and burn out all that might be unacceptable to God in those souls, and that this was their purgatory. Others of the fathers have called that severe judgment, and examination which every soul is to pass under, from the hand of God at that time, (because it hath much of the nature of fire, and many of the properties and qualities of fire in it) a fire, a purging fire, and made that their purgatory. If others of the fathers have spoken of a purging fire after this life, so as it will not fall within these two acceptations, of the fire of conflagration, or of the fire of examination, we must say in their behalf, as Sextus Senensis

[9] Chemnicius Exam. De purgator. fo. 92. b.

[10] By Melanchthon. It is one of the books of authority of the Lutherans.

does, that they are not the less holy, nor the less reverend, for having strayed into some of these mistakings, because it is a fire without a light.

In those sub-obscure times, St. Augustine might be excusable, though he proceeded doubtfully and said, *Non incredibile*, it is not incredible that some such thing there may be, and *Quæri potest*, it is not amiss to inquire, (where such things are to be inquired after, that is, in the Scriptures) whether any such thing be or no, and *Utrum latere*, an *inveniri*, whether any such thing will be found there, or no, I cannot tell: he may be excusable in his proceeding further in his doubt, *Sive ibi tantum*, whether all our purgatory be reserved for the next world, *Sive hic et ibi*, or whether God divide our purgatory, some here, and some there, *Sive hic ut non ibi*, or whether God exalt and multiply our purgatory here, that we may have none hereafter. Of these things, I say, howsoever St. Augustine might be excusable for doubting in those dark times, we should be inexcusable, if we should not deny them in these times, in which God hath afforded us so much light and clearness; and rest in that acknowledgment, that we have in this life *Purgationem, et purgatorium*, a purging, and a purgatory; a purging in this, that Christ Jesus, *whom God hath made the heir of all things, by whom also he made the world, who was the brightness of his glory, and the express image of his person; that he, by himself, hath purged our sins*[11]: there is our purging; but then, because after this general purging, which is wrapped up in the general nature, as Christ died for mankind, for all men, and after that nearer application thereof, as it is wrapped up in the covenant, as he died more effectually for all Christians, *still our own clothes defile us*[12], our own evil habits, our own flesh pollutes us, therefore God sends us a purgatory too in this life, crosses, afflictions, and tribulations, and to burn out these infectious stains and impressions in our flesh, *Ipse sedet tanquam ignis conflans, God sits as a fire, and with fuller's soap*[13], to wash us, and to burn us clean with afflictions from his own hand.

Let no man think himself sufficiently purified, that hath not passed this purgatory; *Irascaris mihi Domine*, saith St. Bernard,

[11] Heb. i. 3. [12] Job ix. 31. [13] Malac. iii. 2.

Lord let me see that thou art angry with me; I know I have given thee just cause of anger; and if thou smother that anger, and declare it not by corrections here, thou reservest thine anger to undeterminable times, and to unsupportable proportions. *Propitius fuisti*, says David, *Thou wast a merciful God to thy people;* for, saith he, *Thou didst punish all their inventions;* in this consisted his mercy, that he did punish; for if he had been more merciful, he had been unmerciful; if he had begun with no judgments, they had ended in judgments without end; affliction is a Christian's daily bread, and therefore in that petition, *Da nobis hodie, Give us this day our daily bread*, not only patience in affliction, but affliction itself, so far as it conduces to our mortification, is asked at God's hand. It is an over-presumptuous confidence, for which they glorify one in the Roman church[14], that he was put often to his *Decede a me, Domine*, O Lord, withdraw thyself, and thy grace farther from me, for by mine own sanctity, or diligence, I am able to wrestle with, and to overcome all the temptations, and tribulations of this life, *decede a me*, withdraw thyself, and thy grace, and put not thyself to this trouble, nor this cost with me, but leave me to myself: this was too much confidence; but that was more, which we find in another, that he begged of God, by prayer, that he might be possessed with the devil for some months, because all the temptations of the flesh, and all the crosses of the world, were not enough for his victory, and his triumph. But it is an humble and a requisite prayer, to ask such a measure of affliction, as may ballast us, and carry us steadily, through all the storms, and tempests of this life. As he that hath had no rub in his fortune, in his temporal state, is in most danger to fall, (to fall into murmuring) at the first stumble he makes, as he that hath had no sickness till his age, hardly recovers then; so he that hath not borne his yoke in his youth, that hath not been accustomed to crosses and afflictions, hath a wanton soul all the way, and a froward and impatient soul towards the end.

This is our true purgatory; and in this purgatory, we do need

[14] St. Philip de Neri, founder of the Order of the Priests of the Oratory in Italy. See above, Sermon X. Vol. I. note [10].

the prayers of others; and upon this purgatory, we may build indulgences, which are those testimonies of the remission of sins, which God hath enabled his church to imprint and confer upon us, in the absolution thereof; which are nothing of kin to those indulgences of the Roman church, which are the children of this mother of purgatory, and to the maintenance of which, they have also detorted our text, *Else*, if there be no such indulgences, if the works of supererogation done by other men, may not be applied to the souls that are in purgatory, if there be no such use of indulgences, *why are then these men baptized for the dead?*

Against the popular opinion of the sphere, or element of fire, some new philosophers have made this an argument, that it is improbable, and impertinent, to admit an element that produceth no creatures; a matter more subtle than all the rest, and yet work upon nothing in it; a region more spacious than all the rest, and yet have nothing in it to work upon. All the other three elements, earth, and water, and air, abound with inhabitants proper to each of them, only the fire produces nothing. Here is a fire that recompenses that defect; the fire of the Roman purgatory hath produced indulgences, and indulgences are multiplied to such a number, as that no herds of cattle upon earth can equal them, when they meet by millions at a jubilee, no shoals, no spawn of fish at sea, can equal them, when they are transported in whole tuns to the West Indies, where of late years their best market hath been; no flocks, no flights of birds in the air can equal them, when as they say of St. Francis, at every prayer that he made, a man might have seen the air as full of souls flying out of purgatory, as sparkles from a smith's anvil, beating a hot iron. The apostle complains of them, that made *Mercaturam animarum*, Merchandise of men's souls; but these men make *Ludibrium animarum*, A jest of men's souls: for, if that sad and serious consideration, that this doctrine concerns that part of man, which nothing but the incorruptible blood of the Son of God could redeem, the soul, did not cast a devout and a religious bridle upon it, it were impossible to speak of these indulgences, otherwise than merrily: they do make merchandise of souls, and yet they make a jest of them too.

These then, these indulgences, are the children, the generation

of that viper, the salamanders of that fire, purgatory; and then, *Inter omnia venenata*, says Pliny, Of all the venomous creatures in the world, the salamander is *maximi sceleris*, the most mischievous; for whereas others, *singulos feriunt*, (as the same author says) they sting but one at once, the salamander destroys whole families, whole cities together, for all that eat the fruit of any tree, that he hath touched, perish. We need not apply this; our fathers did, and our neighbours do feel the manifold mischiefs that these mercenary indulgences work in the world, and to what desperate and bloody actions men are induced, and animated by them; what knives these indulgences have whet in courts, and what armies they have paid in the open field; a cheap discharge, and easy subsidy; we have seen copper coined, and we have read of leather coined, but here they coin paper, and in an indulgence, which requires but as much paper as a ballad, they send a man more salvation, than the whole Bible can give them. Men that will not see light, or not watch by the light, will not see this; men that delight to wallow still in the mire, can digest this; *Etiam salamandra à suibus manditur*, says Pliny, As venomous as a salamander is, a sow will eat a salamander; as the citizens of the lowest fire, of hell itself, entered into the herd of swine, so these children of this other fire, of purgatory, these indulgences, enter into swinish men, that consider not their own foulness, but think themselves clean when they have eaten a salamander, that is, bought an indulgence. But though they have had a spurious generation, and yet have lasted longer than spurious generations use to do, (for they have spread into three generations, prayer for the dead begot purgatory, and purgatory indulgences) yet they have had a viperous generation too, for they have eaten out the womb of their own mother, and these salamanders, these indulgences retain still the nature of Pliny's salamanders, *non gignunt*, they beget no more, they proceed no farther; for in this enormous excess of indulgences, the Roman church took her death's wound; from this extreme abuse of indulgences, arose the occasion of the Reformation, which God advanced and prospered so miraculously in the hands of Luther, upon the indignation that the world took upon these indulgences.

How they rose, how they grew, how they fell, is a historical

knowledge, and not much necessary to be insisted upon here: though indeed our danger be greater from these indulgences, than either from prayer for the dead, or from purgatory; though all three be equally erroneous in matter of doctrine, yet for matter-of-fact, and danger, indulgences are the most pernicious, because that opinion of an immediate passing to heaven thereupon, animates men to any undertakings. But as the Christians in abolishing the idolatry of the Gentiles, in some places, sometimes, left some of their idols standing, lest the Gentiles should come to deny, that ever they had worshipped such monsters: so it hath pleased the Holy Ghost to hover over the authors and writers in the Roman church, so as that they have left some impressions of the iniquity of these indulgences in their books. From them we are able to declare, that indulgences in the primitive church were nothing but relaxations, moderations of those severe penances, which the canons, called penitential, inflicted upon particular sins, which canons were for the most part the rule of the whole church, and which penances, enjoined by those canons, every bishop in his own diocese, might according to his holy discretion moderate, according to the bodily infirmity, or the spiritual amendment of the penitent sinner; that in time, the bishops of Rome drew into their hands all this power of remitting penances, reserving to themselves, and shedding upon other bishops, as much, and as little as they were pleased; that after they had extended this overflowing power over this world, they enlarged it farther to the next world too, to purgatory. And this, not long since, *Postquam aliquandiu ad purgatorium trepidatum est, cœpere indulgentiæ*, says a good author of theirs, of our nation[15], that bishop of Rochester, whose service they recompensed with a cardinal's hat, (but somewhat late, for his head was off before his hat came) after the vapours of purgatory had blinded men's eyes, after men had been made afraid of those fires, for a good while, says that bishop, then they began to set on foot their indulgences; this beginning was not above three hundred years since, and within one hundred they came to that height, that though in their schools they make the pains of purgatory to be so violent, that they say no soul is likely to remain there

[15] Roffens.

above ten years, yet they give indulgences for infinite thousands of years; they give one day *plenam*, and the next *pleniorem*, and after *plenissimam*, they forgive all to-day, and to-morrow the rest, and then they find something beyond that, which was beyond all: so that as Seneca says, of the excess in libraries in his time, that they had *Bibliothecas pro supellectile*, No man thought his house well furnished, if he had not a library, though he understood never an author, so no man thought his house well furnished, if he had not indulgences for every season, if he bought not all that came to market, if he had not indulgence upon indulgences, present and successive indulgences, possessory and reversionary indulgences, total and supernumerary, current and concurrent indulgences, to delude the justice of God withal.

Well; to our true purgatory which we spake of before, those crosses which God is pleased to lay upon us, belong true indulgences, the constant promises of our faithful God, that he will give us the issue with the temptation, and that as the apostle says, *No temptation shall befall us, si non humana, but that which appertains to man*[16]: now for this *humana tentatio*, temptation or affliction that appertains to man, it is not only affliction that appertains to men so, as that other men do inflict it, when wicked men revile and calumniate and oppress the godly; it is not only that, though so St. Chrysostom interprets it; nor is this affliction appertaining to man, because man himself inflicts it upon himself, our own inherent corruption being become *spontaneus dæmon*, a devil in our own bosom; it is not only that, though so St. Hierome interpret it; nor is this affliction appertaining to man, so called *humana*, as *humanum* is opposed *dæmoniaco*, that all torments falling upon the devil, work in him more and more obduration, but the corrections inflicted by God upon man, work a reconciliation; it is not only this, though so St. Gregory interpret it; but this affliction appertains so to a Christian man, as the soul itself, and as reason appertains to a natural man: he is not a man, that is without a reasonable soul, he is not a Christian that is without correction; it appertains unto man so, as that it is convenient, more, that it is expedient, more than that, that it is necessary, and more than all that, that it is essential to a Christian: as when

[16] 1 Cor. x. 13.

the spirit returns to him that gave it, there is a dissolution of the man, so when God withdraws his visitation, there is a dissolution of a Christian; for so God expresses the spiritual death, and the height of his anger, in the prophet, *I will make my wrath towards thee to rest, and my jealousy shall depart from thee*[17]; that is, I will look no more after thee, I will study thy recovery and thine amendment no farther.

Have ye forgot the consolation[18]? says the apostle; what is that consolation, is it that you shall have no affliction? no; this is the consolation, *That whom the Lord loveth he chasteneth, and he scourgeth every son whom he receiveth.* It is general to all sons, for, *If ye be without correction, whereof all are partakers, then are ye bastards, and not sons;* and then, to show us how this purgatory and these indulgences accompany one another, how God's crosses, and his deliverances do ever concur together, we see the Holy Ghost hath so ordered and disposed these two, mercy and correction, in this one verse, as that we cannot say which is first, the correction or the mercy, the purgatory or the indulgence: for first the indulgence is before the purgatory, the mercy before the correction, in one place, *whom he loveth, he chasteneth*, first God loves, and then he chasteneth; and then after, the purgatory is before the indulgence, the correction is before mercy, *He scourgeth every son whom he receiveth;* first he scourges him, and then he receives him; they are so disposed, as that both are made first, and both last, we cannot tell whether precede, or succeed, they are always both together, they are always all one; as long as his love lasts, he corrects us, and as long as he corrects us, he loves us.

And so we have a justifiable prayer for the dead, that is, for our souls, dead in their sins, *Cor novum, O Lord create a new heart in me;* and we have a justifiable purgatory, *purgabit aream*, if we be God's floor, he hath his fan in his hand, and he will *make us clean*[19]; and we have justifiable indulgences, *Indulsisti genti Domine, indulsisti genti*[20], Thou hast been indulgent to thy people, O Lord, thou hast been indulgent to us; we cannot complain, as they begin, rather to murmur, than to complain, *Ah Lord God, surely thou hast deceived thy people, saying, You shall have peace,*

[17] Ezek. xvi. 42. [18] Heb. xii. 5, 6.
[19] Luke iii. 17. [20] Isaiah xxvi. 15.

and the sword pierceth to the heart[81]; for when this sword of God's corrections shall pierce to the heart, that very sword shall be but as a probe to search the wound, nay that very wound shall be but as an issue to drain, and preserve the whole body in health; for *his mercies are so above all his works*, as that the very works of his justice are mercy.

And so, not the prayer for the dead, not the purgatory, not the indulgences of the Roman church, but we, who have them truly, do truly receive a benefit from this text, which text is a proof of the resurrection. Because we feel a resurrection by grace now, because we believe a resurrection to glory hereafter, therefore we can give an account of this baptism for the dead in our text: the particular sense of which words, will be the exercise of another day. This day we end, both with our humble thanks, for all indulgences which God hath given us in our purgatories, for former deliverances in former crosses, and with humble prayer also, that he ever afford us such a proportion of his medicinal corrections, as may ever testify his presence and providence upon us in the way, and bring us in the end, to the kingdom of his Son Christ Jesus. *Amen.*

SERMON LXXVIII.

PREACHED AT ST. PAUL'S, JUNE 21, 1626.

1 CORINTHIANS XV. 29.

Else, what shall they do which are baptized for the dead? if the dead rise not at all, why are they then baptized for the dead?

WE are now come at last, to that which was our first in our intention, how these words have been detorted, and misapplied by our adversaries of the Roman church, for the establishing of those heresies, which we have formerly opposed, and then, the divers ways, which sounder and more orthodoxical divines have

[81] Jer. iv. 10.

held in the exposition thereof; that so from the first part, we may learn what to avoid and shun, and from the second, what to embrace and follow.

Of all the places of Scripture which Bellarmine brings for the maintenance of purgatory (excepting only that one place of the Maccabees; and of that place we must say, as it was said of that jealous husband, which set a watch and spy upon his wife, *Quis custodit custodes?* Who shall watch them that watch her? so when they prove matters of faith out of the Maccabees, we say, *Quis probat probantem*, Who shall prove that book to be Scripture by which they prove that doctrine to be true?) but of all other places, there is scarce one, to which Bellarmine himself doth not, by way of objection against himself, give some better sense and interpretation than that, which himself sticks to; and such a sense, as when the matter of purgatory is not in question, his fellows oftentimes in their writings, and himself sometimes in his writings, doth accept and adhere to.

I offer it for a note of good use, and in the observing whereof, I have used a constant diligence in reading the Roman writers, that those writers which write by way of exposition, and commentaries upon the Scriptures, and are not engaged in the professed handling of controversies, do very often content themselves with the true sense of those places which they handle, and hunt after no curious, nor forced, nor foreign, nor unnatural senses: but if the same authors come to handle controversies, they depart from that singleness of heart, and that holy ingenuity, and stray aside, or soar up into other senses of the same places. I look no farther for a reason of this, than this, that almost all the controversies, between Rome, and the rest of the Christian world, are matters of profit to them, and raise money, and advance their revenue: so that, as they are but expositors, they may have leave to be good divines, and then, and in that capacity, they may give the true sense of that Scripture; but as they are controverters, they must be good subjects, good statesmen, good exchequer men, and then, and in that capacity, they must give such senses as may establish and advance their profit: as an expositor, he may interpret this place of the resurrection, as it should be; but as a controverter, he must interpret it of purgatory, for so it must be, when profit

is their end: and as our alchymists can find their whole art and work of alchymy, not only in Virgil and Ovid, but in Moses and Solomon; so these men can find such a transmutation into gold, such a foundation of profit, in extorting a sense for purgatory, or other profitable doctrines, out of any Scripture.

So Bellarmine[1] does upon this place, and upon this place principally he relies, in this he triumphs, when he says, *Hic locus apertè convincit quod volumus*, Here needs no wrestling, no disguising, here purgatory is clearly and manifestly discovered. Now certainly, if we take the words as they are, and as the Holy Ghost hath left them to us, we find no such manifestation of this doctrine, no such clear light, no such bonfire, no such beacon, no beam at all, no spark of any such fire of purgatory: that because St. Paul says, that no man would be baptized *Pro mortuis*, for dead, or, for the dead, except he did assure himself of a resurrection, that this should be *aperta convictio*, an evident conviction of purgatory, is, if it be not a new divinity, certainly a new logic.

But it is not the word, but the sense that they ground their assurance upon. Now the sense which should ground an assurance in doctrinal things, should be the literal sense: and yet here, in so important a matter of faith as purgatory, it must not be a literal, a proper, a natural and genuine sense, but figurative, and metaphorical; for, in this case, baptism must not signify literally the sacrament of baptism, but it must signify, in a figurative sense, a baptism of tears. And then that figure must be a pregnant figure, a figure with child of another figure, for as this baptism must signify tears, so these tears must signify all that they use to express by the name of penance, and discipline, and mortification; weeping, and fasting, and alms, and whipping, all must be comprehended in these tears; and then, as there was a mother figure, and a daughter figure, so there is a grand-child too; for here is a *prosopopœia*, an imagining, a raising up of a person that is not; that all this must be done by some man alive, with relation, and in the behalf of a dead person, that these afflictions which he takes upon himself in this world, may accrue, in the benefit thereof, to a man in another world. Now if any of this evidence be defective, if it be not evident, that this is a

[1] De purg. l. 1. c. 6.

figurative speech, but that the literal sense is very proper to the place, if it be not evident, that this figure of baptism is meant for tears, and other penances; if it be not evident, that this penance is more than that man needed to have undergone for his own salvation, but that God became indebted to him for that penance so sustained, and if it be not evident, that this penance and supererogation may be applied and communicated to a dead man, it is a little too forwardly, and too courageously pronounced, *Hic locus apertè convincit quod volumus*, We desire no more than this place, for the proof of purgatory.

Yet he pursues his triumph, *Vera et genuina interpretatio*, says he; as though he might waive the benefit, of making it a figurative sense, and have his ends, by maintaining it to be the literal sense; This is, says he, the true and natural sense of the place. But it will be hard for him to persuade us, either that this is the literal sense of the place, or that this place needs any other than a literal sense. Since he will not allow us a figurative sense, in that great mystery, in the sacrament, in the *Hoc est corpus meum*, but bind us punctually in the letter, without any figure, not only in the thing, (for in the thing, in the matter, we require no figure, we believe the body of Christ to be in the sacrament as literally as really as they do) but even in the words, and phrase of speech, he should not look that we should allow him a figurative sense in that place, which must be *apertissimus locus*, his most evident place for the proof of so great an article of faith, as purgatory is with them. We have a rule, by which that sense will be suspicious to us, which is, not to admit figurative senses in interpretation of Scriptures, where the literal sense may well stand; and he himself hath a rule, (if he remember the Council of Trent) by which that sense cannot be admitted by himself, which is, that they must interpret Scriptures according to the unanime consent of the fathers; and he knows in his conscience, that he hath not done so, as we shall remember him anon.

Not to founder by standing long in this puddle, he makes no other argument, that baptism must here be understood of afflictions voluntarily sustained, but that that word baptism is twice used, and accepted so in the Scriptures by Christ himself; it is taken so there, therefore it must be taken so here. But not

to speak at all, of the weakness of that consequence, (the word hath been taken figuratively, therefore it must never return to a literal sense) which will hold as well, that because Christ is called *porta*, a gate, therefore when Samson is said to have carried a gate, Samson must be a Christopher, and carry Christ; and because Christ is a vine, and a way, and water, and bread, wheresoever any of these words are, they must be intended of Christ; not to stand upon the argument and inconsequence, I say, this word baptism, hath not that signification, which he would have it have here, in any of those other places of Scripture, which he cites to this purpose.

They are but two, and may quickly be considered; the first is, when Christ asks the ambitious apostles, *Are ye able to drink of the cup, that I shall drink of, and to be baptized with the baptism, that I shall be baptized with*[s]? The second is in St. Luke[s], *I must be baptized with a baptism, and how am I grieved, till it be ended.* In both which places, Christ doth understand by this word baptism, his passion; that is true: and so ordinarily in the Christian church, as the days of the death of the martyrs were called *Natalitia martyrum*, The birth-days of the martyrs; so martyrdom itself, was called a baptism, *Baptisma sanguinis*, The baptism of blood; that is also true; but what then? was the passion of Christ himself, such an affliction, as Bellarmine speaks of here, and argues from in this place, that is, an affliction so inflicted upon himself, and undertaken by himself, as that then when he did bear it, he might have forborne it, and refused to bear it? Though nothing were more voluntary than Christ's submitting himself to that decree of dying for man, yet when that decree was passed, to which he had a privity, nothing was more necessary, nor unavoidable to any man, than the death of the cross was to Christ, neither could he, not only not have saved us, but not have been exalted in his human nature himself, if he had not died that death; for all that was wrapped up in the decree, and from that grew out, the *propterea exaltatus*, and the *oportuit pati*, that all those things Christ ought to suffer, and therefore, therefore because he did suffer all that, he was exalted. And will Bellarmine say, that the martyrdom of the martyrs in

[s] Matt. xx. 22. [s] Luke xii. 50.

the Primitive church was so voluntarily sustained, as that they might have forsaken the cause of Christ, and refused martyrdom, and yet have been saved, and satisfied the purpose, or the commandment of God upon them?

If from us Bellarmine will not hear it, let him hear a man of his own profession[4]; not only of his own religion, but so narrowly of his own profession, as to have been a public reader of divinity in a great university as well as he; and he says, *Sunt aliqui recentiores, qui baptizari interpretantur affligi;* There are some, says he, not all, nor the most, and therefore it is not so manifest a place; *Sunt aliqui recentiores,* There are some of the later men, says he, not of the fathers, or expositors in the Primitive church, and therefore it is not so reverend, and uncontrolable an opinion; but only some few later men there are, says he, that think that baptism in this place is to be understood of affliction. But, says the same doctor, it is an interpretation *valde figurata, et rara,* wholly relying upon a figure, and a figure very rarely used; so rarely, says he, *Ut non ab alio, quam à Christo usurpetur,* That never any but Christ, in the Scriptures, called affliction, baptism.

So that it lacks thus much of being a manifest proof for purgatory, as Bellarmine pretends, that it is neither the common sense, but of a few; nor the ancient sense, but of a few later men; nor a sense obvious, and ordinary, and literal, but figurative, and that figure not communicated to others, but only applied by Christ, and appropriated to his passion, which was not a passion so undergone, as that then when he suffered it, he might have refused it, which is necessary for that doctrine, which Bellarmine would evict from it.

But because Bellarmine, in whom, perchance, the spirit of a cardinal hath not overcome the spirit of a Jesuit, will admit no competition, nor diversity of opinion, except it be from one of his own order, we have Justinian, a man refined in that order, a Jesuit as well as he, an Italian, and so hath his natural and national refining as well as he, and one, whose books are dedicated to the pope as well as his, and so hath had an oraculous refining, by an allowance *oraculo vivæ vocis,* by the breath of life, the oracle of truth, the pope's approbation, as well as he, and thus much better,

[4] Estius.

that Justinian's never were, but Bellarmine's books have been threatened by the inquisition, and Justinian never was, but Bellarmine had been put to his retractations; and he says only this of this place, *Aliqui referunt ad corporis vexationes, pro mortuis*, some men refer these words to bodily afflictions, sustained by men alive, for the dead; *Et hæc sententia multis vehementer probatur*, says he, this interpretation hath much delighted, and satisfied many men: *Sed potest dici*, says he, by their leaves, this may be said, if St. Paul ask, why do men afflict themselves, in the behalf of them that are dead? it may be answered, says he, that if they do so, they are fools in doing so. St. Paul intends certainly, to prove the resurrection by these words; neither, says he, could the resurrection of the body be proved by all St. Paul's argument, if that were admitted to be the right sense of the place; for what were all this to the resurrection of the body, which is St. Paul's scope, and purpose in the place, *If men were baptized*, that is, (as Bellarmine would have it) if they did suffer voluntarily, and unnecessarily affliction for the dead, that is, to deliver their souls out of purgatory; what would all this conduce to the proof of the resurrection of the body?

But that we may have a witness against him, in all his capacities, as we have produced one, as he is a Jesuit, and another equal to him, as he was public professor, so to consider him as a cardinal, (for, as a cardinal, Bellarmine hath changed his opinion in some things that he held, before he was hoodwinked with his hat) to consider him therefore so, we have a witness against him, in the consistory, Cardinal Cajetan, who finds no baptism of tears, nor penance in these words, no application of any affliction sustained voluntarily by the living, in the behalf and contemplation of the dead, but adhering to that, which is truly the purpose of the apostle, to prove the resurrection of the body, he says, *In hoc quod merguntur sub aqua, mortuos gerunt*, When in baptism, they are, as it were, buried under the water, (as the form of baptizing was then by immersion of the whole body, and not only by aspersion upon the face) they are, says he, buried for dead, presented by the church, as dead in Christ; *Et in hoc, quod ad hoc merguntur, ut emergant, agunt mortuorum resurrectionem;* in this, that they are therefore buried under water, because they may be

raised above water again, in this they represent the resurrection of the dead. So in the act of baptism literally, and sacramentally taken, that cardinal hath found an evident argument, and proof of the resurrection. And then, in the next words, he hath found, that that which is done in this action, is done for him, that doth it, and not with relation to any other; *In hoc quod se profitentur mortuos mundo, agunt mortuos*, In this, that in the act of baptism, they profess themselves to be dead to the world, they are baptized for dead, and in this, says he, that they profess themselves to be dead to the world in baptism, therefore that by that baptism they may rise to a newness of life, *Profitentur resurrectionem mortuorum*, they profess the resurrection of the dead: and this destroys utterly the purpose of Bellarmine in these words, because the baptism spoken of here, be it a sacramental baptism literally, or a disciplinary baptism, metaphysically, yet is a baptism determined, for the benefit thereof, upon him that is baptized, and not extended to the dead in purgatory.

Since then it is the exposition of a few only, *alii dicunt, aliqui dicunt*, others have said so, some few have said so, and those few are late men, new men, and of those new men, Jesuits, and readers, and cardinals have differed from that opinion, this Jesuit, and reader, and Cardinal Bellarmine needed not to have made that victorious acclamation, *Hic locus*, we desire no more than this place, for the evident proof of purgatory. Much less did it become that lesser man, that Minorite friar, Feuardentius, who for name's sake, (it seems, for his name is burning fire) is so overvehement for this place, in defence of purgatory, to pronounce so peremptorily, for this interpretation of this text, *Qui huic sententiæ concordat, Catholicus, qui discordat, hæreticus est;* he that interprets these words thus, is a Catholic, and he is an heretic that interprets them otherwise. For thus, he leaves out the fathers themselves out of the ark, and makes them heretics; and howsoever they pretend peace amongst themselves, he proclaims, at least discovers a war amongst themselves, for they are of themselves, whom he calls heretics. Indeed, *Quis restitit Domino, et pacem habuit*[5]? who ever resisted the truth of God's word, and brought in expositions to serve turns, and had peace amongst them-

[5] Job ix. 4.

selves? When they went about this building of purgatory, they thought not of that counsel, *When you build, sit down before, and count the cost, lest men mock you*[6]; they never considered how they were provided of materials, what they had from the prophets, what from the Evangelists, what from the apostles, for the building of this purgatory: they had the disease of our times; if they might build, they thought it a profitable course; if they could raise a purgatory, they were sure they could gain by it; but neither had they leave to build, that is, to erect new articles of faith, neither had they wherewithal; and therefore being destitute of the foundation of all, the Scriptures of God, and having raked together some straws, and sticks, ends of poetry, and philosophy, and some rubbish of the Manichees, they have made such a work under ground, as their predecessors made above ground, in the Tower of Babel, in which they understand not one another, but are in a confusion amongst themselves, *Quia restiterunt Domino*, and *who ever resisted the Lord, and had peace?*

Thus far we have proceeded in rescuing these words, from their captivity, from the enemy, that enforced them to testify for purgatory. And, according to my understanding of St. Hierome's rule, who says, that in interpreting of Scriptures, he ever proposed to himself *Necessitatem, et perspicuitatem*, the necessity being (as I take it) the redeeming of the words from the ill interpretation of heretics, which we have now done; for the perspicuity, and clearness, you shall see first, how the ancients, before they suspected any ill use of them for purgatory, received them, and then how the later men, after they had been misapplied for purgatory, interpret them: all which I shall propose with as much clearness as I can, as taking myself bound thereunto, by that other rule of the same father, *Qui per me intellecturus est apostolum, nolo ut ad interpretem cognoscendum, alium quærat interpretem*, I would not have them, who come hither to understand the apostle from me, be put to seek help from others, to understand me; when I must tell them what St. Paul meant, I would not have them put to ask what I meant; and therefore as far as the matter will bear it, I would speak plainly to every capacity.

[6] Luke xiv. 28.

First then, for Tertullian, he seems to understand this baptism for the dead, *de vicario baptismate*, of baptism by an attorney, by a proxy, which should not be such a godfather, as should be a witness or surety for me, when I am baptized alive, for such a godfather, as should be baptized for me when I am dead. For that perverse and heretical custom was then come into practice, that out of a false opinion, (though grounded, or coloured with a zeal of reverence to the Sacrament) that baptism was so absolutely necessary, as that none could possibly be saved, that were not actually baptized; when any man died without baptism, his friends used to baptize another in his name; the dead body was laid under the bed, and another man that was laid in the bed, to represent him, answered to all those questions which the priest should ask, concerning baptism, in the behalf of him that lay under the bed, (as the sureties do now in the church for a child, that perchance understands no more than that dead man did) and then that person in the bed, was baptized for him who lay under the bed. Now Tertullian thinks, that the apostle argues out of that custom, and disputes thus, if there were no resurrection, why do you thus provide for them that are dead, by baptizing others for them? To what purpose do ye this, if they for whom you do it have no resurrection? But, besides that it is not much probable, that St. Paul would take an heretical action, and practice, for the ground of his argument, to prove so great a mystery of our faith, as the resurrection is, and besides that, it doth not appear that this heretical practice (which is attributed to the Marcionites) was entered into the church in St. Paul's time, and therefore he could not take knowledge of it; besides all this, all this, if it were granted, did nothing at all conduce to St. Paul's ends, who had undertaken the proof of the resurrection of the body, and the answer was easy and obvious, we do not baptize living men in the name, and in the behalf of the dead, for any respect, than for the salvation of their souls, and what is that to the resurrection of the body? So that this sense of Tertullian's, of baptism by a proxy, by an attorney, seems not to be the sense of this place; and yet because it savours of charity to the dead, though it were an heretical custom, Bellarmine prefers this inter-

pretation of Tertullian, before any other but his own, which we handled before.

Theodoret interprets this baptism for the dead to be a baptism of representation; that in baptism, by being put under the water, and raised up again, we represent the death and resurrection of Christ; for the dead, is for Christ, for the testimony of Christ: and therefore that baptizing by immersion, by covering the party with water, was so exactly observed in those times, as it came to be thought, that no man was well baptized, except he had received it so, by immersion; as by many treatises, and many consultations amongst the fathers, by way of letters, and the acts of some councils, we perceive. And of this representation of the death of Christ, in our baptism, administered in that manner, by immersion, St. Paul is thought by some to have spoken, when he says, *Know ye not that all we that have been baptized into Jesus Christ, have been baptized into his death*[7]? That is, say they, by that representation of his death, in immersion. Neither is any thing more evident, than that Theodoret was so far in the right, that our baptism (and the rather in that form of immersion) is a representation of the death, and burial, and resurrection of Christ; but yet to call this baptism therefore, because it was a representation of Christ, who was dead, a baptism for the dead, is a phrase somewhat more hard and unusual, than may be easily admitted, in such a matter of faith as this is. And besides, that baptism, which is this representation, is a baptism common to all; all that are baptized, are baptized so; but the apostle in this place makes his argument from a particular kind of baptism, which some did, and some did not use, *Quid de illis*, says he, What shall become of them? And *quid illi*, what do they mean that are baptized in this peculiar manner? So that, as not Tertullian's baptism by an attorney, so neither Theodoret's baptism by representation, seems to be the sense of this place.

St. Chrysostom, much about the same time with Theodoret, and long after them both, (at least six hundred years) Theophylact, meet in a third sense; that because at the taking of baptism, they did usually rehearse the Creed, which Creed concluded

[7] Rom. vi. 3.

with those articles, *The resurrection of the body, and life everlasting*, therefore this baptism for the dead should only signify a baptism for the hope of the resurrection. But since they rehearsed all the articles of the Christian belief, as well as that, at baptism, it might as properly be said, that they were baptized for Christ, baptized for the Holy Ghost, baptized for the descent into hell, as for the dead: and besides that, this was also a baptism common to all, all rehearsed the articles of the Creed; it was not such a peculiar baptism, as the apostle hath respect to here, in his *quid de illis*, and *quid illi*, what shall become of them, and what do they mean by this their baptism? And therefore this seems not to be the sense, that this baptism for the dead should only be a profession of that article of the resurrection of the dead, though St. Chrysostom, and Theophylact concur in, or derive from, or upon one other that interpretation.

To come lower, and to a lower rank of witnesses, from the fathers to the school, Aquinas hath another sense; and certainly an useful, a devout, and an appliable interpretation; which is, that *mortui* here are *peccata*, those that are called dead here, are dead works, sins, and so to be baptized for the dead, is to be baptized for our sins, for the washing away our sins, in an acknowledgment, that although we did contract a leprous sin, even in our conception, that we were subject to the wrath and indignation of God, before we were able to conceive that there was a God, that before our bones were hardened, the canker and rust of Adam's sin was in our bones, that before we were a minute old, we have a sin in us that is six thousand years old, that though we be as blind after we come out of our mother's bellies, as we were there, though we pass over our time, without ever asking our own consciences, why we were sent hither, though our sins have hardened us against God, and done a harder work than that, in hardening God against us, yet though we have turned God into a rock, there is water in that rock, if we strike it, if we solicit it, affect it with our repentance. As in the stone font in the church, there is water of baptism, so in the corner-stone of the church, Christ Jesus, whom we have hardened against us, there is a tenderness, there is a well of water springing up into everlasting life. As we have changed this water into stone, petrified

God's tenderness towards us, so *Convertit petram in stagna aquarum*, says David[8], *He hath turned that rock into a standing water*, (water, and water that stays with us, in his church) *and the flint into a fountain of waters;* that is, says St. Augustine, *Seipsum, et suam quandam duritiam liquefecit, ad irrigandos fideles*, At the beams of his own mercy, God hath thawed that ice, and dissolved that stone, into which we had hardened him, and he hath let in a river of Jordan into his church, the sacrament of baptism, in the present act, and subsequent efficacy whereof, we are washed from original, and from actual sins. All these sins are the fruits of death, as they are opposed against the Lord of life, and *Pro hisce mortuis baptizamur*, says Aquinas; *For the dead*, that is, for these dead works, *we are baptized.*

And certainly, for a second sense, to exalt our devotion by, I should prefer this before any other; but the principal and literal sense of this place, this cannot be, because it is a figurative sense; and though the figure be not in the word baptism, where Bellarmine places it, (for Aquinas speaks literally of a sacramental baptism) yet it is in the other word *in mortuis*, (Aquinas doth not speak literally, but metaphorically of the dead) and that may as ill be admitted, in a matter of faith, of so great importance, as the other. And besides, this seems to conclude nothing necessarily for the resurrection of the body, that we are washed from our sins; and lastly, this is still a baptism common to all, all that are baptized, are baptized from their sins; and therefore this of Aquinas, not reaching to St. Paul's *quid de illis*, and *quid illi*, to these men thus baptized, is not that sense neither, which we seek.

But the time will not permit us to pursue the several interpretations of those, whom directly, or comparatively we call ancients; neither truly, though there be many other interpreters than we have named, are there many other interpretations than we have touched upon, or than may be reduced to them. And therefore to end here this consideration of the fathers, and those whom they esteem pillars of their church, we are thus much at our liberty for all them, that first there is no unanime consent in the interpretation of this place, and that which they bind themselves

[8] Psalm cxiv. 8.

to follow, is the unanime consent of the fathers; and then though the fathers had unanimely consented in one, and that one had been the exposition which Bellarmine pursues, yet we might, by their example, have departed from it; for in the Roman church, fathers, and father's fathers, popes themselves, (and howsoever the fathers may be fathers, in respect of us, yet in respect of the pope, who is St. Peter himself, and always sits in his person, the fathers are but children, says Bellarmine) were of opinion, that the sacrament of the Lord's supper was absolutely necessary for children, to their salvation, and this opinion lasted in force and in use for divers hundreds of years, neither was it ever repressed by authority, till the other day, in the Council of Trent, but wore out of itself long before, because it had no foundation; so the opinion of the Millenarians, that Christ with his saints should have a thousand years of a temporal reign here upon earth, after his second coming, had possessed the fathers, in a very great party. The fathers in a great party denied, that the souls of good men departed were to enjoy the sight of God, till the resurrection. And the fathers affirmed, that the cause of God's election was the foresight of the faith and obedience of the elect. These errors are so noted, even by the authors of the Roman church, (for I depart not herein from their own words, and observations) as that they still present them so, *omnes, plurimi*, all the fathers, most of the fathers, were of this and this opinion; and yet for all these fathers, no man in the Roman church is so childish now, as to give his child that sacrament, or to accompany those fathers in those other mistakings.

This hath been done in fact, they have departed from the fathers; and then for a rule, Cardinal Cajetan tells us, that if a new sense of any place of Scripture, agreeable to other places, and to the analogy of faith, arise to us, it is not to be refused, *quia torrens patrum*, because the stream of the fathers is against it. For they themselves have told us, why we may suspect the fathers, and by what means the fathers have fallen into many misinterpretations. First they say, *quia glaciem sciderunt*, because the fathers broke the ice, and undertook the interpretation of many places, in which they had no light, no assistance from others, and so might easily turn into a sinister way: and then

rhetoricati sunt, say they, the fathers often applied themselves in figurative, and hyperbolical speeches, to exalt the devotions, and stir up the affections of their auditory, and therefore must not be called to too severe, and literal an account, for all that they uttered in that manner: and again, *plebi indulserunt*, as St. Augustine says of himself, sometimes out of a loathness to offend the ignorant, and sometimes the holy and devout, and that he might hold his auditory together, and avert none from coming to him, he was unwilling to come to such an exact truth, in the explication and application of some places, as that for the sharpness and bitterness thereof, weaker stomachs might forbear. So also, they confess too, that *ex vehementia declinarunt*, in heat of disputation, and argument, and to make things straight, they bent them too much on the other hand, and to oppose one heresy, they endangered the inducing of another, as in St. Augustine's disputations against the Pelagians, who over-advanced the free will of man, and the Manicheans, who by admitting *duo principia*, two causes, an extrinsic cause of our evil actions, as well as of our good, annihilated the free will of man, we shall find sometimes occasions to doubt whether St. Augustine were constant in his own opinion, and not transported sometimes with vehemency against his present adversary, whether Pelagian, or Manichean.

Which is a disease that even some great councils in the church, and church-affairs have felt, that for collateral and occasional, and personal respects, which were risen after they were met, the main doctrinal points, and such as have principally concerned the glory of God, and the salvation of souls, and were indeed the principal and only cause of their then meeting there, have been neglected. Men that came thither with a fervent zeal to the glory of God, have taken in a new fire of displeasure against particular heretics, or schismatics, and discontinued their holy zeal towards God, till their occasional displeasure towards those persons might be satisfied, and so those heresies, and heretics against whom they met, have got advantage by that passion, which hath overtaken and overswayed them, after they were met. And whatsoever hath fallen into councils of that kind, ecclesiastical councils, may possibly be imagined, or justly be feared, or at least,

without offence be pre-dissuaded, and deprecated, in all civil consultations, and councils of state, that occasional things may not divert the principal: for as in the natural body, the spleen may suffocate the heart, and yet the spleen is but the sewer of the body, and the heart is the strength and the palace thereof; so in politic bodies, and councils of state, an immature and indigested, an intempestive and unseasonable pressing of present remedies against all inconveniences, may suffocate the heart of the business, and frustrate and evacuate the blessed and glorious purpose of the whole council. The basilisk is very sharp-sighted, but he sees therefore, and to that end, that he may kill: so is, so does passion. Who would wish to be sharper sighted than the eagle? and his strength of sight is in this, that he looks to the sun; to look to things that are evident, the evident danger of the state and the church, the evident malice and power of the enemy, the evident storm upon our peace and religion, to look that God be not tempted by us, nor his lieutenant and vicegerent wearied, and hardened towards us, this is the object of the eagle's eye, and this is wisdom high enough. Where men see a great foundation laid, they will think, that all that is not only to raise a spital to cure, or a churchyard to bury a few diseased persons. Great councils are great foundations; and the superedifications fit for them, are the safety of the state, and the good of the church: and, as in coming to such councils, every man puts off his own person, and leaves himself at home, so neither when he is there, should he so seek out, or hunt after any particular person, as that that should retard public business. God forbid that my praying that things may not be so, should be interpreted for a suspicion in me, that things are so; God forbid, that invocation upon God, should imply a crimination upon men; the spirit of God, in sense of whom, and in whose presence I speak, knows that my prayer is but a prayer, and not an increpation, not an insimulation; and therefore may God be pleased to hear, and good men be pleased to join in this prayer, that God will so be satisfied, with having laid his own hand upon us, in the late pestilence, as neither to make any foreign hand, nor one another's hand, his instrument to destroy, or farther to punish us. And so, having been invited by this consideration, that fathers and councils have deflected into

error, to say so much of civil councils too, we depart from this point thus, that though the fathers had consented in Bellarmine's exposition, that had laid no obligation upon us; how much less, when we find scarce any of them to agree with one another, nor any of them to agree with him; and therefore we pass to the consideration of the later men.

And amongst the later men, we will give the first place to a Jesuit, because they love *primos accubitus*, as our Saviour says of the Pharisees, to be placed highest, and they love to be called, if not *rabbi*, *master*, yet *abba*, *father*; (for that is a name which the youngest Jesuit will challenge to himself, to be called father; and amongst us, I am afraid, they come to that name, the name of father, a little too literally, they are fathers indeed, where they should not be so) next to the true fathers, we place then an imaginary father, the Jesuit Maldonat, who interprets this place thus, that to be baptized for the dead, when the apostle spake, was to suffer martyrdom, or affliction for the testimony of the resurrection of the dead: for we see, that the doctrine of the resurrection especially was inquired upon, and given in charge and made criminal and odious, by that which the apostle says in the Acts, *Of the hope, and resurrection of the dead, I am called in question*[9]. Now, I will not say of Maldonat, as Maldonat does of us, who, when sometimes he cites the interpretation of our authors, will say, this is the likeliest and the probablest sense, and I should believe it to be the true sense, but that an heretic said it; I will not say, I would admit Maldonat's sense, but that a Jesuit says it; for, for all that, I would receive it, so far as it may stand, but yet not for the primary and principal sense; for so, we cannot receive it, because it is grounded upon a figure, for he takes not baptism, for the sacrament of baptism, but for the metaphorical baptism, the baptism of blood. And then Bellarmine will not accept his sense, because though they agree in the figure, that baptism signifies affliction, yet they differ in these two important points, that first Bellarmine takes it for affliction voluntarily sustained, (for that only constitutes supererogation, which is necessary to Bellarmine's sense) and Maldonat takes it for affliction inflicted by a persecutor, for a testimony of his faith,

[9] Acts xxiii. 6.

in which case to decline the penalty, were to deny the faith, and therefore is no more than being so called by God, he is bound to suffer: and then Bellarmine takes it for affliction, sustained in the behalf, and for the benefit of another dead friend, and Maldonat determines it in him that does it, for an outward testimony of his constancy in the faith of the resurrection. So that this Jesuit hath brought no stone to Bellarmine's building from this place, he works not in his harvest, he conduces not to his end, he goes not his way.

But to contract ourselves in this last part, we find amongst our own men (expositors since the Reformation) two senses of these words, of which either may be taken, for both come home to the purpose and intention of the apostle, which is, to prove the resurrection, and to all the other circumstances, in which we have observed the other interpretations to be deficient. The first is, that this was a baptism of those men, *Qui ad testandam certissimam spem de resurrectione*, which for a more especial testimony of their faith in the resurrection, did (according to the use of many, in those first times) administer, or receive baptism, upon the tombs and graves of other Christians, formerly departed this life, and thereby declared both their charitable opinion, that those who were there buried, should receive a resurrection, and that themselves were baptized into the same faith, and so made up the communion of saints. And in this sense is the original best preserved, which seems not to be so properly translated, *Pro mortuis*, as *super mortuos*, not *for the dead*, but *upon the dead*, upon the graves of the dead: if there be no resurrection of the dead, why do some of you choose to be baptized upon the dead, upon the graves of the dead, rather than in other places?

And this is the exposition of him, who is evermore powerful in the exposition of those Scriptures which he undertakes, Luther. And Melanchthon, a man of more learning and temperance than perchance have met in any one, in our perverse and froward times, follows the same interpretation, and adds, that he that was to be baptized, was brought to the bones of them that were buried there, and that there he was asked, whether he did believe that that body which lay so scattered there, should be restored again, and made capable of a glorious resurrection, and

upon confession of that faith he received his baptism: and this, says Melanchthon (a man freest of any from contention) is *Interpretatio simplex, nativa, et vera*, The plain, the natural, and the true signification of the place. Neither is this interpretation subject to that calumny, which our adversaries use to object, that in any interpretation of Luther's, or Melanchthon's, the rest who profess them their disciples, follow as sheep, but others, though of the Reformation too, do not so: for we have another[10], esteemed in his division, a learned and narrow searcher into the literal sense of Scripture, who though he be very far from communion (in opinion) with them, whom, for distinction, the world calls Lutherans, though he be none of those sheep, which run after Luther, yet out of a holy ingenuity, and inclination to truth, he professes this interpretation of the place, to be *omnium simplicissimam*, the most sincere and natural interpretation, and that it doth not wound, nor violate the purpose and intention of the apostle, as, says he, all the other interpretations, which Beza produces, do. And yet Beza himself, as well as Piscator, in their translations, retain the *super*, which is in Luther, and make it so, a baptism upon the dead, and not for the dead.

To be baptized then for the dead, or upon the dead, is, in their understanding, an expectation of a resurrection for themselves, together with them, in sight of whose dead bodies they were baptized. Here is no figurative speech, but the words taken in their proper, and present, and first signification. And this is not of a general baptism, common to all, but of a custom taken up by some in the church of Corinth, out of special devotion, and testification of the resurrection. And lastly, this had reference, not only to the immortality of the soul, but to the resurrection of the body also, which was then in their contemplation, in which circumstance, most of the former interpretations of the ancients were defective, for still it might have been answered to St. Paul's question, *Quid illi, quid de illis?* What mean they? and what becomes of them? We do all this for the salvation of souls, though we do not bind ourselves to believe a resurrection of bodies; so that all the particulars that St. Paul proposed to himself, meet fully, and strongly, in this interpretation. Nothing

[10] Piscator.

can be opposed against it, if the history be true; if the matter of fact be clear and evident, if it appear fully, that this was a custom in the apostles' time, that those Christians did use to receive baptism upon the graves of the dead. I doubt not but Luther had ground for it; I doubt not but Melanchthon had authors; for he says, *Aliqui scribunt*, some have written it. They may have seen authors, whom I have not; for my part, I confess, I never found this custom in the ecclesiastic story, to my remembrance. And when the Centuriators, who gathered the story of the church, with some diligence, and who were of the persuasion whom the world calls Lutherans, when they say[11], *constat*, It is manifest, that in the church of Corinth, they did baptize in that manner, upon the graves of the dead, they never cite any testimony of history for their *constat*, nor for their evidence of this matter of fact, but only this very place of Scripture, this text; and the directer and the fuller way had been, to have proved the text from the story, than the story from the text. The exposition is very fair, and very likely, if the matter of fact be proved; and the fact may be proved by some, whom those reverend persons have read, and I have not.

There is one interpretation more, which is open to no imputation, spotted with no aspersion, subject to no objection, and therefore fittest to be embraced, which is also grounded upon a custom, which came very early into the church of God, (so early as that we can assign no beginning) and of which custom for the matter of fact, we are sure it was in practice: which was, that upon an opinion, that at the time of baptism, there was an absolute washing away, and a deliverance from all sins, men did ordinarily, or very often, defer their baptism till their death-bed, that so they might have their transmigration, and passage out of this world, in that purity, that baptism restored them to, without contracting any more sins after baptism. This we are too sure was in use; for we see the ecclesiastical story full of examples of it, in great persons; great in power and authority, for Constantine the emperor deferred his baptism, long after his resolution to be a Christian; and great in estimation, and merit, and knowledge; for St. Augustine[12] remembers it with much compunction, that

[11] Cent. 1. l. 2. c. 6.

[12] Conf. l. 1. c. 11.

in an extreme sickness, *Flagitavi baptismum à matre*, he begged at his mother's hands, that he might be baptized, and obtained it not, because he was a person, (in her observation) like enough to fall into more sins, after he had been delivered of those by baptism. He notes the general disposition of his time, *Sonat undique*, it is every man's voice, every man's saying, *Sine eum faciat quid vult, nondum baptizatus est*, Let him alone yet, let him do what he will yet, for yet he is not baptized: but, says that blessed father there, would they say to a man that lay wounded and weltering in his blood, *Sine eum vulneretur amplius, nondum enim sanatus est*, Let him lie, or give him two or three wounds more, for the surgeon is not come yet to cure him! And yet, says he, his and my case is all one.

Before his time, which was after four hundred years, we may see, that this custom of late baptizing, was not only tolerated, but advised and counselled in the church, when Tertullian, two hundred years before St. Augustine, chides away young children, from coming to baptism, so soon, before, says he, they need it; *Quid festinat innocens ætas ad remissionem peccatorum?* Why are they brought to the washing away of sins, which as yet have committed no sin! And he makes baptism so occasional a thing, and subject to so many circumstances, that very many other occasions might put off baptism. *Innuptis procrastinandus baptismus*, says Tertullian, *quia eis præparata tentatio;* He would not have them baptized, that meant to marry soon after, because they were to wrestle with a great temptation, as long as their fancy and imagination was full of their future marriage. So soon, and so deeply was this opinion rooted, (that it was to little purpose to baptize till towards our death) that St. Basil was fain to oppose it expressly in the Eastern church, and both the Gregories, Nazianzen and Nyssen, and then St. Ambrose, and others, in the Western, all arguing against it, as a custom long before in use, and none assigning any beginning of it.

Upon this custom then St. Paul argues; if men upon their death-bed, when they are esteemed *pro mortuis*, as good as dead, no better than dead, (for so the phrase is ordinarily used, *pro derelicto, pro perdito*, when we esteem a man forsaken, or a thing lost) if men desire baptism, when they are held *pro mortuis*, no

other than dead, given over for dead, and are to have no fellowship with the militant church here in this life, do they not in this care of this act to be done upon their bodies, imply a confession of the resurrection? These were they, whom those times called *Clinicos*, Bed-baptists, Bed-Christians, which either deferred their baptism, upon the reasons mentioned before, that they might be sure to have a pure transmigration, presently after baptism; or else they were *Catechumeni*, such convertites to the Christian faith, as the church had undertaken to instruct and catechize, but did not baptize till a certain time, (Easter and Whitsuntide) except they were surprised with sudden sickness, and then they were baptized in their death-bed: and both ways the sense stands well, that they were baptized *pro mortuis*, that is, *pro derelictis*, where they were given over for dead, when there was no hope of life, or else *pro mortuis*, that is, *pro statu mortuorum*, only with respect to their state after this life, because they were going to the dead. And these be *Divina compendia*, as St. Cyprian calls them[13], God's abridgments, who can give his grace in a minute; for, as he says in the end of that epistle, *Clinici, an peripatetici*, whether they be walking, or bed-rid Christians, *Sacramenti majestas et sanctitas non derogetur*, The sacrament hath the same power, whether they be baptized for the living, or for the dead, that is, to remain with us in this world, or to depart to them of the next.

And this exposition is not so much the exposition of later men, as that it is destitute of the honour of antiquity; for Epiphanius[14], the eldest whom we have named yet, but Tertullian, opposes this sense and interpretation of these words, to that sense which Tertullian laid hold of, *De baptismate vicario*, of his baptism, by proxy, and attorney. It is so reasonable, that we need no better approbation of it, but that, (though it be especially pursued by Calvin) that great professor, and reader in divinity, whom we spake of before[15], hath given of it, that it is *Sensus apertus, et simplicissimus, omnibus aliis anteponendus, et ad probandum id quod apostolus instituit aptissimus*, It is the directest sense, and the plainest, a sense to be preferred before all the rest, as being fittest to establish all that the apostle proposed in this

[13] 7. 1. 4. ad Magnum. [14] Hæres. 28. [15] Estius.

place; to be baptized, says he, *jamjam moriturus*, when he is ready to die, is to be baptized *pro mortuis*, for the dead, with respect only to the state of the dead; and therefore in this interpretation which even the adversary hath approved, and justified for us, we may safely rest ourselves, and the rather, because our translations have relation to this sense, either as it is in our first edition, *pro mortuis, for dead*, that is, as good as dead, or as it is in the second, *pro mortuis, for the dead*, for the state of the dead, and the hope of the resurrection.

Thus, beloved, St. Paul hath made an argument here, to prove the resurrection of the body; one of the hardest bones in the body, one of the darkest corners in the mysteries of our religion, and yet all the religions of the heathens had ever some impressions of it: *Seculum, resurrectionem mortuorum, nec cum errat, ignorat*, says Tertullian, the world knew that there was some resurrection, though they were not come to know what it was; for he remembers, that at their funerals, they prepared great feasts upon the graves of the dead, and cried out to them, *Resurgite, comedite, bibite*, Arise, and come to us, and eat and drink with us, they imagined some bodily being, and some possibility of conversation with the living, in the dead. You have understood St. Paul's argument, and yet perchance, you have not understood St. Paul. *Quocumque respexeris fulmina sunt*, says St. Chrysostom. All St. Paul's words work as lightning, *Et capit omne quod tetigerit*, It affects, and it leaves some mark upon every thing that it touches; and if he have touched thee now, his effect is not only to make thee believe a future resurrection of thy body, but to feel a present resurrection in thy soul, and to make me believe that thou feelest it, by expressing it in thy life and conversation: *Ad intelligendum Paulum vita pura opus est;* to understand St. Paul, a man must be an honest man; he must mend his life, that will be believed to have comprehended St. Paul; for if he be only the wiser, and the learneder, and not the better, and the honester, he hath but half understood St. Paul. St. Paul condemns Hymenæus and Philetus for saying *The resurrection was past already*[16]; that is, as St. Augustine interprets it,

[16] 2 Tim. ii. 18.

that all the resurrection which we are to have, is nothing but a resurrection from sin.

If St. Paul say so bitterly, that this doctrine doth *fret as a canker*, because it is not enough, what will he say, if thou beest not come so far, as to a resurrection from sin? We fall away into manifold, and miserable dejections, but *Qui cadit, non resurget? Shall we fall, and not arise? shall we turn away, and not turn again*[17]? Shall not God be able to multiply our resurrections as well as the devil our falls from God? We are dejected when we see the wicked prosper; when God seems to behave himself, as a prince that were not well settled in his government, and durst not offend nor displease any party, nor take knowledge of their insolent and rebellious proceedings. When men that tempt God, and never pray for anything beforehand, nor thank him for it, when they have it, and yet sweat in their abundances, when the children of God starve for their crumbs, we are dejected. But David found a resurrection in this case, and a strange one, which was, that he could *lie down and sleep in peace*[18]; his resurrection was, *Dedisti lætitiam in corde, thou hast put gladness into my heart, more than in the time that their corn, and their wine increased.* If all God's promises be not presently performed unto us, temporal supplies in all temporal wants, spiritual supplies in all spiritual distresses presently administered, we are dejected. But Abraham had a resurrection in this case; when God had said to him, *In Isaac vocabitur semen tuum, In Isaac shall all nations be blessed*, and then had commanded him to stop up that fountain, to dig up that foundation, to pull up that root of all this universal blessing, to sacrifice that very Isaac, yet Abraham erected himself, only with considering, *that God was able to raise Isaac from the dead*[19]. He left God to his own will when he would do it, it was resurrection enough to him, to establish himself in the assurance that God could do it.

If thou be dejected and depressed with the weight of thy sins, if the malediction, and curses, and denunciations of God's judgments against sinners lie heavy upon thee, make haste to thy resurrection, raise thyself from it as fast as thou canst, for it is a grave that putrefies and corrupts, and moulders away a soul apace.

[17] Jer. viii. 4. [18] Psalm iv. 8. [19] Heb. xi. 19.

Lætetur cor quærentium Dominum, says David[20]; thou art not in the right way of finding the Lord, if thou do not find a joy in the seeking of him; though thou canst not settle thyself in a sense that thou hast found him, yet thou hast, if thou canst find a holy melting, and joy in thy seeking of him. If the angels be come down to destroy Sodom, if Jonas be come to proclaim destruction to Nineveh, wilt thou make thyself believe that thou art a citizen of Sodom, an inhabitant of Nineveh, and must necessarily be wrapped up in that destruction? If David say, *Non sic impii, non sic, the wicked shall not stand in judgment*, will thou needs be one of them? As a wise, and a discreet man will never believe that he that writes a satire, means him, though he touch upon his vices, so whatsoever the prophets say, of an aversion, and obduration in God, against sinners, yet they mean not thee, nor do thou assume it, in an inevitableness upon thyself. The angel of God, the spirit of God shall deal with thee, as he did with Lot in Sodom[21]; he told Lot over-night, that he would burn the city, and bade him prepare; God shall give thee some grudgings, before he exalt thy fever, and warn thee to consider thy state, and consult with thy spiritual physician; the angel called him up in the morning, and then hastened him, and when he prolonged, says the text, *the angel caught him, and carried him forth, and set him without the city*. Because, though there was no co-operation in Lot, yet there was no resisting neither. God was pleased to do all; so in this death of diffidence, and sense of God's fearful judgments, God opens thy grave now, and now he calls to thee, *Lazare veni foras, Come forth Lazarus*, and he offers his hand to pull thee out now, only *Comfortare et esto robustus*, as God said to Joshua, *Be strong and have a good courage*[22], and as God adds there, *Comfortare et esto robustus valde*, multiply thy courage, and God shall multiply thy strength, in all dejections have a cheerful apprehension of thy resurrection, and thou shalt have it, nay thou hast it.

But this death of desperation, or diffidence in God's mercy, by God's mercy hath swallowed none of us, but the death of sin hath swallowed us all, and for our own customary sins we all need a resurrection: and what is that? *Resurrectio à peccato, et cessatio*

[20] Psalm cv. 3. [21] Gen. xix. 12. [22] Josh. i. 6.

à peccato, non est idem[23]; every cessation from sin, is not a resurrection from sin. A man may discontinue a sin, intermit the practise of a sin, by infirmity of the body, or by satiety in the sin, or by the absence of that person, with whom he hath used to communicate in that sin. But *resurrectio, est secunda ejus, quod interiit, statio*[24]. A resurrection is such an abstinence from the practice of the sin, as is grounded upon a repentance, and a detestation of the sin, and then it is a settling, and an establishing of the soul in that state, and disposition: it is not a sudden and transitory remorse, nor only a reparation of that which was ruined, and demolished, but it is a building up of habits contrary to former habits, and customs, in actions contrary to that sin, that we have been accustomed to. Else it is but an intermission, not a resurrection; but a starting, not a waking; but an apparition, not a living body; but a cessation, not a peace of conscience.

Now this resurrection is begun, and well advanced in *baptismate lachrymarum*, in the baptism of true and repentant tears. But, beloved, as St. Paul in this place, hath a relation *ad baptismum clinicorum*, to death-bed baptists, death-bed Christians, to them that defer their baptism to their death, but he gives no allowance of it; so this *baptisma clinicorum*, this repentance upon the death-bed, is a dangerous delay. Even of them, I will say with St. Paul here, *If there were no resurrection*, no need to rise from sin by repentance, *why are they then thus baptized, pro mortuis?* why do they repent, when they are as good as dead, and have no more to suffer in this world? But if there be such a resurrection, a necessity of such a baptism by repentance, why come they no sooner to it? For is any man sure to have it, or sure to have a desire to it then? It is never impertinent to repeat St. Augustine's words in this case, *Etiam hac animadversione percutitur peccator, ut moriens obliviscatur sui, qui dum viveret, oblitus est Dei;* God begins a dying man's condemnation at this, that as he forgot God in his life, so he shall forget himself at his death. Compare thy temporal, and thy spiritual state together, and consider how they may both stand well at that day. If thou have set thy state in order, and make a will before, and have nothing to do at last, but to add a codicil, this is soon despatched at last;

[23] Durand. [24] Damascene.

but if thou leave all till till, then, it may prove a heavy business. So if thou have repented before, and settled thyself in a religious course before, and have nothing to do then, but to wrestle with the power of the disease, and the agonies of death, God shall fight for thee in that weak estate; God shall imprint in thee a *cupio dissolvi*, St. Paul's, not only contentedness, but desire to be dissolved; and God shall give thee a glorious resurrection, yea an ascension into heaven before thy death, and thou shalt see thyself in possession of his eternal kindom, before thy bodily eyes be shut. Be therefore St. Cyprian's *peripatetic*, and not his *clinic* Christian; a walking, and not a bed-ridden Christian; that when thou hast walked with God, as Enoch did, thou mayest be taken with God, as Enoch was, and so walk with the Lamb, as the saints do in Jerusalem, and follow him whithersoever he goes; that even thy death-bed may be as Elias' chariot, to carry thee to heaven; and as the bed of the spouse in the Canticles, which was *lectus floridus*, a green and flourishing bed, where thou mayest find by a faithful apprehension, that thy sickness hath crowned thee with a crown of thorns, by participation of the sufferings of thy Saviour, and that thy patience hath crowned thee with that crown of glory, which the Lord the righteous Judge shall impart to thee that day.

SERMON LXXIX.

PREACHED AT ST. PAUL'S.

PSALM XC. 14.

O satisfy us early with thy mercy, that we may rejoice and be glad all our days.

THEY have made a rule in the Council of Trent, that no Scripture shall be expounded, but according to the unanime consent of the fathers: but in this book of the Psalms, it would trouble them to give many examples of that rule, that is, of an unanime consent of the fathers, in the interpretation thereof. In this psalm, Bellarmine, in his Exposition of the Psalms, finds himself

perplexed; he says, (and says truly) *Hieronymus constanter affirmat, Augustinus constanter negat*, St. Hierome doth confidently and constantly affirm, and St. Augustine with as much confidence, and constancy deny, that this psalm, and all that follow to the Hundreth Psalm, are Moses' Psalms, and written by him. And this diverse constancy in these two fathers, St. Hierome and St. Augustine, shake the constancy of that canon, which binds to a following of an unanime consent, for that canon to be found. Bellarmine expedites himself herein, that way, which is indeed their most ordinary way amongst their expositors, which is, where the fathers differ, to adhere to St. Augustine. So he doth in this point; though most of the ancients of the Christian church, most of the rabbins of the Jews, most of the writers in the Reformation, take it to be Moses' Psalm, and that way runs the greatest stream, and nearest to a concurrence. And thus far I have stopped upon this consideration, whether this be Moses' Psalm or no, that when it appears to be his psalm, and that we see, that in the tenth verse of this psalm, man's life is limited to seventy years, or at most to eighty, and then remember, that Moses himself, then when he said so, was above eighty, and in a good habitude long after that, we might hereby take occasion to consider, that God does not so limit, and measure himself in his blessings to his servants, but that for their good and his glory he enlarges those measures. God hath determined a day, from sun to sun, yet when God hath use of a longer day, for his glory, he commands the sun to stand still, till Joshua have pursued his victory. So God hath given the life of man, into the hand of sickness; and yet for all that deadly sickness, God enlarges Hezekiah's years: Moses was more than fourscore, when he told us, that our longest term was fourscore.

If we require exactly an unanime consent, that all agree in the author of this psalm, we can get no farther, than that the Holy Ghost is the author. All agree the words to be canonical Scripture, and so from the Holy Ghost; and we seek no farther. The words are his, and they offer us these considerations; first, that the whole psalm being in the title thereof called a prayer, *A Prayer of Moses the Man of God*, it puts us justly, and pertinently upon the consideration of the many dignities and prerogatives of that part of our

worship of God, prayer; for there we shall see, that though the whole psalm be not a prayer, yet because there is a prayer in the psalm, that denominates the whole psalm, the whole psalm is a prayer. When the psalm grows formally to be a prayer, our text enters, *O satisfy us early with thy mercy, that we may rejoice and be glad all our days:* and in that there will be two parts more, the prayer itself, *O satisfy us early with thy mercy*, and the effect thereof, *That we may rejoice and be glad all our days.* So that our parts are three; first prayer, then this prayer, and lastly the benefit of all prayer.

For the first, which is prayer in general, I will thrust no farther than the text leads me in, that is, that prayer is so essential a part of God's worship, as that all is called prayer. St. Hierome upon this psalm says, *Difficillimum psalmum aggredior*, I undertake the exposition of a very hard psalm, and yet, says he, I would proceed so in the exposition thereof, *ut interpretatio nostra aliena non egeat interpretatione*, that there should not need another comment upon my comment, that when I pretend to interpret the psalm, they that hear me, should not need another to interpret me: which is a frequent infirmity amongst expositors of Scriptures, by writing, or preaching, either when men will raise doubts in places of Scripture, which are plain enough in themselves, (for this creates a jealousy, that if the Scriptures be everywhere so difficult, they cannot be our evidences, and guides to salvation) or when men will insist too vehemently, and curiously, and tediously in proving of such things as no man denies; for this also induces a suspicion, that that is not so absolutely, so undeniably true, that needs so much art, and curiosity, and vehemence to prove it. I shall therefore avoid these errors; and because I presume you are full of an acknowledgment of the duties, and dignities of prayer, only remember you of thus much of the method, or elements of prayer, that whereas the whole book of Psalms is called *Sepher Tehillim*, that is, *Liber Laudationum*, the Book of Praise, yet this psalm, and all that follow to the hundredth psalm, and divers others besides these, (which make up a fair limb of this body, and a considerable part of the book) are called prayers; the book is praise, the parts are prayer. The name changes not the nature; prayer and praise is the same thing: the name scarce

changes the name; prayer and praise is almost the same word; as the duties agree in the heart and mouth of a man, so the names agree in our ears; and not only in the language of our translation, but in the language of the Holy Ghost himself, for that which with us differs but so, prayer, and praise, in the original differs no more than so, *tehillim*, and *tephilloth*.

And this concurrence of these two parts of our devotion, prayer and praise, that they accompany one another, nay this coincidence, that they meet like two waters, and make the stream of devotion the fuller; nay more than that, this identity, that they do not only consist together, but constitute one another, is happily expressed in this part of the prayer, which is our text; for that which in the original language is expressed in the voice of prayer, *O satisfy us, &c.*, in the first translation, that of the Septuagint, is expressed in the voice of praise, *Saturasti, Thou hast satisfied us;* the original makes it a prayer, the translation a praise. And not to compare original with translation, but translation with translation, and both from one man, we have from St. Hierome's works two translations of the Psalms; one in which he gives us the psalms alone; another, in which he gives them illustrated with his notes and commentaries. And in one of these translations he reads this as a prayer, *Reple nos, O fill us early with thy mercy*, and in the other he reads it as a praise, *Repleti sumus, Thou hast filled us, &c.* Nay, not to compare original with translation, nor translation with translation, but original with original, the Holy Ghost with himself, in the title of this psalm, (and the titles of the psalms are canonical scripture) the Holy Ghost calls this psalm a prayer, and yet enters the psalm, in the very first verse thereof, with praise and thanksgiving, *Lord, thou hast been our dwelling-place in all generations.* And such is the constitution and frame of that prayer of prayers, that which is the extraction of all prayers, and draws into a sum all that is in all others, that which is the infusion into all others, sheds and showers whatsoever is acceptable to God, in any other prayer, that prayer which our Saviour gave us, (for as he meant to give us all for asking, so he meant to give us the words by which we should ask) as that prayer consists of seven petitions, and seven is infinite, so by being at first begun with glory and acknowledgment of his reigning in

heaven, and then shut up in the same manner, with acclamations of power and glory, it is made a circle of praise, and a circle is infinite too, the prayer and the praise is equally infinite. Infinitely poor and needy man, that ever needest infinite things to pray for; infinitely rich and abundant man, that ever hast infinite blessings to praise God for.

God's house in this world is called the house of prayer; but in heaven it is the house of praise: no surprisal with any new necessities there, but one even, incessant, and everlasting tenour of thanksgiving; and it is a blessed inchoation of that state here, here to be continually exercised in the commemoration of God's former goodness towards us. *My voice shalt thou hear in the morning, O Lord*, says David[1]. What voice? the voice of his prayer; it is true; *In the morning will I direct my prayer unto thee*, says David there[2]. And not only then, but at noon and at night he vows that sacrifice; *evening and morning, and at noon will I pray, and cry unto thee.* But David's devotion began not, when his prayers began; one part of his devotion was before morning; *At midnight will I rise, to give thanks unto thee O Lord*, says he[3], doubtless when he lay down and closed his eyes, he had made up his account with God, and had received his *quietus est* then: and then the first thing that he does when he wakes again, is not to importune God for more, but to bless God for his former blessings. And as this part of his devotion, praise, began all, so it passes through all, *I will bless the Lord at all times, and his praise shall be continually in my mouth*[4]. He extends it through all times, and all places, and would fain do so through all persons too, as we see by that adprecation which is so frequent with him, *O that men would therefore praise the Lord, and declare the wondrous works that he doth for the children of men!*

If we compare these two incomparable duties, prayer, and praise, it will stand thus, our prayers besiege God, (as Tertullian speaks, especially of public prayer in the congregation, *Agmine facto obsidemus Deum*) but our praises prescribe in God, we urge him, and press him with his ancient mercies, his mercies of old: by prayer, we incline him, we bend him, but by praise we bind

[1] Psalm v. 3.
[2] Psalm lv. 17.
[3] Psalm cxix. 62.
[4] Psalm xxxiv. 1.

him; our thanks for former benefits, is a producing of a specialty, by which he hath contracted with us for more. In prayer we sue to him, but in our praise we sue him himself; prayer is as our petition, but praise is as our evidence; in that we beg, in this we plead. God hath no law upon himself, but yet God himself proceeds by precedent: and whensoever we present to him with thanksgiving, what he hath done, he does the same, and more again. Neither certainly can the church institute any prayers, more effectual for the preservation of religion, or of the state, than the collects for our deliverances, in the like cases before: and when he hears them, though they have the nature of praise only, yet he translates them into prayers, and when we ourselves know not, how much we stand in need of new deliverances, he delivers us from dangers which we never suspected, from armies and navies which we never knew were prepared, and from plots and machinations which we never knew were brought into consultation, and diverts their forces, and dissipates their counsels with an untimely abortion. And farther I extend not this first part of prayer in general, in which, to that which you may have heard often, and usefully of the duty and dignity of prayer, I have only added this, of the method and elements thereof, that prayer consists as much of praise for the past, as of supplication for the future.

We pass now to our second part, to this particular prayer, and those limbs that make up this body, those pieces that constitute this part. They are many; as many as words in it: satisfy, and satisfy us, and do that early, and do that with that which is thine, and let that be mercy. So that first it is a prayer for fulness and satisfaction, *Satura, satisfy;* and then it is a prayer not only of appropriation to ourselves, satisfy me, but of a charitable dilation and extension to others, satisfy us, all us, all thy servants, all thy church; and then thirdly, it is a prayer of despatch and expedition, *Satura nos mane, Satisfy us early;* and after that, it is a prayer of evidence and manifestation, satisfy us with that which is, and which we may discern to be thine; and then lastly, it is a prayer of limitation even upon God himself, that God will take no other way herein, but the way of mercy, *Satisfy us early with thy mercy.*

And because these are the land-marks that must guide you in this voyage, and the places to which you must resort to assist your memory, be pleased to take another survey and impression of them. I may have an apprehension of a conditional promise of God, and I may have some fair credulity and testimony of conscience, of an endeavour to perform those conditions, and so some inchoations of those promises, but yet this is not a fulness, a satisfaction, and this is a prayer for that, *Satura, satisfy:* I may have a full measure in myself, find no want of temporal conveniences, or spiritual consolation even in inconveniences, and so hold up a holy alacrity, and cheerfulness for all concerning myself, and yet see God abandon greater persons, and desert some whole churches, and states, upon whom his glory and Gospel depends much more than upon me, but this is a prayer of charitable extension, *Satura nos*, not me, but us, all us that profess thee aright: this also I may be sure that God will do at last, he will rescue his own honour in rescuing or establishing his servants, he will bring Israel out of Egypt, and out of Babylon, but yet his Israel may lie long under the scourge and scorn of his and their enemies, 300 years before they get out of Egypt, seventy years before they get out of Babylon, and so fall into temptations of conceiving a jealousy, and suspicion of God's good purpose towards them, and this is a prayer of despatch and expedition, *Satura nos mane, Satisfy us early*, O God make speed to save us, O Lord make haste to help us: but he may derive help upon us, by means that are not his, not avowed by him, he may quicken our counsels by bringing in an Achitophel, he may strengthen our armies by calling in the Turk, he may establish our peace and friendships, by remitting or departing with some parts of our religion; at such a dear price we may be helped, but these are not his helps, and this is a prayer of manifestation, that all the way to our end he will be pleased to let us see, that the means are from him, *Satura nos tua*, satisfy us with that, which is thine, and comes from thee, and so directs us to thee: all this may be done too, and yet not that done which we pray for here; God may send that which is his, and yet without present comfort therein; God may multiply corrections, and judgments, and tribulations upon us, and intend to help us that way, by whipping

and beating us into the way, and this is his way; but this is a prayer of limitation even upon God himself, that our way may be his, and that his way may be the way of mercy, *Satisfy us early with thy mercy.*

First then, the first word *satura*, implies a fulness, and it implies a satisfaction, a quietness, a contentedness, an acquiescence in that fulness; satisfy is, let us be full, and let us feel it, and rest in that fulness. These two make up all heaven, all the joy, and all the glory of heaven, fulness and satisfaction in it. And therefore St. Hierome refers this prayer of our text, to the resurrection, and to that fulness, and that satisfaction which we shall have then, and not till then. For though we shall have a fulness in heaven, as soon as we come thither, yet that is not fully a satisfaction, because we shall desire, and expect a fuller satisfaction in the reunion of body and soul. And when heaven itself cannot give us this full satisfaction till then, in what can we look for it in this world, where there is no true fulness, nor any satisfaction, in that kind of fulness which we seem to have? Pleasure and sensuality, and the giving to ourselves all that we desire, cannot give this; you hear God reproaches Israel so, *You have multiplied your fornications, and yet are not satisfied*[5]. Labour for profit, or for preferment, cannot do it; you see God reproaches Israel for that too, *Ye have sown much, and bring in little, ye eat, but have not enough, ye drink, but are not filled, ye clothe you, but are not warm, and he that earneth wages, putteth it into a broken bag*[6]; that is, it runs out as fast as it comes in, he finds nothing at the year's end, his Midsummer will scarce fetch up Michaelmas, and if he have brought about his year, and made up his circle, yet he hath raised up nothing, nothing appears in his circle. If these things could fill us, yet they could not satisfy us, because they cannot stay with us, or not we with them: *He hath devoured substance, and he shall vomit it*[7]. He devoured it by bribery, and he shall vomit it by a fine; he devoured it by extortion, and he shall vomit it by confiscation; he devoured it in other courts, and shall vomit it in a star-chamber. If it stay some time, it shall be with an anguish and vexation; *When he shall be filled with*

[5] Ezek. xvi. 29. [6] Hagg. i. 6. [7] Job xx. 15.

abundance, it shall be a pain to him, as it is in the same place. Still his riches shall have the nature of a vomit, hard to get down, and hard to keep in the stomach when it is there; hardly got, hardly kept when they are got. If all these could be overcome, yet it is clogged with a heavy curse, *Woe be unto you that are full, for ye shall be hungry*[8]: Where, if the curse were only from them, who are poor by their own sloth, or wastefulness, who for the most part delight to curse and malign the rich, the curse might be contemned by us, and would be thrown back by God into their own bosoms; but *Os Domini locutum*, The mouth of the Lord hath spoken it, Christ himself hath denounced this curse upon worldly men, That they shall be hungry, not only suffer impairment and diminution, but be reduced to hunger.

There is a spiritual fulness in this life, of which St. Hierome speaks, *Ebrietas felix, satietas salutaris*, A happy excess, and a wholesome surfeit; *quæ quanto copiosiùs sumitur, majorem donat sobrietatem*, In which the more we eat, the more temperate we are, and the more we drink, the more sober. In which, (as St. Bernard also expresses it, in his mellifluence) *Mutua, interminabili, inexplicabili generatione*, By a mutual and reciprocal, by an undeterminable and unexpressible generation of one another, *Desiderium generat satietatem, et satietas parit desiderium*, The desire of spiritual graces begets a satiety, if I would be, I am full of them, and then this satiety begets a farther desire, still we have a new appetite to those spiritual graces: this is a holy ambition, a sacred covetousness, and a wholesome dropsy. Napthali's blessing[9], *O Napthali satisfied with favour, and full with the blessing of the Lord;* St. Stephen's blessing[10], *Full of faith and of the Holy Ghost;* the blessed Virgin's blessing, *Full of grace;* Dorcas' blessing[11], *Full of good works, and of alms'-deeds;* the blessing of him, who is blessed above all, and who blesseth all, Christ Jesus, *Full of wisdom*[12], *full of the Holy Ghost*[13], *full of grace and truth*[14]. But so far are all temporal things from giving this fulness or satisfaction, as that even in spiritual things, they may be, there is often an error, or mistaking.

[8] Luke vi. 25. [9] Deut. xxxiii. 23. [10] Acts vi. 5.
[11] Acts ix. 36. [12] Luke ii. 40.
[13] Luke iv. 1. [14] John i. 14.

Even in spiritual things, there may be a fulness, and no satisfaction, and there may be a satisfaction, and no fulness; I may have as much knowledge, as is presently necessary for my salvation, and yet have a restless and unsatisfied desire, to search into unprofitable curiosities, unrevealed mysteries, and inextricable perplexities: and, on the other side, a man may be satisfied, and think he knows all, when, God knows, he knows nothing at all; for, I know nothing, if I know not Christ crucified, and I know not that, if I know not how to apply him to myself, nor do I know that, if I embrace him not in those means, which he hath afforded me in his church, in his word, and sacraments; if I neglect this means, this place, these exercises, howsoever I may satisfy myself, with an over-valuing mine own knowledge at home, I am so far from fulness, as that vanity itself is not more empty. In the wilderness, every man had one and the same measure of manna; the same gomer went through all; for manna was a meat, that would melt in their mouths, and of easy digestion. But then for their quails, birds of a higher flight, meat of a stronger digestion, it is not said, that every man had an equal number: some might have more, some less, and yet all their fulness. Catechistical divinity, and instructions in fundamental things, is our manna; every man is bound to take in his gomer, his explicit knowledge of articles absolutely necessary to salvation; the simplest man, as well as the greatest doctor, is bound to know, that there is one God in three persons, that the second of those, the Son of God, took our nature, and died for mankind; and that there is a Holy Ghost, which in the communion of saints, the church established by Christ, applies to every particular soul the benefit of Christ's universal redemption. But then for our quails, birds of higher pitch, meat of a stronger digestion, which is the knowledge how to rectify every straying conscience, how to extricate every entangled, and scrupulous, and perplexed soul, in all emergent doubts, how to defend our church, and our religion, from all the mines, and all the batteries of our adversaries, and to deliver her from all imputations of heresy, and schism, which they impute to us, this knowledge is not equally necessary in all; in many cases a master of servants, and a father of children is bound to know more, than those children and servants,

and the pastor of the parish more than parishioners: they may have their fulness, though he have more, but he hath not his, except he be able to give them satisfaction.

This fulness then is not an equality in the measure; our fulness in heaven shall not be so; Abraham died, says the text, *Plenus dierum, full of years*[15]; it is not said so in the text of Methusalem, that he died full of years, and yet he had another manner of gomer, another measure of life than Abraham, for he lived almost eight hundred years more than he; but he that is best disposed to die, is fullest of years; one man may be fuller at twenty, than another at seventy. David lived not the tithe of Methusalem's years, not ten to his hundred, he lived less than Abraham, and yet David is said to have died *plenus dierum, full of years*[16]; he had made himself agreeable to God, and so was ripe for him. So David is said there to have died full of honour; God knows David had cast shrewd aspersions upon his own, and other's honour; but, as God says of Israel, *Because I loved thee, thou wast honourable in my sight;* so because God loved David, and he persevered in that love to the end, he died full of honour. So also it is said of David, that he died full of riches; for, though they were very great additions, which Solomon made, yet because David intended that which he left, for God's service, and for pious uses, he died full of riches; fulness of riches is in the good purpose, and the good employment, not in the possession. In a word, the fulness that is inquired after, and required by this prayer, carry it upon temporal, carry it upon spiritual things, in such a proportion of either, as is fit for that calling, in which God hath put us; and then, the satisfaction in this fulness is not to hunt, and pant after more worldly possessions, by undue means, or by macerating labour, as though we could not be good, or could do no good in the world, except all the goods of the world passed our hands, nor to hunt and pant after the knowledge of such things, as God by his Scriptures hath not revealed to his church, nor to wrankle contentiously and uncharitably about such points, as do rather shake other's consciences, than establish our own, as though we could not possibly come to heaven, except we knew what God meant to do with us, before he meant to make us. St. Paul

[15] Gen. xxv. 8. [16] 1 Chron. xxix. 28.

expresses fully what this fulness is, and satisfies us in this satisfaction, *Ut sitis pleni in omni voluntate Dei, that ye may be filled according to the will of God*[17]: what is the will of God? How shall I know the will of God upon me? God hath manifested his will in my calling; and a proportion, competent to this calling, is my fulness, and should be my satisfaction, that so God may have *odorem quietis*, (as it is said in Noah's sacrifice, after he came out of the ark, *that God smelt a savour of rest*[18]) a sacrifice, in which he might rest himself; for God hath a Sabbath in the Sabbaths of his servants, a fulness in their fulness, a satisfaction when they are satisfied, and is well pleased when they are so.

So then this prayer is for fulness, and fulness is a competency in our calling, and a prayer for satisfaction, and satisfaction is a contentment in that competency; and then this prayer is not only a prayer of appropriation to ourselves, but of a charitable extension to others too, *Satura nos, satisfy us*, all us, all thy church. Charity begins in ourselves, but it does not end there, but dilates itself to others; the saints in heaven are full, as full as they can hold, and yet they pray; though they want nothing, they pray that God would pour down upon us graces necessary for our peregrination here, as he hath done upon them, in their station there. We are full; full of the gospel; present peace and plenty in the preaching thereof, and fair appearances of a perpetual succession; we are full, and yet we pray; we pray that God would continue the gospel where it is, restore the gospel where it was, and transfer the gospel where it hath not yet been preached. Charity desires not her own, says the apostle; but much less doth charity desire no more than her own, so as not to desire the good of others too. True love and charity is to do the most that we can, all that we can for the good of others; so God himself proceeds, when he says, *What could I do, that I have not done?* And so he seems to have begun at first; when God bestowed upon man, his first and greatest benefit, his making, it is expressed so, *Faciamus hominem, Let us*, all us, *make man;* God seems to summon himself, to assemble himself, to muster himself, all himself, all the

[17] Colos. iv. 12. [18] Gen. viii. 21.

persons of the Trinity, to do what he could in the favour of man. So also when he is drawn to a necessity of executing judgment, and for his own honour, and consolidation of his servants, puts himself upon a revenge, he proceeds so too; when man had rebelled, and began to fortify in Babel, then God says, *Venite, Let us*[19], all us come together, and *Descendamus, et confundamus, let us*, all us, *go down, and confound their language*, and their machinations, and fortifications. God does not give patterns, God does not accept from us acts of half-devotion, and half-charities; God does all that he can for us; and therefore when we see others in distress, whether national or personal calamities, whether princes be dispossessed of their natural patrimony, and inheritance, or private persons afflicted with sickness, or penury, or banishment, let us go God's way, all the way; first, *Faciamus hominem ad imaginem nostram*, let us make that man according unto our image, let us consider ourselves in him, and make our case his, and remember how lately he was as well as we, and how soon we may be as ill as he, and then *Descendamus et confundamus*, let us, us, with all the power we have, remove or slacken those calamities that lie upon them.

This only is charity, to do all, all that we can. And something there is which every man may do; there are armies, in the levying whereof, every man is an absolute prince, and needs no commission, there are forces, in which every man is his own muster-master, the force which we spoke of before, out of Tertullian, the force of prayer; in public actions, we obey God, when we obey them to whom God hath committed the public; in those things which are in our own power, the subsidies and contributions of prayer, God looks that we should second his *faciamus*, with our *dicamus*, that since he must do all, we would pray him that he would do it, and his *descendamus*, with our *ascendamus*, that if we would have him come down, and fight our battles, or remove our calamities, we should first go up to him, in humble and fervent prayer, that he would continue the gospel where it is, and restore it where it was, and transfer it where it was never as yet heard; charity is to do all to all; and the poorest of us all can do this to any.

[19] Gen. xi. 7.

I may then, I must pray for this fulness, (and fulness is sufficiency) and for this satisfaction, (and satisfaction is contentment) and that God would extend this, and other his blessings, upon others too, and if God do leave us in an Egypt, in a Babylon, without relief, for some time I may proceed to this holy importunity, which David intimates here, *Satura nos mane*, O Lord, make haste to help us, *Satisfy us early with thy mercy*, and God will do so. *Weeping may endure for a night*, says David[20]. David does not say, It must endure for a night, that God will by no means shorten the time; perchance God will wipe all tears from thine eyes, at midnight, if thou pray; try him that way then. If he do not, *if weeping do endure for a night*, all night, *yet joy cometh in the morning*, saith David; and then he doth not say, joy may come in the morning, but it cometh certainly, infallibly it comes, and comes in the morning. God is an early riser; *In the morning-watch, God looked upon the host of the Egyptians*[21]. He looked upon their counsels to see what they would do, and upon their forces to see what they could do. He is not early up, and never the nearer; *His going forth is prepared as the morning*, (there is his general providence, in which he visits every creature) *and he shall come to us, in the former, and later rain upon the earth*[22]; he makes haste to us in the former, and seconds his former mercies to us, in more mercies. And as he makes haste to refresh his servants, so goes he the same pace, to the ruin of his enemies, *In matutino, interficiam, I will early destroy all the wicked of the land*[23]: it is not a weakening of them, it is a destruction; it is not of a squadron or regiment, it is all; it is not only upon the land, but the wicked of any land he will destroy upon the sea too. This is his promise, this is his practice, this is his pace. Thus he did in Sennacherib's army, *When they arose early in the morning, behold they were all dead carcasses*[24]; they rose early that saw it, but God had been up earlier, that had done it. And that story, God seems to have had care to have recorded almost in all the divisions of the Bible, for it is in the historical part, and it is in the prophetical part too; and because God foresaw, that men's curiosities would carry them upon Apo-

[20] Psalm xxx. 5. [21] Exod. xiv. 24. [22] Hos. vi. 3.
[23] Psalm ci. 8. [24] 2 Kings xix. 35.

cryphal books also, it is repeated almost in every book of that kind, in Ecclesiasticus, in Tobit, in the Maccabees in both books, that everywhere our eye might light upon that, and every soul might make that syllogism, and produce that conclusion to itself, if God be thus forward, thus early in the ways of judgment, much more is he so in the ways of mercy; with that he will satisfy us *mane*, early, and as Tremellius reads this very text, *unoquoque mane*, betimes in the morning, and every morning.

Now if we look for this early mercy from God, we must rise betimes too, and meet God early. God hath promised to give *matutinam stellam*, the morning-star[25]; but they must be up betimes in the morning, that will take the morning-star. He himself who is it, hath told us who is this morning star; *I Jesus am the bright and morning star*[26]. God will give us Jesus; him, and all his, all his tears, all his blood, all his merits; but to whom, and upon what conditions? That is expressed there, *Vincenti dabo, To him that overcometh I will give the morning-star.* Our life is a warfare, our whole life; it is not only with lusts in our youth, and ambitions in our middle years, and indevotions in our age, but with agonies in our body, and temptations in our spirit upon our death-bed, that we are to fight; and he cannot be said to overcome, that fights not out the whole battle. If he enter not the field in the morning, that is, apply not himself to God's service in his youth, if he continue not to the evening, if he faint in the way, and grow remiss in God's service, for collateral respects, God will overcome his cause, and his glory shall stand fast, but that man can scarce be said to have overcome.

It is the counsel of the wise man, *Prevent the sun to give thanks to God, and at the day-spring pray unto him*[27]. You see still, how these two duties are marshalled, and disposed; first praise, and then prayer, but both early: and it is placed in the Lamentations, as though it were a lamentable negligence to have omitted it, *It is good for a man, that he bear his yoke in his youth*[28]. Rise as early as you can, you cannot be up before God; no, nor before God raise you: howsoever you prevent this sun, the sun of the firmament, yet the Son of heaven hath prevented you, for without

[25] Rev. ii. 28. [26] Rev. xxii. 16.
[27] Wisd. xvi. 28. [28] Lament. iii. 27.

his preventing grace you could not stir. Have any of you slept out their morning, resisted his private motions to private prayer at home, neglected his callings so? Though a man do sleep out his forenoon, the sun goes on his course, and comes to his meridional splendour, though that man have not looked towards it. That son which hath risen to you at home, in those private motions, hath gone on his course, and hath shined out here, in this house of God, upon Wednesday, and upon Friday, and upon every day of holy convocation; all this, at home, and here, ye have slept out and neglected. Now, upon the Sabbath, and in these holy exercises, this sun shines out as at noon, the grace of God is in the exaltation, exhibited in the powerfullest and effectuallest way of his ordinance, and if you will but awake now, rise now, meet God now, now at noon, God will call even this early. Have any of you slept out the whole day, and are come in that drowsiness to your evening, to the closing of your eyes, to the end of your days? Yet rise now, and God shall call even this an early rising; if you can make shift to deceive your own souls, and say, We never heard God call us; if you neglected your former callings so, as that you have forgot that you have been called; yet, is there one amongst you, that denies that God calls him now? If he neglect this calling now, to-morrow he may forget that he was called to-day, or remember it with such a terror, as shall blow a damp, and a consternation upon his soul, and a lethargy worse than his former sleep; but if he will wake now, and rise now, though this be late in his evening, in his age, yet God shall call this early. Be but able to say with Esay this night, *My soul hath desired thee in the night*[29], and thou mayest be bold to say with David to-morrow morning, *Satura nos mane, Satisfy us early with thy mercy*, and he shall do it.

But yetno prayer of ours, howsoever made in the best disposition, in the best testimony of a rectified conscience, must limit God his time, or appoint him, in what morning, or what hour in the morning, God shall come to our deliverance. The Son of man was not the less the Son of God, nor the less a beloved Son, though God hid from him the knowledge of the day of the general judgment. Thou art not the less the servant of God, nor the

[29] Isaiah xxvi. 9.

less rewarded by him, though he keep from thee the knowledge of thy deliverance from any particular calamity. All God's deliverances are in the morning, because there is a perpetual night, and an invincible darkness upon us, till he deliver us. God is the God of that climate, where the night is six months long, as well as of this, where it is but half so many hours. The highest hill hinders not the roundness of the earth, the earth is round for all that hill; the lowest vaults, and mines hinder not the solidness of the earth, the earth is solid for all that; much less hath a year, or ten years, or all our three score and ten, any proportion at all to eternity; and therefore God comes early in a sort to me, though I lose abundance of my reward by so long lingering, if he come not till he open me the gate of heaven, by the key of death. There are Indies at my right hand, in the east; but there are Indies at my left hand too, in the west. There are testimonies of God's love to us, in our east, in our beginnings; but if God continue tribulation upon us to our west, to our ends, and give us the light of his presence then, if he appear to us at our transmigration, certainly he was favourable to us all our peregrination, and though he show himself late, he was our friend early. The prayer is, that he would come early, but it is, if it be rightly formed, upon both these conditions; first, that I rise early to meet him, and then that I magnify his hour as early, whensoever he shall be pleased to come.

All this I shall do the better, if I limit my prayer, and my practice, with the next circumstance in David's prayer; *Tua, satisfy us early with* that which is thine, *thy mercy;* for there are mercies, (in a fair extent and accommodation of the word, that is refreshings, eases, deliverances) that are not his mercies, nor his satisfactions. How many men are satisfied with riches (I correct myself, few are satisfied; but how many have enough to satisfy many) and yet have never a penny of his money! Nothing is his, that comes not from him, that comes not by good means. How many are there, that are easy to admit scruples, and jealousies, and suspicions in matter of religion: easy to think, that that religion, and that church, in which they have lived ill, cannot be a good religion, nor a true church; in a troubled, and distempered conscience, they grow easy to admit scruples, and then

as over-easy to admit false satisfactions, with a word whispered on one side in a conventicle, or a word whispered on the other side in a confession, and yet have never a dram of satisfaction from his word, whose word is preached upon the house-top, and avowed, and not in corners? How many men are anguished with torturing diseases, racked with the conscience of ill-spent estates, oppressed with inordinate melancholies, and irreligious dejections of spirit, and then repair, and satisfy themselves with wine, with women, with fools, with comedies, with mirth, and music, and with all Job's miserable comforters, and all this while have no beams of his satisfaction, it is not *misericordia ejus*, his mercy, his satisfaction? In losses of worldly goods, in sicknesses of children, or servants, or cattle, to receive light or ease from witches, this is not his mercy. It is not his mercy, except we go by good ways to good ends; except our safety be established by alliance with his friends, except our peace may be had with the perfect continuance of our religion, there is no safety, there is no peace. But let me feel the effect of this prayer, as it is a prayer of manifestation, let me discern that, that that is done upon me, is done by the hand of God, and I care not what it be: I had rather have God's vinegar, than man's oil, God's wormwood, than man's manna, God's justice, than any man's mercy; for therefore did Gregory Nyssen call St. Basil in a holy sense, Ambidextrum, because he took everything that came, by the right handle, and with the right hand, because he saw it to come from God. Even afflictions are welcome, when we see them to be his: though the way that he would choose, and the way that this prayer entreats, be only mercy, *Satisfy us early with thy mercy.*

That rod and that staff with which we are at any time corrected, is his. So God calls the Assyrians, *The rod of his anger*, and he says, *That the staff that is in their hand, is his indignation*[30]. He comes to a sharper execution, from the rod, and the staff to the sword, and that also is his, *It is my sword, that is put into the hands of the king of Babylon, and he shall stretch out my sword upon the whole land*[31]; God will beat down, and cut off, and blow up, and blow out at his pleasure; which is expressed in a

[30] Isaiah x. 5. [31] Ezek. xxx. 24.

phrase very remarkable by David, *He bringeth the wind out of his treasuries*[32]; and then follow in that place, all the plagues of Egypt: storms and tempests, ruins and devastations, are not only in God's armouries, but they are in his treasuries; as he is the Lord of hosts, he fetches his judgments from his armouries, and casts confusion upon his enemies, but as he is the God of mercy, and of plentiful redemption, he fetches these judgments, these corrections out of his treasuries, and they are the money, the jewels, by which he redeems and buys us again; God does nothing, God can do nothing, no not in the way of ruin and destruction, but there is mercy in it; he cannot open a door in his armoury, but a window into his treasury opens too, and he must look into that.

But then God's corrections are his acts, as the physician is his creature, God created him for necessity. When God made man, his first intention was not that man should fall, and so need a Messias, nor that man should fall sick, and so need a physician, nor that man should fall into rebellion by sin, and so need his rod, his staff, his scourge of afflictions, to whip him into the way again. But yet says the wise man, *Honour the physician for the use you may have of him; slight him not, because thou hast no need of him yet*[33]. So though God's corrections were not from a primary, but a secondary intention, yet, when you see those corrections fall upon another, give a good interpretation of them, and believe God's purpose to be not to destroy, but to recover that man: do not thou make God's rhubarb thy ratsbane, and poison thine own soul with an uncharitable misinterpretation of that correction, which God hath sent to cure his. And then, in thine own afflictions, fly evermore to this prayer, *Satisfy us with thy mercy;* first, satisfy us, make it appear to us that thine intention is mercy, though thou enwrap it in temporal afflictions, in this dark cloud let us discern thy Son, and though in an act of displeasure, see that thou art well pleased with us; satisfy us, that there is mercy in thy judgments, and then satisfy us, that thy mercy is mercy; for such is the stupidity of sinful man, that as in temporal blessings, we discern them best by wanting them, so do we the mercies of God too; we call it not a mercy, to have

[32] Psalm cxxxv. 7. [33] Ecclus. xxxviii. 1.

the same blessings still: but, as every man conceives a greater degree of joy, in recovering from a sickness, than in his former established health; so without doubt, our ancestors who endured many years civil and foreign wars, were more affected with their first peace, than we are with our continual enjoying thereof, and our fathers more thankful, for the beginning of reformation of religion, than we for so long enjoying the continuance thereof. *Satisfy us with thy mercy*, let us still be able to see mercy in thy judgments, lest they deject us, and confound us; *satisfy us with thy mercy*, let us be able to see, that our deliverance is a mercy, and not a natural thing that might have happened so, or a necessary thing that must have happened so, though there had been no God in heaven, nor providence upon earth. But especially since the way that thou choosest, is to go all by mercy, and not to be put to this way of correction, so dispose, so compose our minds, and so transpose all our affections, that we may live upon thy food, and not put thee to thy physic, that we may embrace thee in the light, and not be put to seek thee in the dark, that we come to thee in thy mercy, and not be whipped to thee by thy corrections. And so we have done also with our second part, the pieces and petitions that constitute this prayer, as it is a prayer for fulness and satisfaction, a prayer of extent and dilatation, a prayer of despatch and expedition, and then a prayer of evidence and declaration, and lastly, a prayer of limitation even upon God himself, satisfy, and satisfy us, and us early, with that which we may discern to be thine, and let that way be mercy.

There remains yet a third part, what this prayer produces, and it is joy, and continual joy, *That we may rejoice and be glad all our days*. The words are the parts, and we invert not, we trouble not the order; the Holy Ghost hath laid them fitliest for our use, in the text itself, and so we take them. First then, the gain is joy. Joy is God's own seal, and his keeper is the Holy Ghost; we have many sudden ejaculations in the form of prayer, sometimes inconsiderately made, and they vanish so; but if I can reflect upon my prayer, ruminate, and return again with joy to the same prayer, I have God's seal upon it. And therefore it is not so very an idle thing, as some have misimagined it, to repeat often the same prayer in the same words; our Saviour did so;

he prayed a third time, and in the same words; this reflecting upon a former prayer, is that that sets to this seal, this joy, and if I have joy in my prayer, it is granted so far as concerns my good, and God's glory. It hath been disputed by many, both of the Gentiles, with whom the fathers disputed, and of the schoolmen, who dispute with one another, *An sit gaudium in Deo, de semet*, Whether God rejoice in himself, in contemplation of himself, whether God be glad that he is God: but it is disputed by them, only to establish it, and to illustrate it, for I do not remember that any one of them denies it. It is true, that Plato dislikes, and justly, that salutation of Dionysius the Tyrant to God, *Gaude, et servato vitam tyranni jucundam;* that he should say to God, Live merrily, as merrily as a king, as merrily as I do, and then you are God enough; to imagine such a joy in God, as is only a transitory delight in deceivable things, is an impious conceit. But when, as another Platonic[34] says, *Deus est quod ipse semper voluit*, God is that which he would be, if there be something that God would be, and he be that, if Plato should deny, that God joyed in himself, we must say of Plato as Lactantius does, *Deum potius somniaverat, quam cognoverat*, Plato had rather dreamed that there was a God, than understood what that God was. *Bonum simplex*, says St. Augustine, To be sincere goodness, goodness itself, *Ipsa est delectatio Dei*, This is the joy that God hath in himself, of himself; and therefore says Philo Judæus, *Hoc necessarium philosophiæ sodalibus*, This is the tenant of all philosophers, (and by that title of philosophers, Philo always means them that know and study God) *Solum Deum vere festum agere*, That only God can be truly said to keep holyday, and to rejoice.

This joy we shall see, when we see him, who is so in it, as that he is this joy itself. But here in this world, so far as I can enter into my master's sight, I can enter into my master's joy. I can see God in his creatures, in his church, in his word and sacraments, and ordinances; since I am not without this sight, I am not without this joy. Here a man may *transilire mortalitatem*, says that divine moral man[35]; I cannot put off mortality, but I can look upon immortality; I cannot depart from this earth, but

[34] Plotinus. [35] Seneca.

I can look into heaven. So I cannot possess that final and accomplished joy here, but as my body can lay down a burden or a heavy garment, and joy in that ease, so my soul can put off my body so far, as that the concupiscencies thereof, and the manifold and miserable incumbrances of this world, cannot extinguish this holy joy. And this inchoative joy, David derives into two branches, to rejoice, and to be glad.

The Holy Ghost is an eloquent author, a vehement, and an abundant author, but yet not luxuriant; he is far from a penurious, but as far from a superfluous style too. And therefore we do not take these two words in the text, to rejoice, and to be glad, to signify merely one and the same thing, but to be two beams, two branches, two effects, two expressings of this joy. We take them therefore, as they offer themselves in their roots, and first natural propriety of the words. The first, which we translate *to rejoice*, is *ranan;* and *ranan* denotes the external declaration of internal joy; for the word signifies *cantare*, to sing, and that with an extended and loud voice, for it is the word, which is oftenest used for the music of the church, and the singing of psalms; which was such a declaration of their zealous alacrity in the Primitive church, as that, when to avoid discovery in the times of persecution, they were forced to make their meetings in the night, they were also forced to put out their candles, because by that light in the windows they were discovered; after that this meeting in the dark occasioned a scandal and ill report upon those Christians, that their meetings were not upon so holy purposes, as they pretended, they discontinued their vigils, and night-meetings, yet their singing of psalms, when they did meet, they never discontinued, though that, many times, exposed them to dangers, and to death itself, as some of the authors of the secular story of the Romans have observed and testified unto us. And some ancient decrees and constitutions we have, in which such are forbidden to be made priests, as were not perfect in the psalms. And though St. Hierome tell us this, with some admiration, and note of singularity, that Paula could say the whole book of Psalms without book, in Hebrew; yet he presents it as a thing well known to be their ordinary practice; *In villula Christi Bethlem, extra psalmos silentium est*, In the village where

I dwell, says he, where Christ was born in Bethlehem, if you cannot sing psalms, you must be silent, here you shall hear nothing but psalms; for, (as he pursues it) *Arator stivam tenens*, The husbandman that follows the plough, he that sows, that reaps, that carries home, all begin and proceed in all their labours with singing of psalms. Therefore he calls them there, *Cantiones amatorias*, Those that make or entertain love, that seek in the holy and honourable way of marriage, to make themselves acceptable and agreeable to one another, by no other good parts, nor conversation, but by singing of psalms. So he calls them, *Pastorum sibilum*, and *Arma culturæ*, Our shepherds, says St. Hierome, here, have no other eclogues, no other pastorals; our labourers, our children, our servants no other songs, nor ballads, to recreate themselves withal, than the Psalms.

And this universal use of the Psalms, that they served all for all, gives occasion to one author, in the title of the book of Psalms, to depart from the ordinary reading, which is, *Sepher tehillim*, the book of praise, and to read it, *Sepher telim*, which is, *acervorum*, the book of heaps, where all assistances to our salvation are heaped and treasured up. And our countryman Bede found another title, in some copies of this book, *Liber soliloquiorum de Christo*, the book of Meditations upon Christ; because this book is (as Gregory Nyssen calls it) *Clavis David*, that key of David, which lets us into all the mysteries of our religion; which gave the ground to that which St. Basil says, that if all the other books of Scripture could be lost, he would ask no more than the book of Psalms, to catechize children, to edify congregations, to convert Gentiles, and to convince heretics.

But we are launched into too large a sea, the consideration of this book of Psalms. I mean but this, in this, that if we take that way with God, the way of prayer, prayer so elemented and constituted, as we have said, that consists rather of praise and thanksgiving, than supplication for future benefits, God shall iufuse into us, a zeal of expressing our consolation in him, by outward actions, to the establishing of others; we shall not disavow, nor grow slack in our religion, nor in any parts thereof; God shall neither take from us, the candle and the candlestick, the truth of the Gospel, which is the light, and the cheerful, and

authorized, and countenanced, and rewarded preaching of the Gospel, which is the candlestick that exalts the light; nor take from us our zeal to this outward service of God, that we come to an indifferency, whether the service of God be private or public, sordid or glorious, allowed and suffered, by way of connivency, or commanded and enjoined by way of authority. God shall give us this *ranan*, this rejoicing, this external joy, we shall have the public preaching of the Gospel continued to us, and we shall show that we rejoice in it, by frequenting it, and by instituting our lives according unto it.

But yet this *ranan*, this rejoicing, this outward expressing of our inward zeal, may admit interruptions, receive interceptions, intermissions, and discontinuances; for, without doubt, in many places there live many persons, well affected to the truth of religion, that dare not avow it, express it, declare it, especially where that fearful vulture, the inquisition, hovers over them. And therefore the Holy Ghost hath added here another degree of joy, which no law, no severe execution of law, can take from us, in another word of less extent, *shamach*, which is an inward joy, only in the heart, which we translate here, to be glad. How far we are bound to proceed in outward declarations of religion, requires a serious and various consideration of circumstances. You know how far Daniel proceeded[86]; the lords had extorted a proclamation from the king, that no man should pray to any other god, than the king, for certain days; Daniel would not only not be bound by this proclamation, and so continue his set and stationary hours of private prayer in his chamber, but he would declare it to all the world; he would set open his chamber windows, that he might be seen to pray; for, though some determine that act of Daniel, in setting open his windows at prayer, in this, that because the Jews were bound by their law, whresoever they were, in war, in captivity, upon the way, or in their sick beds, to turn towards Jerusalem, and so towards the temple, whensoever they prayed, according to that stipulation, which had passed between God and Solomon, at the dedication of the temple, When thy servants pray towards this house, hear them in it; therefore as Hezekias, in his sick bed, when he turned

[86] Dan. vi. 10.

towards the wall to pray, is justly thought, to have done so, therefore that he might pray towards the temple, which stood that way; so Daniel is thought to have opened his windows to that purpose too, that he might have the more free prospect towards Jerusalem from Babylon; though some, I say, determine Daniel's act in that, yet it is by more, and more usefully extended, to an expressing of such a zeal, as, in so apparent a dishonour to his God, could not be suffocated nor extinguished with a proclamation.

In which act of his, which was a direct and evident opposing and affronting of the state, though I dare not join with them, who absolutely and peremptorily condemn this act of Daniel, because God's subsequent act in a miraculous deliverance of Daniel seems to imply some former particular revelation from God to Daniel, that he should proceed in that confident manner, yet dare I much less draw this act of Daniel's into consequence, and propose it for an example and precedent to private men, least of all, to animate seditious men, who upon pretence of a necessity, that God must be served in this, and this, and no other manner, provoke and exasperate the magistrate with their schismatical conventicles and separations. But howsoever that may stand, and howsoever there may be circumstances which may prevail either upon human infirmity, or upon a rectified conscience, or howsoever God in his judgments, may cast a cloud upon his own Son, and darken the glory of the Gospel, in some place, for some time, yet, though we lose our *ranan*, our public rejoicing, we shall never lose our *shamach*, our inward gladness, that God is our God, and we his servants for all this. God will never leave his servants without this internal joy, which shall preserve them from suspicions of God's power, that he cannot maintain, or not restore his cause, and from jealousies, that he hath abandoned or deserted them in particular. God shall never give them over to an indifferency, nor to a stupidity, nor to an absence of tenderness, and holy affections, that it shall become all one to them, how God's cause prospers, or suffers. But if I continue that way, prayer, and prayer so qualified, if I lose my *ranan*, my outward declarations of rejoicing; if I be tied to a death-bed in a consumption, and cannot rejoice in coming to

these public congregations, to participate of their prayers, and to impart to them my meditations; if I be ruined in my fortune, and cannot rejoice in an open distribution to the relief of the poor, and a preaching to others, in that way, by example of doing good works; if at my last minute, I be not able to edify my friends, nor catechize my children, with any thing that I can do or say; if I be not able so much, as with hand or eye to make a sign, though I have lost my *ranan*, all the eloquence of outward declaration, yet God shall never take from me, my *shamach*, my internal gladness and consolation, in his undeceivable and undeceiving Spirit, that he is mine, and I am his; and this joy, this gladness, in my way, and in my end, shall establish me; for that is that which is intended in the next, and last word, *omnibus diebus*, we shall *rejoice and be glad all our days.*

Nothing but this testimony, *That the Spirit bears witness with my spirit*, that upon my prayer, so conditioned, of praise, and prayer, I shall still prevail with God, could imprint in me, this joy, all my days. The seals of his favour, in outward blessings, fail me in the days of shipwreck, in the days of fire, in the days of displacing my potent friends, or raising mine adversaries; in such days I cannot rejoice, and be glad. The seals of his favour, in inward blessings, and holy cheerfulness, fail me in a present remorse after a sin newly committed. But yet in the strength of a Christian hope, as I can pronounce out of the grounds of nature, in an eclipse of the sun, that the sun shall return to his splendour again, I can pronounce out of the grounds of God's word (and God's word is much better assurance, than the grounds of nature, for God can and does shake the grounds of nature by miracles, but no jot of his word shall ever perish) that I shall return again on my hearty penitence, if I delay it not, and rejoice and be glad all my days; that is, what kind of day soever overtake me. In the days of our youth, when the joys of this world take up all the room, there shall be room for this holy joy, that my recreations were harmless, and my conversation innocent; and certainly to be able to say, that in my recreations, in my conversation, I neither ministered occasion of temptation to another, nor exposed myself to temptations from another, is a fair beam of this rejoicing in the days of my youth. In the days of our age, when we

become incapable, insensible of the joys of this world, yet this holy joy shall season us, not with a sinful delight in the memory of our former sins, but with a re-juveniscence, a new and a fresh youth, in being come so near to another, to an immortal life. In the days of our mirth, and of laughter, this holy joy shall enter; and as the sun may say to the stars at noon, How frivolous and impertinent a thing is your light now! so this joy shall say *unto laughter, Thou art mad, and unto mirth, What dost thou*[87]? And in the midnight of sadness, and dejection of spirit, this joy shall shine out, and chide away that sadness, with David's holy charm, *My soul, why art thou cast down, why art thou disquieted within me?* In those days, which Job speaks of, *Prævenerunt me dies afflictionis meæ, Miseries are come upon me before their time*[88]; My intemperances have hastened age, my riotousness hath hastened poverty, my neglecting of due officiousness and respect towards great persons hath hastened contempt upon me, afflictions which I suspected not, thought not of, have prevented my fears; and then in those days, which Job speaks of again[89], *Possident me dies afflictionis*, Studied and premeditated plots and practices swallow me, possess me entirely, in all these days, I shall not only have a Zoar to fly to, if I can get out of Sodom, joy, if I can overcome my sorrow; there shall not be a Goshen bordering upon my Egypt, joy, if I can pass beyond, or besides my sorrow, but I shall have a Goshen in my Egypt, nay my very Egypt shall be my Goshen, I shall not only have joy, though I have sorrow, but therefore; my very sorrow shall be the occasion of joy; I shall not only have a sabbath after my six days' labour, but *omnibus diebus*, a sabbath shall enlighten every day, and inanimate every minute of every day: and as my soul is as well in my foot, as in my hand, though all the weight and oppression lie upon the foot, and all action upon the hand, so these beams of joy shall appear as well in my pillar of cloud, as in theirs of fire; in my adversity, as well as in their prosperity; and when their sun shall set at noon, mine shall rise at midnight; they shall have damps in their glory, and I joyful exaltations in my dejections.

[87] Eccles. ii. 2. [88] Job xxx. 27. [89] Job xxx. 16.

And to the end with the end of all, *in die mortis*, in the day of my death, and that which is beyond the end of all, and without end in itself, the day of judgment, if I have the testimony of a rectified conscience, that I have accustomed myself to that access to God, by prayer, and such prayer, as though it have had a body of supplication, and desire of future things, yet the soul and spirit of that prayer, that is, my principal intention in that prayer, hath been praise and thanksgiving, if I be involved in St. Chrysostom's patent, *Orantes, non natura, sed dispensatione angeli fiunt*, That those who pray so, that is, pray by way of praise, (which is the most proper office of angels) as they shall be better than angels in the next world, (for they shall be glorifying spirits, as the angels are, but they shall also be glorified bodies, which the angels shall never be) so in this world they shall be as angels, because they are employed in the office of angels, to pray by way of praise, if, as St. Basil reads those words of that psalm, not *spiritus meus*, but *respiratio mea laudet Dominum*, not only my spirit, but my very breath, not my heart only, but my tongue, and my hands be accustomed to glorify God, *in die mortis*, in the day of my death, when a mist of sorrow, and of sighs shall fill my chamber, and a cloud exhaled and condensed from tears, shall be the curtains of my bed, when those that love me, shall be sorry to see me die, and the devil himself that hates me, sorry to see me die so, in the favour of God; and *in die judicii*, in the day of judgment, when as all time shall cease, so all measures shall cease; the joy, and the sorrow that shall be then, shall be eternal, no end, and infinite, no measure, no limitation, when every circumstance of sin shall aggravate the condemnation of the unrepentant sinner, and the very substance of my sin shall be washed away, in the blood of my Saviour, when I shall see them, who sinned for my sake, perish eternally, because they proceeded in that sin, and I myself, who occasioned their sin received into glory, because God upon my prayer, and repentance had satisfied me early with his mercy, early, that is, before my transmigration, *in omnibus diebus*, in all these days, the days of youth, and the wantonnesses of that, the days of age, and the tastelessness of that, the days of mirth, and the sportfulness of that, and of inordinate melancholy, and the disconsolateness of that, the days of such miseries,

as astonish us with their suddenness, and of such as aggravate their own weight with a heavy expectation; in the day of death, which pieces up that circle, and in that day which enters another circle that hath no pieces, but is one equal everlastingness, the day of judgment, either I shall rejoice, be able to declare my faith, and zeal to the assistance of others, or at least be glad in mine own heart, in a firm hope of mine own salvation.

And, therefore, beloved, as they, whom lighter affections carry to shows, and masks, and comedies; as you yourselves, whom better dispositions bring to these exercises, conceive some contentment, and some kind of joy, in that you are well and commodiously placed, they to see the show, you to hear the sermon, when the time comes, though your greater joy be reserved to the coming of that time; so though the fulness of joy be reserved to the last times in heaven, yet rejoice and be glad that you are well and commodiously placed in the mean time, and that you sit but in expectation of the fulness of those future joys: return to God, with a joyful thankfulness that he hath placed you in a church, which withholds nothing from you, that is necessary to salvation, whereas in another church they lack a great part of the word, and half the sacrament; and which obtrudes nothing to you, that is not necessary to salvation, whereas in another church, the additional things exceed the fundamental; the occasional, the original; the collateral, the direct: and the traditions of men, the commandments of God. Maintain and hold up this holy alacrity, this religious cheerfulness; for inordinate sadness is a great degree and evidence of unthankfulness, and the departing from joy in this world, is a departing with one piece of our evidence, for the joys of the world to come.

SERMON LXXX.

PREACHED AT THE FUNERALS OF SIR WILLIAM COKAYNE, KNT., ALDERMAN OF LONDON, DECEMBER 12, 1626.

JOHN xi. 21.

Lord, if thou hadst been here, my brother had not died.

GOD made the first marriage, and man made the first divorce; God married the body and soul in the creation, and man divorced the body and soul by death through sin, in his fall. God doth not admit, not justify, not authorize such super-inductions upon such divorces, as some have imagined; that the soul departing from one body, should become the soul of another body, in a perpetual revolution and transmigration of souls through bodies, which hath been the giddiness of some philosophers to think; or that the body of the dead should become the body of an evil spirit, that that spirit might at his will, and to his purposes inform, and inanimate that dead body; God allows no such super-inductions, no such second marriages upon such divorces by death, no such disposition of soul or body, after their dissolution by death, but because God hath made the band of marriage indissoluble but by death, farther than man can die, this divorce cannot fall upon man; as far as man is immortal, man is a married man still, still in possession of a soul, and a body too; and man is for ever immortal in both; immortal in his soul by preservation, and immortal in his body by reparation in the resurrection. For, though they be separated *à thoro et mensa*, from bed and board, they are not divorced; though the soul be at the table of the Lamb, in glory, and the body but at the table of the serpent, in dust; though the soul be *in lecto florido*[1], in that bed which is always green, in an everlasting spring, in Abraham's bosom; and the body but in that green-bed, whose covering is but a yard and a half of turf, and a rug of grass, and the sheet but a winding-sheet, yet they are not divorced; they shall return to one another again, in an inseparable reunion in the resurrection. To establish this assurance of a resurrection

[1] Cant. i. 16.

in us, God does sometimes in this life, that which he hath promised for the next; that is, he gives a resurrection to life, after a bodily death here. God hath made two testaments, two wills; and in both, he hath declared his power, and his will, to give this new life after death, in this world. To the widow's son of Zarephtha, he bequeaths new life[2]; and to the Shunamite's son[3] he gives the same legacy, in the Old Testament. In the New Testament, to the widow of Naim's son[4], he bequeaths new life; and to Jairus' daughter he gives the same legacy: and out of the surplusage of his inexhaustible estate, out of the overflowing of his power, he enables his executors to do as he did; for Peter gives Dorcas this resurrection too[5]. Divers examples hath he given us, of the resurrection of every particular man, in particular resurrections; such as we have named; and one of the general resurrection, in the resurrection of Christ himself; for, in him, we all rose; for, he was all in all; *Con-vivificarit*, says the apostle; and *Considere nos fecit*, *God hath quickened us*[6], (all us; not only St. Paul, and his Ephesians, but all) and *God hath raised us*, and *God hath made us to sit together in heavenly places, in Christ Jesus*. They that are not fallen yet by any actual sin, (children newly baptized) are risen already in him; and they are not dead yet, nay, not alive yet, not yet born, have a resurrection in him, who was not only the Lamb slain from the beginning, but from before all beginnings was risen too; and all that shall ever have part in the second resurrection, are risen with him from that time. Now, next to that great prophetical action, that type of the general resurrection, in the resurrection of Christ, the most illustrious evidence, of the resurrection of particular men, is this resuscitation of Lazarus; whose sister Martha, directed by faith, and yet transported by passion, seeks to entender and mollify, and supple him to impressions of mercy and compassion, who was himself the mould, in which all mercy was cast, nay, the substance, of which all mercy does consist, Christ Jesus, with this imperfect piece of devotion, which hath a tincture of faith, but is deeper dyed in passion, *Lord, if thou hadst been here, my brother had not died.*

[2] 1 Kings xvii. [3] 2 Kings iv. [4] Luke vii. 8.
[5] Acts ix. 40. [6] Eph. ii. 5.

This text which you hear, Martha's single words, complicated with this text which you see, the dead body of this our brother, makes up between them this body of instruction for the soul; first, that there is nothing in this world perfect; and then, that such as it is, there is nothing constant, nothing permanent. We consider the first, that there is nothing perfect, in the best things, in spiritual things; even Martha's devotion and faith hath imperfections in it; and we consider the other, that nothing is permanent in temporal things; riches prosperously multiplied, children honourably bestowed, additions of honour and titles, fairly acquired, places of command and government, justly received, and duly executed; all testimonies, all evidences of worldly happiness, have a dissolution, a determination in the death of this, and of every such man: there is nothing, no spiritual thing, perfect in this world; nothing, no temporal thing, permanent and durable; and these two considerations shall be our two parts; and then, these the branches from these two roots; first, in the first, we shall see in general, the weakness of man's best actions; and secondly, more particularly, the weaknesses in Martha's action; and yet, in a third place, the easiness, the propenseness, the largeness of God's goodness towards us, in the acceptation of our imperfect sacrifices; for, Christ does not refuse, nor discourage Martha, though her action have these imperfections; and in this largeness of his mercy, which is the end of all, we shall end this part. And in our second, that as in spiritual things nothing is perfect, so in temporal things nothing is permanent, we shall, by the same three steps, as in the former, look first upon the general consideration, the fluidness, the transitoriness of all such temporal things; and then, consider it more particularly, in God's master-piece, amongst mortal things, the body of man, that even that flows into putrefaction; and then lastly, return to that, in which we determined the former part, the largeness of God's goodness to us, in affording even to man's body, so dissolved into putrefaction, an incorruptible and a glorious state. So have you the frame set up, and the rooms divided; the two parts, and the three branches of each; and to the furnishing of them, with meditations fit for this occasion, we pass now.

In entering upon the first branch of our first part, that in

spiritual things nothing is perfect, we may well afford a kind of spiritual nature to knowledge; and how imperfect is all our knowledge! What one thing do we know perfectly? Whether we consider arts, or sciences, the servant knows but according to the proportion of his master's knowledge in that art, and the scholar knows but according to the proportion of his master's knowledge in that science; young men mend not their sight by using old men's spectacles; and yet we look upon nature, but with Aristotle's spectacles, and upon the body of man, but with Galen's, and upon the frame of the world, but with Ptolemy's spectacles. Almost all knowledge is rather like a child that is embalmed to make mummy, than that is nursed to make a man; rather conserved in the stature of the first age, than grown to be greater; and if there be any addition to knowledge, it is rather a new knowledge, than a greater knowledge; rather a singularity in a desire of proposing something that was not known at all before, than an improving, an advancing, a multiplying of former inceptions; and by that means, no knowledge comes to be perfect. One philosopher thinks he has dived to the bottom, when he says, he knows nothing but this, that he knows nothing; and yet another thinks, that he hath expressed more knowledge than he, in saying, that he knows not so much as that, that he knows nothing. St. Paul found that to be all knowledge, to know Christ; and Mahomet thinks himself wise therefore, because he knows not, acknowledges not Christ, as St. Paul does. Though a man knew not, that every sin casts another shovel of brimstone upon him in hell, yet if he knew that every riotous feast cuts off a year, and every wanton night seven years of his seventy in this world, it were some degree towards perfection in knowledge. He that purchases a manor, will think to have an exact survey of the land: but who thinks of taking so exact a survey of his conscience, how that money was got, that purchased that manor? We call that a man's means, which he hath; but that is truly his means, what way he came by it. And yet how few are there, (when a state comes to any great proportion) that know that; that know what they have, what they are worth? We have seen great wills, dilated into glorious uses, and into pious uses, and then too narrow an estate to reach to it; and we have seen wills, where

the testator thinks he hath bequeathed all, and he hath not known half his own worth. When thou knowest a wife, a son, a servant, a friend no better, but that that wife betrays thy bed, and that son thine estate, and that servant thy credit, and that friend thy secret, what canst thou say thou knowest? But we must not insist upon this consideration of knowledge; for, though knowledge be of a spiritual nature, yet it is but as a terrestrial spirit, conversant upon earth; spiritual things, of a more rarified nature than knowledge, even faith itself, and all that grows from that in us, falls within this rule, which we have in hand, that even in spiritual things, nothing is perfect.

We consider this therefore *in credendis*, in things that we are bound to believe, there works our faith; and then, *in petendis*, in things that we are bound to pray for, there works our hope; and lastly, *in agendis*, in things that we are bound to do, and there works our charity; and there is nothing in any of these three perfect. When you remember who they were, that made that prayer, *Domine adauge*, that the apostles themselves prayed, that their faith might receive an increase, *Lord increase our faith*[7], you must necessarily second that consideration with a confession, that no man's faith is perfect. When you hear Christ so often upbraid, sometimes whole congregations, with that, *Modicæ fidei, O ye of little faith*[8]; and sometimes his disciples alone, with the same reproach, *Modicæ fidei, O ye of little faith*[9]; when you may be perplexed with the variety of opinions amongst the ancient interpreters, whether Christ spoke but to the incredulous Jews, or to his own disciples, when he said, *O faithless and perverse generation, how long shall I be with you? how long shall I suffer you*[10]? (for many interpreters go one way, and many the other). And when you may be cleared without any colour of perplexity, that to whomsoever Christ spoke in that place, he spoke plainly to his own disciples, when he said, *Because of your unbelief you cannot do this*[11]; in which disciples of his, he denies also, that there is such a proportion of faith, as a grain of mustard-seed, Can ye place a perfectness of faith in any? When the apostle takes knowledge of the good estate and

[7] Luke xvii. 5. [8] Matt. vi. 30. [9] Matt. viii. 26.
[10] Matt. xvii. 17. [11] Ver. 20.

condition of the Thessalonians, and gave God thanks for their *works of faith*, for *their labours of love*, for their *patience of hope, in our Lord Jesus Christ*[13]: does he conclude them to be perfect? No; for after this he says, *Night and day we pray exceedingly, that we may perfect that which is lacking in your faith*[15]. And after this, he sees the fruit of those prayers, *We are bound to thank God always, because your faith groweth exceedingly*[14]; still, at the best, it is but a growing faith, and it may be better. There are men that are said to be *rich in faith*[15]; men that are come from the *weak and beggarly elements of nature, or of the law*[16], to the knowledge of the precious and glorious Gospel, and so are rich in faith, enriched, improved by faith. There are men that *abound in faith*[17]; that is, in comparison of the emptiness of other men, or of their own emptiness before they embraced the Gospel, they abound now; but still it is, *As God hath given the measure of faith to every man*[18]; not as of his manna, a certain measure, and an equal measure, and a full measure to every man; no man hath such a measure of faith, as that he needs no more, or that he may not lose at least some of that. When Christ speaks so doubtfully, *When the Son of man cometh, shall he find faith upon earth*[19]? Any faith in any man? If the Holy Ghost be come into this presence, into this congregation, does he find faith in any? A perfect faith he does not.

Deceive not yourselves then, with that new charm and flattery of the soul, that if once you can say to yourselves you have faith, you need no more, or that you shall always keep that alive; the apostle says, *All boasting*, that is, all confidence, *is excluded; by what law?* says he, *by the law of faith*[20], not by faith, but by the law of faith; there is a law of faith; a rule that ordinates, and regulates our faith; by which law and rule, the apostle calls upon us, to examine ourselves whether we be in the faith, or no[21]; not only by the internal motions, and private inspirations of his blessed Spirit, but by the law and the rule, which he hath delivered to us in the Gospel. The king's pardon flows from his

[13] 1 Thess. i. 2. [14] 2 Thess. i. 3. [15] James ii. 5. [16] Gal. iv. 9 [17] 2 Cor. viii. 7. [18] Rom. xii. 3. [19] Luke xviii. 8. [20] Rom. iii. 27. [21] 2 Cor. xiii. 5.

mere grace, and from his breast; but we must have the writing and the seal, that we may plead it: so does faith from God; but we must see it ourselves, and show it to others, or else we do not observe the law of faith. *Abraham received the seal of the righteousness of faith*, says the apostle[22]; he had an outward testimony to proceed by; and then, Abraham became an outward testimony and rule to the faithful, *Walk in the steps of the faith of Abraham*, says that apostle in that place[23]; not a faith conceived only, but a faith which you saw, the faith of Abraham; for, so the apostle proposing to us the example of other men says, *Their faith follow you*[24], not faith in general, but their faith. So that it is not enough to say, I feel the inspiration of the Spirit of God, he infuses faith, and faith infused cannot be withdrawn; but, as there is a law of faith, and a practice of faith, a rule of faith, and an example of faith, apply thyself to both; regulate thy faith by the rule, that is, the word, and by example, that is, believe those things which the saints of God have constantly and unanimely believed to be necessary to salvation: the word is the law, and the rule, the church is the practice, and the precedent that regulates thy faith; and if thou make imaginary revelations, and inspirations thy law, or the practice of sectaries thy precedent, thou doest but call fancy and imagination, by the name of reason and understanding, and opinion by the name of faith, and singularity, and schism, by the name of communion of saints. The law of thy faith is, that that that thou believest, be universal, catholic, believed by all; and then, that the application be particular, to believe, that as Christ died sufficiently for all, so he died effectually for thee. And of this effectual dying for thee, there arises an evidence from thyself, in thy conformity to him; thy conformity consists in this, that thou art willing to live according to his Gospel, and ready to die for him, that died for thee. For, till a man have resisted unto blood, he cannot know experimentally what degrees towards perfection his faith hath: and though he may conceive in himself a holy purpose to die for Christ, yet till he have died for Christ, or died in Christ, that is, as long as we are in this valley of temptations, there is nothing, no not in spiritual things, not in faith itself, perfect.

[22] Rom. iv. 11. [23] Rom. iv. 12. [24] Heb. xiii. 7.

It is not *in credendis*, in our embracing the object of faith; we do not that perfectly; it is not *in petendis*, in our directing our prayers faithfully neither; we do not that; our faith is not perfect, nor our hope is not perfect; for so argues the apostle[25], *Ye ask, and receive not, because ye ask amiss:* you cannot hope constantly, because you do not pray aright: and to make a prayer a right prayer, there go so many essential circumstances, as that the best man may justly suspect his best prayer: for, since prayer must be of faith, prayer can be but so perfect, as the faith is perfect; and the imperfections of the best faith we have seen. Christ hath given us but a short prayer; and yet we are weary of that. Some of the old heretics of the Primitive church abridged that prayer, and some of our later schismatics have annihilated, evacuated that prayer: the Cathari then, left out that one petition, *Dimitte nobis, Forgive us our trespasses*, for they thought themselves so pure, as that they needed no forgiveness, and our new men leave out the whole prayer, because the same spirit that spake in Christ, speaks in their extemporal prayers, and they can pray, as well as Christ could teach them. And (to leave those, whom we are bound to leave, those old heretics, those new schismatics) which of us ever, ever says over that short prayer, with a deliberate understanding of every petition as we pass, or without deviations, and extravagances of our thoughts, in that half minute of our devotion? We have not leisure to speak of the abuse of prayer in the Roman church; where they will antedate and postdate their prayers; say tomorrow's prayers today, and today's prayers tomorrow, if they have other uses and employments of the due time between; where they will trade, and make merchandise of prayers by way of exchange, my man shall fast for me, and I will pray for my man; or my attorney, and proxy shall pray for us both, at my charge; nay, where they will play for prayers, and the loser must pray for both; to this there belongs but a holy scorn, and I would fain pass it over quickly. But when we consider with a religious seriousness the manifold weaknesses of the strongest devotions in time of prayer, it is a sad consideration. I throw myself down in my chamber, and I call in, and invite God, and his angels thither, and when

[25] James iv. 3.

they are there, I neglect God and his angels, for the noise of a fly, for the rattling of a coach, for the whining of a door; I talk on, in the same posture of praying; eyes lifted up; knees bowed down; as though I prayed to God; and, if God, or his angels should ask me, when I thought last of God in that prayer, I cannot tell: sometimes I find that I had forgot what I was about, but when I began to forget it, I cannot tell. A memory of yesterday's pleasures, a fear of tomorrow's dangers, a straw under my knee, a noise in mine ear, a light in mine eye, an any thing, a nothing, a fancy, a chimera in my brain, troubles me in my prayer. So certainly is there nothing, nothing in spiritual things, perfect in this world.

Not *in credendis*, in things that belong to faith; not *in petendis*, in things that belong to hope; nor *in agendis*, in things that belong to action, to works, to charity, there is nothing perfect there neither. I would be loath to say, that every good work is a sin; that were to say, that every deformed, or disordered man were a beast, or that every corrupt meat were poison; it is not utterly so; not so altogether; but it is so much towards it, as that there is no work of ours so good, as that we can look for thanks at God's hand for that work; no work, that hath not so much ill mingled with it, as that we need not cry God mercy for that work. There was so much corruption in the getting, or so much vain glory in the bestowing, as that no man builds an hospital, but his soul lies, though not dead, yet lame in that hospital; no man mends a highway, but he is, though not drowned, yet mired in that way; no man relieves the poor, but he needs relief for that relief. In all those works of charity, the world that hath benefit by them, is bound to confess and acknowledge a goodness, and to call them good works; but the man that does them, and knows the weaknesses of them, knows they are not good works. It is possible to art, to purge a peccant humour out of a sick body; but not possible to raise a dead body to life. God, out of my confession of the impurity of my best actions, shall vouchsafe to take off his eyes from that impurity, as though there were none; but no spiritual thing in us, not faith, not hope, not charity, have any purity, any perfection in themselves; which is the general doctrine we proposed at first; and our next consi-

deration is, how this weakness appears in the action, and in the words of Martha in our text, *Lord, if thou hadst been here, my brother had not died.*

Now lest we should attribute this weakness, only to weak persons, upon whom we had a prejudice, to Martha alone, we note to you first, that her sister Mary, to whom in the whole story very much is ascribed, when she comes to Christ, comes also in the same voice of infirmity, *Lord, if thou hadst been here, my brother had not died*[26]. No person so perfect, that hath not of these imperfections; both these holy sisters, howsoever there might be differences of degrees in their holiness, have imperfections in all three, in the consideration of their faith, and their hope, and their charity; though in all three they had also, and had both, good degrees towards perfection. Look first upon their faith; they both say, *Lord, if thou hadst been here, our brother had not died.* We cannot say so to any consultation, to any college of physicians; not to a Chiron, to an Esculapius, to a god of physic, could any man say, If you had been here, my friend had not died; though surely there be much assistance to be received from them, whom God hath endowed with knowledge to that purpose. And yet there was a weakness in these sisters, in that they said but so, and no more to Christ. They thought Christ to be the best amongst good men, but yet they were not come to the knowledge that he was God. Martha says[27], *I know, that even now, whatsoever thou askest of God, God will give it thee;* but she does not know him to be God himself. I do not here institute a confutation, but here, and everywhere I lament the growth, and insinuation of that pestilent heresy of Socinianism; that Christ was a holy, a thrice-holy man, an unreproachable, an irreprehensible, an admirable, an incomparable man; a man to whom he that should equal any other man, were worse than a devil; a man worthy to be called God, in a far higher sense than any magistrate, any king, any prophet; but yet he was no God, say they, no Son of God; a redeemer, by way of good example; but no redeemer, by way of equivalent satisfaction, say those heretics. St. Paul says[28], *He is an atheist, that is without Christ;* and he is as much an atheist

[26] Ver. 32. [27] Ver. 22. [28] Ephes. ii. 12.

still, that pretends to receive Christ, and not as God; for if the receiving of Christ must redeem him from being an atheist, there can no other way be imagined, but by receiving him as God, for that only, and no other good opinion of Christ, overcomes, and removes his atheism. After the last day, whatsoever is not heaven, is hell; he that then shall be where the sun is now, (if he be not then in heaven) shall be as far from heaven, as if he were where the centre of the earth is now; he that confesses not all Christ, confesses no Christ. *Horribile dictu, dicam tamen*, says St. Augustine in another case; there belongs a holy trembling to the saying of it, yet I must say it, *If Christ were not God, he was a devil that durst say he was God.* This then was one weakness in these sisters' faith, that it carried them not up to the consideration of Christ as God; and then another rose out of that, that they insisted so much, relied so much, upon his corporal, and personal presence, and promised themselves more from that, than he had ever given them ground for; which was that which Christ diverted Mary from, when after his resurrection manifesting himself to her, and she flying unto him with that impatient zeal, and that impetuous devotion, *Rabboni, Master, my master*, Christ said to her, *Touch me not, for I am not ascended to my Father*[29]; that is, Dwell not upon this passionate consideration of my bodily, and personal presence, but send thy thoughts, and thy reverence, and thy devotion, and thy holy amorousness up, whither I am going, to the right hand of my Father, and consider me, contemplate me there. St. Peter had another holy distemper of another kind, upon the personal presence of Christ; he was so astonished at his presence in the power of a miracle, that he fell down at his feet, and said, *Depart from me, for I am a sinful man, O Lord*[30]. These sisters longed for him, and St. Peter longed as much to be delivered of him; both out of weakness and error. So is it an error, and a weakness to attribute too much, or too little to Christ's presence in his sacraments, or other ordinances. To imprison Christ in *opere operato*, to conclude him so, as that where that action is done, Christ must necessarily be, and necessarily work, this is to say weakly with these sisters, *Lord, if thou hadst been here, our brother had not died.* As long as we are

[29] John xx. 16. [30] Luke v. 8.

present at thine ordinance, thou art present with us. But to banish Christ from those holy actions, and to say, that he is no otherwise present, or works no otherwise in those actions, than in other times, and places, this is to say with Peter, in his astonishment, *Exi à me Domine, O Lord depart from me;* it is enough that thy sacrament be a sign; I do not look that it should be a seal, or a conduit of grace; this is the danger, this is the distemper, to ascribe too much, or too little to God's visible ordinances, and institutions, either to say with those holy sisters, *Lord, if thou hadst been here, our brother had not died,* if we have a sacrament, if we have a sermon all is well, we have enough; or else with Peter, *Exi à me,* leave me to myself, to my private motions, to my bosom inspirations, and I need no church-work, no sermons, no sacraments, no such assistances.

So there was weakness in their faith, there was so too in their hope, in their confidence in Christ, and in their manner of expressing it. For, they did not go to him, when their brother was sick, but sent. Nicodemus came in person for his sick soul[31]; and the centurion in person, for his sick servant[32]; and Jairus in person, for his sick daughter[33]; and the woman with the bloody issue in person, for her sick self. These sisters did but send, but piously, and reverendly; their messenger was to say to Christ, not Lazarus, not *our brother,* but *he whom thou lovest, is sick;* and they left this intimation to work upon Christ; but that was not enough, we must bring Christ and our necessities nearer together than so. There is good instruction in the several expressings of Christ's curings of Peter's mother in the Evangelists. St. Mark says, *They told him of her*[34]; and St. Luke says, *They brought him up to her;* and St. Matthew says, *He saw her, and took her by the hand.* I must not wrap up all my necessities in general terms in my prayers, but descend to particulars; for this places my devotion upon particular considerations of God, to consider him in every attribute, what God hath done for me in power, what in wisdom, what in mercy; which is a great assistance, and establishing, and propagation of devotion. As it is a degree of unthankfulness, to thank God too generally, and not to delight to

[31] John iii. 1.
[32] Matt. viii. 5.
[33] Mark v. 25, 33.
[34] Mark i. 30.

insist upon the weight, and measure, and proportion, and the goodness of every particular mercy; so is it an irreverent, and inconsiderate thing, not to take my particular wants into my thoughts, and into my prayers, that so I may take a holy knowledge, that I have nothing, nothing but from God, and by prayer. And as God is an accessible God, as he is his own master of requests, and is ever open to receive thy petitions, in how small a matter soever: so he is an inexhaustible God, he can give infinitely, and an indefatigable God, he cannot be pressed too much. Therefore hath Christ given us a parable of getting bread at midnight by importunity[35], and not otherwise: and another of a judge that heard the widow's cause by importunity[36], and not otherwise; and not a parable, but a history, and a history of his own, of a woman of Canaan[37], that overcame him in the behalf of her daughter, by importunity; when, but by importunity, she could not get so much as an answer, as a denial at his hands. Pray personally, rely not upon dead nor living saints; thy mother the church prays for thee, but pray for thyself too; she can open her bosom, and put the breast to thy mouth, but thou must draw, and suck for thyself. Pray personally, and pray frequently; David had many stationary times of the day, and night too, to pray in. Pray frequently, and pray fervently; God took it not ill, at David's hands, to be awaked, and to be called up, as though he were asleep at our prayers, and to be called upon, *to pull his hand out of his bosom*, as though he were slack in relieving our necessities. This was a weakness in those sisters, that they solicited not Christ in person; still get as near God as you can; and that they declared not their case particularly; it is not enough to pray, nor to confess in general terms; and, that they pursued not their prayer earnestly, thoroughly; it is not enough to have prayed once; Christ does not only excuse, but enjoin importunity.

And then a weakness there was in their charity too, even towards their dead brother. To lament a dead friend is natural, and civil; and he is the deader of the two, the verier carcass, that does not so. But inordinate lamentation implies a suspicion of a

[35] Luke xi. 5. [36] Luke xviii. 7. [37] Matt. xv. 21.

worse state in him that is gone; and if I do believe him to be in heaven, deliberately, advisedly to wish him here, that is, in heaven, is an uncharitable desire. For, for me to say, he is preferred by being where he is, but I were better, if he were again where I am, were such an indisposition, as if the prince's servant should be loath to see his master king, because he should not hold the same place with him, being king, as he did when he was prince. Not to hope well of him that is gone, is uncharitableness; and at the same time, when I believe him to be better, to wish him worse, is uncharitableness too. And such weaknesses were in those holy and devout sisters of Lazarus; which establishes our conclusion, there is nothing in this world, no not in spiritual things, not in knowledge, not in faith, not in hope, not in charity perfect. But yet, for all these imperfections, Christ doth not refuse, nor chide, but cherish their piety, which is also another circumstance in that part.

There is no form of building stronger than an arch, and yet an arch hath declinations, which even a flat roof hath not; the flat roof lies equal in all parts; the arch declines downwards in all parts, and yet the arch is a firm supporter. Our devotions do not the less bear us upright, in the sight of God, because they have some declinations towards natural affections: God doth easilier pardon some neglectings of his grace, when it proceeds out of a tenderness, or may be excused out of good nature, than any presuming upon his grace. If a man do depart in some actions, from an exact obedience of God's will, upon infirmity, or humane affections, and not a contempt, God passes it over oftentimes. For, when our Saviour Christ says, *Be pure as your Father in heaven is pure*, that is a rule for our purity, but not a measure of our purity; it is that we should be pure so, not that we should be so pure as our Father in heaven. When we consider that weakness, that went through the apostles, even to Christ's ascension, that they looked for a temporal kingdom, and for preferment in that; when we consider that weakness in the chief of them, St. Peter, at the Transfiguration, when, as the text says, *He knew not what to say*[39]; when we consider the weakness of his action, that for fear of death, he renounced the Lord of life, and denied his master;

[39] Mark ix. 6.

when in this very story, when Christ said that Lazarus was asleep, and that he would go to awake him, they could understand it so impertinently, as that Christ should go such a journey, to come to the waking of a man asleep at that time when he spoke; all these infirmities of theirs, multiply this consolation upon us, that though God look upon the inscription, he looks upon the metal too, though he look that his image should be preserved in us, he looks in what earthen vessels this image is put, and put by his own hand; and though he hate us in our rebellions, yet he pities us in our grievances; though he would have us better, he forsakes us not for every degree of illness. There are three great dangers in this consideration of perfectness, and purity; first, to distrust of God's mercy, if thou find not this purity in thyself, and this perfectness; and then to presume upon God, nay upon thine own right, in an overvaluing of thine own purity, and perfectness; and again, to condemn others, whom thou wilt needs think less pure, or perfect than thyself. Against this diffidence in God, to think ourselves so desperately impure, as that God will not look upon us; and this presumption in God, to think ourselves so pure, as that God is bound to look upon us; and this uncharitableness towards others, to think none pure at all, that are not pure our way; Christ arms us by his example, he receives these sisters of Lazarus, and accomplishes as much as they desired, though there were weaknesses in their faith, in their hope, in their charity, expressed in that imperfect speech, *Lord, if thou hadst been here, my brother had not died*; for there is nothing, not in spiritual things perfect. This we have seen out of the text we have heard; and now out of the text, which we see, we shall see the rest, that as in spiritual things, there is nothing perfect, so in temporal, there is nothing permanent.

I need not call in new philosophy, that denies a settledness, an acquiescence in the very body of the earth, but makes the earth to move in that place, where we thought the sun had moved; I need not that help, that the earth itself is in motion, to prove this, that nothing upon earth is permanent; the assertion will stand of itself, till some man assign me some instance, something that a man may rely upon, and find permanent. Consider the greatest bodies upon earth, the monarchies; objects, which one

would think, destiny might stand and stare at, but not shake; consider the smallest bodies upon earth, the hairs of our head, objects, which one would think, destiny would not observe, or could not discern; and yet, destiny, (to speak to a natural man) and God, (to speak to a Christian) is no more troubled to make a monarchy ruinous, than to make a hair gray. Nay, nothing needs be done to either, by God, or destiny; a monarchy will ruin, as a hair will grow gray, of itself. In the elements themselves, of which all sub-elementary things are composed, there is no acquiescence, but a vicissitudinary transmutation into one another; air condensed becomes water, a more solid body, and air rarefied become fire, a body more disputable, and inapparent. It is so in the conditions of men too; a merchant condensed, kneaded and packed up in a great estate, becomes a lord; and a merchant rarefied, blown up by a perfidious factor, or by a riotous son, evaporates into air, into nothing, and is not seen. And if there were anything permanent and durable in this world, yet we got nothing by it, because howsoever that might last in itself, yet we could not last to enjoy it; if our goods were not amongst moveables, yet we ourselves are; if they could stay with us, yet we cannot stay with them; which is another consideration in this part.

The world is a great volume, and man the index of that book; even in the body of man, you may turn to the whole world; this body is an illustration of all nature; God's recapitulation of all that he had said before, in his *fiat lux*, and *fiat firmamentum*, and in all the rest, said or done, in all the six days. Propose this body to thy consideration in the highest exaltation thereof; as it is the temple of the Holy Ghost: nay, not in a metaphor, or comparison of a temple, or any other similitudinary thing, but as it was really and truly the very body of God, in the person of Christ, and yet this body must wither, must decay, must languish, must perish. When Goliah had armed and fortified this body, and Jezebel had painted and perfumed this body, and Dives had pampered and larded this body, as God said to Ezekiel, when he brought him to the dry bones, *Fili hominis, Son of man, dost thou think these bones can live?* they said in their hearts to all the world, Can these bodies die? and they are dead. Jezebel's dust is not amber, nor

Goliah's dust *terra sigillata*, medicinal; nor does the serpent, whose meat they are both, find any better relish in Dives' dust, than in Lazarus's. But as in our former part, where our foundation was, that in nothing, no spiritual thing, there was any perfectness, which we illustrated in the weaknesses of knowledge, and faith, and hope, and charity, yet we concluded, that for all those defects, God accepted those their religious services; so in this part, where our foundation is, that nothing in temporal things is permanent, as we have illustrated that, by the decay of that which is God's noblest piece in nature, the body of man; so we shall also conclude that, with this goodness of God, that for all this dissolution, and putrefaction, he affords this body a resurrection.

The Gentiles, and their poets describe the sad state of death so, *nox una obeunda*, that it is one everlasting night; to them, a night; but to a Christian, it is *dies mortis*, and *dies resurrectionis*, the day of death and the day of resurrection; we die in the light, in the sight of God's presence, and we rise in the light, in the sight of his very essence. Nay, God's corrections, and judgments upon us in this life, are still expressed so, *dies visitationis*, still it is a day, though a day of visitation; and still we may discern God to be in the action. The Lord of life was the first that named death; *Morte morieris*, says God[19], Thou shalt die the death. I do the less fear, or abhor death, because I find it in his mouth; even a malediction hath a sweetness in his mouth; for there is a blessing wrapped up in it; a mercy in every correction, a resurrection upon every death. When Jezebel's beauty, exalted to that height which it had by art, or higher than that, to that height which it had in her own opinion, shall be infinitely multiplied upon every body; and as God shall know no man from his own Son, so as not to see the very righteousness of his own Son upon that man; so the angels shall know no man from Christ, so as not to desire to look upon that man's face, because the most deformed wretch that is there, shall have the very beauty of Christ himself; so shall Goliah's armour, and Dives' fulness, be doubled, and redoubled upon us, and every thing that we can call good, shall first be infinitely exalted in the goodness, and then infinitely multiplied in the proportion, and

[19] Gen. ii. 17.

again infinitely extended in the duration. And since we are in an action of preparing this dead brother of ours to that state, (for the funeral is the Easter-eve, the burial is the depositing of that man for the resurrection) as we have held you, with doctrine of mortification, by extending the text, from Martha to this occasion; so shall we dismiss you with consolation, by a like occasional inverting the text, from passion in Martha's mouth, *Lord, if thou hadst been here, my brother had not died*, to joy in ours, *Lord, because thou wast here, our brother is not dead.*

The Lord was with him in all these steps; with him in his life; with him in his death; he is with him in his funerals, and he shall be with him in his resurrection; and therefore, because the Lord was with him, our brother is not dead. He was with him in the beginning of his life, in this manifestation, that though he were of parents of a good, of a great estate, yet his possibility and his expectation from them, did not slacken his own industry; which is a canker that eats into, nay that hath eat up many a family in this city, that relying wholly upon what the father hath done, the son does nothing for himself. And truly, it falls out too often, that he that labours not for more, does not keep his own. God imprinted in him an industrious disposition, though such hopes from such parents might have excused some slackness, and God prospered his industry so, as that when his father's estate came to a distribution by death, he needed it not. God was with him, as with David in a dilatation, and then in a repletion; God enlarged him, and then he filled him[40]; he gave him a large and a comprehensive understanding, and with it, a public heart; and such as perchance in his way of education, and in our narrow and contracted times, in which every man determines himself in himself, and scarce looks farther, it would be hard to find many examples of such largeness. You have, I think, a phrase of driving a trade; and you have I know, a practice of driving away trade, by other use of money; and you have lost a man, that drove a great trade, the right way in making the best use of our home commodity. To fetch in wine, and spice, and silk, is but a drawing of trade; the right driving of trade, is, to vent our own outward; and yet, for the drawing in of that,

[40] Psalm LXXXI. 10.

which might justly seem most behooveful, that is, of arts, and manufactures, to be employed upon our own commodity within the kingdom, he did his part, diligently, at least, if not vehemently, if not passionately. This city is a great theatre, and he acted great and various parts in it; and all well; and when he went higher, (as he was often heard in parliaments, at council-tables, and in more private accesses to the late king of ever blessed memory) as, for that comprehension of those businesses, which he pretended to understand, no man doubts, for no man lacks arguments and evidences of his ability therein, so for his manner of expressing his intentions, and digesting and uttering his purposes, I have sometimes heard the greatest master of language and judgment, which these times, or any other did, or do, or shall give, (that good and great king of ours) say of him, that he never heard any man of his breeding, handle businesses more rationally, more pertinently, more elegantly, more persuasively; and when his purpose was, to do a grace to a preacher, of very good abilities, and good note in his own chapel, I have heard him say, that his language, and accent, and manner of delivering himself, was like this man. This man hath God accompanied all his life; and by performance thereof seems to have made that covenant with him, which he made to Abraham, *Multiplicabo te vehementer, I will multiply thee exceedingly*[41]. He multiplied his estate so, as was fit to endow many and great children; and he multiplied his children so, both in their number, and in their quality, as they were fit to receive a great estate. God was with him all the way, in a pillar of fire, in the brightness of prosperity, and in the pillar of clouds too, in many dark, and sad, and heavy crosses: so great a ship, required a great ballast; so many blessings, many crosses; and he had them, and sailed on his course the steadier for them; the cloud as well as the fire, was a pillar to him; his crosses, as well as his blessings established his assurance in God; and so, in all the course of his life, *the Lord was here*, and therefore *our brother is not dead;* not dead in the evidences and testimonies of life; for he, whom the world hath just cause to celebrate, for things done, when he was alive, is alive still in their celebration.

[41] Gen. xvii. 2.

The Lord was here, that is, with him at his death too. He was served with the process here in the city, but his cause was heard in the country; here he sickened, there he languished, and died there. In his sickness there, those that assisted him, are witnesses, of his many expressings, of a religious and a constant heart towards God, and of his pious joining with them, even in the holy declaration of kneeling, then, when they, in favour of his weakness, would dissuade him from kneeling. I must not defraud him of this testimony from myself, that into this place where we are now met, I have observed him to enter with much reverence, and compose himself in this place with much declaration of devotion. And truly it is that reverence, which those persons who are of the same rank that he was in the city, that reverence that they use in this place, when they come hither, is that that makes us, who have now the administration of this choir, glad, that our predecessors, but a very few years before our time, (and not before all our times neither) admitted these honourable and worshipful persons of this city, to sit in this choir, so, as they do upon Sundays; the church receives an honour in it; but the honour is more in their reverence, than in their presence; though in that too: and they receive an honour, and an ease in it; and therefore they do piously towards God, and prudently for themselves, and gratefully towards us, in giving us, by their reverend comportment here, so just occasion of continuing that honour, and that ease to them here, which to less reverent, and unrespective persons, we should be less willing to do. To return to him in his sickness; he had but one day's labour, and all the rest were sabbaths, one day in his sickness he converted to business; thus: he called his family, and friends together; thankfully he acknowledged God's manifold blessings, and his own sins as penitently: and then, to those who were to have the disposing of his estate, jointly with his children, he recommended his servants, and the poor, and the hospitals, and the prisons, which, according to his purpose, have been all taken into consideration; and after this (which was his valediction to the world) he seemed always loath to return to any worldly business, his last commandment to wife and children was Christ's last commandment to his spouse the

church, in the apostles, *To love one another.* He blest them, and the estate devolved upon them, unto them: and by God's grace shall prove as true a prophet to them in that blessing, as he was to himself, when in entering his last bed, two days before his death, he said, *Help me off with my earthly habit, and let me go to my last bed.* Where, in the second night after, he said, *Little know ye what pain I feel this night, yet I know, I shall have joy in the morning;* and in that morning he died. The form in which he implored his Saviour, was evermore, towards his end, this, *Christ Jesus, which died on the cross, forgive me my sins; he have mercy upon me:* and his last and dying words were the repetition of the name of Jesus; and when he had not strength to utter that name, distinctly and perfectly, they might hear it from within him, as from a man afar off; even then, when his hollow and remote naming of Jesus, was rather a certifying of them, that he was with his Jesus, than a prayer that he might come to him. And so *The Lord was here,* here with him in his death; and because *The Lord was here, our brother is not dead;* not dead in the eyes and ears of God; for as the blood of Abel speaks yet, so doth the zeal of God's saints; and their last prayers (though we hear them not) God continues still; and they pray in heaven, as the martyrs under the altar, even till the resurrection.

He is with him now too; here in his funerals. Burial, and Christian burial, and solemn burial are all evidences, and testimonies of God's presence. God forbid we should conclude, or argue an absence of God, from the want of solemn burial, or Christian burial, or any burial; but neither must we deny it, to be an evidence of his favour and presence, where he is pleased to afford these. So God makes that the seal of all his blessings to Abraham, *That he should be buried in a good age*[42]; God established Jacob with that promise, *That his son Joseph should have care of his funerals*[43]: and Joseph does cause his servants, *the physicians, to embalm him, when he was dead*[44]. Of Christ it was prophesied, *That he should have a glorious burial*[45]; and

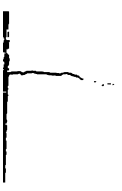
[42] Gen. xv. 15.
[43] Gen. xlvi. 4.
[44] Gen. l. 2.
[45] Isaiah xi. 10.

therefore Christ interprets well that profuse, and prodigal piety of the woman that poured out the ointment upon him, *That she did it to bury him*[46]; and so shall Joseph of Arimathea be ever celebrated, for his care in celebrating Christ's funerals. If we were to send a son or a friend to take possession of any place in court, or foreign parts, we would send him out in the best equipage: let us not grudge to set down our friends, in the antechamber of heaven, the grave, in as good manner, as without vain-gloriousness, and wastefulness we may; and, in inclining them, to whom that care belongs, to express that care as they do this day, *The Lord is with him*, even in this funeral; and because *The Lord is here, our brother is not dead;* not dead in the memories and estimation of men.

And lastly, that we may have God present in all his manifestations, *He that was, and is, and is to come*, was with him, in his life and death, and is with him in this holy solemnity, and shall be with him again in the resurrection. God says to Jacob[47], *I will go down with thee into Egypt, and I will also surely bring thee up again.* God goes down with a good man into the grave, and will surely bring him up again. When? The angel promised to return to Abraham and Sarah, for the assurance of the birth of Isaac, *according to the time of life*[48]; that is, in such time, as by nature a woman may have a child. God will return to us in the grave, *according to the time of life;* that is, in such time, as he, by his gracious decree, hath fixed for the resurrection. And in the mean time, no more than the Godhead departed from the dead body of our Saviour, in the grave, doth his power, and his presence depart from our dead bodies in that darkness; but that which Moses said to the whole congregation, I say to you all, both to you that hear me, and to him that does not, *All ye that did cleave unto the Lord your God, are alive, every one of you this day*[49]; even he, whom we call dead, is alive this day. In the presence of God, we lay him down; in the power of God he shall rise; in the person of Christ, he is risen already. And so into the same hands that have received his soul, we commend

[46] Matt. xxvi. 12.
[47] Gen. xlvi. 4.
[48] Gen. xviii. 10.
[49] Deut. iv. 4.

his body; beseeching his blessed Spirit, that as our charity inclines us to hope confidently of his good estate, our faith may assure us of the same happiness, in our own behalf; and that for all our sakes, but especially for his own glory, he will be pleased to hasten the consummation of all, in that kingdom which that Son of God hath purchased for us, with the inestimable price of his incorruptible blood. Amen.



DEVOTIONS UPON EMERGENT OCCASIONS,

AND

SEVERAL STEPS IN MY SICKNESS.

DIGESTED INTO

I. MEDITATIONS, UPON OUR HUMAN CONDITION.

II. EXPOSTULATIONS, AND DEBATEMENTS WITH GOD.

III. PRAYERS, UPON THE SEVERAL OCCASIONS, TO HIM.

TO

THE MOST EXCELLENT PRINCE, PRINCE CHARLES.

MOST EXCELLENT PRINCE,

I HAVE had three births; one, natural, when I came into the world; one, supernatural, when I entered into the ministry; and now, a preternatural birth, in returning to life, from this sickness. In my second birth, your Highness' royal father vouchsafed me his hand, not only to sustain me in it, but to lead me to it. In this last birth, I myself am born a father: this child of mine, this book, comes into the world, from me, and with me. And therefore, I presume (as I did the father, to the Father) to present the son to the Son; this image of my humiliation, to the lively image of his Majesty, your Highness. It might be enough, that God hath seen my devotions: but examples of good kings are commandments; and Hezekiah writ the meditations of his sickness, after his sickness. Besides, as I have lived to see, (not as a witness only, but as a partaker) the happiness of a part of your royal father's time, so shall I live (in my way) to see the happinesses of the times of your Highness too, if this child of mine, inanimated by your gracious acceptation, may so long preserve alive the memory of

Your Highness humblest and devotedest,

JOHN DONNE.

STATIONES, SIVE PERIODI IN MORBO,

AD QUAS REFERUNTUR MEDITATIONES SEQUENTES.

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(1) INSULTUS morbi primus; (2) Post, actio læsa;
(3) Decubitus sequitur tandem; (4) Medicusque vocatur;
(5) Solus adest; (6) Metuit; (7) Socios sibi jungitur* instat;
(8) Et Rex ipse suum mittit; (9) Medicamina scribunt;
(10) Lentè et serpenti satagunt occurrere morbo.
(11) Nobilibusque trahunt, a cincto corde, venenum,
Succis, et gemmis; et quæ generosa, ministrant,
Ars, et Natura, instillant; (12) Spirante Columba,
Supposita pedibus, revocantur ad ima vapores;
(13) Atque malum genium, numeroso stigmate, fassus,
Pellitur ad pectus, morbique suburbia, morbus:
(14) Idque notant criticis medici evenisse diebus.
(15) Interea insomnes noctes ego duco, diesque,
(16) Et properare meum, clamant è turre propinqua
Obstreperæ campanæ, aliorum in funere, funus.
(17) Nunc lento sonitu dicunt, morieris; (18) At inde,
Mortuus es; sonitu celeri, pulsuque agitato.
(19) Oceano tandem emenso, aspicienda resurgit
Terra; vident justis, medici, jam cocta mederi
Se posse, indiciis; (20) Id agunt (21) Atque annuit ille,
Qui per eos clamat, linquas jam Lazare lectum;
(22) Sit morbi fomes tibi cura; (23) Metusque relabi.

* I suppose *jungier* is meant, both here and again where the heading is repeated at Meditation VII.—ED.

DEVOTIONS.

I.

Insultus Morbi primus;

The first altercation, the first grudging of the sickness.*

I. MEDITATION.

Variable, and therefore miserable condition of man; this minute I was well, and am ill, this minute. I am surprised with a sudden change, and alteration to worse, and can impute it to no cause, nor call it by any name. We study health, and we deliberate upon our meats, and drink, and air, and exercises, and we hew, and we polish every stone that goes to that building; and so our health is a long and a regular work; but in a minute a cannon batters all; overthrows all; diminishes all: a sickness unprevented for all our diligence, unsuspected for all our curiosity; nay, undeserved, if we consider only disorder, summons us, destroys us in an instant. O miserable condition of man, which was not imprinted by God, who as he is immortal himself, had put a coal, a beam of immortality into us, which we might have blown into a flame, but blew it out by our first sin; we beggared ourselves by hearkening after false riches, and infatuated ourselves by hearkening after false knowledge. So that now, we do not only die, but die upon the rack, die by the torment of sickness; nor that only, but are pre-afflicted, super-afflicted with these jealousies and suspicions, and apprehensions of sickness, before we can call it a sickness: we are not sure we are ill; one hand asks the other by the pulse, and our eye asks our own urine how we do. O multiplied misery! we die, and cannot enjoy death, because we die in this torment of sickness; we are tormented with sickness, and cannot stay till the torment come, but pre-apprehensions and presages, prophesy

* Old edition, "the first alteration,"—"the first gruding."

those torments, which induce that death before either come; and our dissolution is conceived in these first changes, quickened in the sickness itself, and born in death, which bears date from these first changes. Is this the honour which man hath by being a little world, that he hath these earthquakes in himself, sudden shakings, these lightnings, sudden flashes; these thunders, sudden noises; these eclipses, sudden effuscations, and darkening of his senses; these blazing stars, sudden fiery exhalations; these rivers of blood, sudden red waters? Is he a world to himself only therefore, that he hath enough in himself, not only to destroy and execute himself, but to presage that execution upon himself; to assist the sickness, to antedate the sickness, to make the sickness the more irremediable by sad apprehensions, and as if he would make a fire the more vehement, by sprinkling water upon the coals, so to wrap a hot fever in cold melancholy, lest the fever alone should not destroy fast enough without this contribution, nor perfect the work (which is destruction) except we joined an artificial sickness of our own melancholy, to our natural, our unnatural fever. O perplexed discomposition! O riddling distemper! O miserable condition of man!

I. EXPOSTULATION.

If I were but mere dust and ashes I might speak unto the Lord, for the Lord's hand made me of this dust, and the Lord's hand shall recollect these ashes; the Lord's hand was the wheel, upon which this vessel of clay was framed, and the Lord's hand is the urn, in which these ashes shall be preserved. I am the dust and the ashes of the temple of the Holy Ghost, and what marble is so precious? But I am more than dust and ashes, I am my best part, I am my soul. And being so, the breath of God, I may breathe back these pious expostulations to my God, My God, my God, why is not my soul as sensible as my body? Why hath not my soul these apprehensions, these presages, these changes, those antedates, those jealousies, those suspicions of a sin, as well as my body of a sickness? Why is there not always a pulse in my soul, to beat at the approach of a temptation to sin? Why are there not always waters in mine eyes, to testify my spiritual sickness? I stand in the way of temptations, naturally, necessarily, all men

do so: for there is a snake in every path, temptations in every vocation; but I go, I run, I fly into the ways of temptation, which I might shun; nay, I break into houses where the plague is; I press into houses of temptation, and tempt the devil himself, and solicit and importune them, who had rather be left unsolicited by me. I fall sick of sin, and am bedded and bedrid, buried and putrefied in the practice of sin, and all this while have no presage, no pulse, no sense of my sickness; O height, O depth of misery, where the first symptom of the sickness is hell, and where I never see the fever of lust, of envy, of ambition, by any other light than the darkness and horror of hell itself; and where the first messenger that speaks to me doth not say, Thou mayest die, no, nor Thou must die, but Thou art dead; and where the first notice that my soul hath of her sickness is irrecoverableness, irremediableness: but, O my God, Job did not charge thee foolishly, in his temporal afflictions, nor may I in my spiritual. Thou hast imprinted a pulse in our soul, but we do not examine it; a voice in our conscience, but we do not hearken unto it. We talk it out, we jest it out, we drink it out, we sleep it out; and when we wake, we do not say with Jacob, *Surely the Lord is in this place, and I know it not:* but though we might know it, we do not, we will not. But will God pretend to make a watch and leave out the spring? to make so many various wheels in the faculties of the soul, and in the organs of the body, and leave out grace, that should move them? or will God make a spring, and not wind it up? Infuse his first grace, and not second it with more, without which we can no more use his first grace, when we have it, than we could dispose ourselves by nature to have it? But alas, that is not our case; we are all prodigal sons, and not disinherited; we have received our portion and misspent it, not been denied it. We are God's tenants here, and yet here, he our Landlord pays us rents, not yearly, nor quarterly, but hourly, and quarterly, every minute he renews his mercy, but we *will not understand, lest that we should be converted, and he should heal us* (Matt. xiii. 16).

I. PRAYER.

O ETERNAL and most gracious God, who considered in thyself, art a circle, first and last, and altogether; but considered in thy working upon us, art a direct line, and leadest us from our beginning, through all our ways, to our end; enable me by thy grace, to look forward to mine end; and to look backward too, to the considerations of thy mercies afforded me, from the beginning; that so by that practice of considering thy mercy, in my beginning in this world, when thou plantedst me in the Christian church, and thy mercy in the beginning in the other world, when thou writest me in the book of life, in my election, I may come to a holy consideration of thy mercy, in the beginning of all my actions here: that in all the beginnings, in all the accesses, and approaches of spiritual sicknesses of sin, I may hear and hearken to that voice, *O thou man of God, there is death in the pot* (2 Kings iv. 40), and so refrain from that, which I was so hungerly, so greedily flying to. *A faithful ambassador is health*, says thy wise servant Solomon (Prov. xiii. 17). Thy voice received in the beginning of a sickness, of a sin, is true health. If I can see that light betimes, and hear that voice early, *Then shall my light break forth as the morning, and my health shall spring forth speedily* (Isaiah LVIII. 8). Deliver me therefore, O my God, from these vain imaginations; that it is an over-curious thing, a dangerous thing, to come to that tenderness, that rawness, that scrupulousness, to fear every concupiscence, every offer of sin, that this suspicious and jealous diligence will turn to an inordinate dejection of spirit, and a diffidence in thy care and providence; but keep me still established, both in a constant assurance, that thou wilt speak to me at the beginning of every such sickness, at the approach of every such sin; and that if I take knowledge of that voice then, and flee to thee, thou wilt preserve me from falling, or raise me again, when by natural infirmity I am fallen: Do this, O Lord, for his sake who knows our natural infirmities, for he had them and knows the weight of our sins, for he paid a dear price for them, thy Son, our Saviour, Christ Jesus. Amen.

II.

Actio Læsa;

The strength, and the functions of the senses, and other faculties change and fail.

II. MEDITATION.

The heavens are not the less constant, because they move continually, because they move continually one and the same way. The earth is not the more constant, because it lies still continually, because continually it changes and melts in all the parts thereof. Man, who is the noblest part of the earth, melts so away as if he were a statue, not of earth, but of snow. We see his own envy melts him, he grows lean with that; he will say, another's beauty melts him; but he feels that a fever doth not melt him like snow, but pour him out like lead, like iron, like brass melted in a furnace; it doth not only melt him, but calcine him, reduce him to atoms, and to ashes, not to water, but to lime. And how quickly? Sooner than thou canst receive an answer, sooner than thou canst conceive the question; earth is the centre of my body, heaven is the centre of my soul: these two are the natural places of these two; but those go not to these two in an equal pace: my body falls down without pushing, my soul does not go up without pulling: ascension is my soul's pace and measure, but precipitation my body's: and even angels, whose home is heaven, and who are winged too, yet had a ladder to go to heaven by steps. The sun which goes so many miles in a minute, the stars of the firmament which go so very many more, go not so fast, as my body to the earth. In the same instant that I feel the first attempt of the disease, I feel the victory; in the twinkling of an eye, I can scarce see; instantly the taste is insipid and fatuous; instantly the appetite is dull and desireless: instantly the knees are sinking and strengthless; and in an instant sleep, which is the picture, the copy of death, is taken away, that the original, death itself may succeed, and that so I might have death to the life. It was part of Adam's punishment, *In the*

sweat of thy brows thou shalt eat thy bread: it is multiplied to me, I have earned bread in the sweat of my brows, in the labour of my calling, and I have it; and I sweat again, and again, from the brow to the sole of the foot, but I eat no bread, I taste no sustenance: miserable distribution of mankind, where one half lacks meat, and the other stomach.

II. EXPOSTULATION.

DAVID professes himself a dead dog to his king, Saul (1 Sam. xxiv. 15), and so doth Mephibosheth to his king, David (2 Sam. ix. 8), and yet David speaks to Saul, and Mephibosheth to David. No man is so little, in respect of the greatest man, as the greatest in respect of God; for here, in that, we have not so much as a measure to try it by; proportion is no measure for infinite. He that hath no more of this world, but a grave; he that hath his grave but lent him, till a better man, or another man must be buried in the same grave; he that hath no grave, but a dunghill, he that hath no more earth, but that which he carries, but that which he is, he that hath not that earth, which he is; but even in that, is another's slave, hath as much proportion to God, as if all David's worthies, and all the world's monarchs, and all imagination's giants were kneaded and incorporated into one, and as though that one were the survivor of all the sons of men, to whom God had given the world. And therefore how little soever I be, as *God calls things that are not, as though they were*, I, who am as though I were not, may call upon God, and say, My God, my God, why comes thine anger so fast upon me? Why dost thou melt me, scatter me, pour me like water upon the ground so instantly? Thou stayedest for the first world, in Noah's time, a hundred and twenty years; thou stayedest for a rebellious generation in the wilderness, forty years; Wilt thou stay no minute for me! Wilt thou make thy process, thy decree, thy citation, and thy judgment but one act? Thy summons, thy battle, thy victory, thy triumph, all but one act; and lead me captive, nay, deliver me captive to death, as soon as thou declarest me to be enemy, and so cut me off even with the drawing of thy sword out of the scabbard, and for that question, How long was he sick? leave no other answer, but that the hand of death pressed upon him from

the first minute? My God, my God, thou wast not wont to come in whirlwinds, but in soft and gentle air. Thy first breath breathed a soul into me, and shall thy breath blow it out? Thy breath in the congregation, thy word in the church, breathes communion and consolation here, and consummation hereafter; Shall thy breath in this chamber breathe dissolution, and destruction, divorce and separation? Surely it is not thou; it is not thy hand. The devouring sword, the consuming fire, the winds from the wilderness, the diseases of the body, all that afflicted Job, were from the hand of Satan; it is not thou. It is thou; thou my God, who hast led me so continually with thy hand, from the hand of my nurse, as that I know, thou wilt not correct me but with thine own hand. My parents would not give me over to a servant's correction, nor my God to Satan's. I am fallen into the hands of God with David, and with David I see that his mercies are great (2 Sam. xxiv. 14). For by that mercy, I consider in my present state, not the haste, and the despatch of the disease, in dissolving this body, so much, as the much more haste and despatch, which my God shall use, in recollecting, and re-uniting this dust again at the resurrection. Then I shall hear his angels proclaim the *Surgite mortui*, Rise ye dead. Though I be dead, I shall hear the voice, the sounding of the voice, and the working of the voice shall be all one; and all shall rise there in a less minute, than any one dies here.

II. PRAYER.

O most gracious God, who pursuest, and perfectest thine own purposes, and dost not only remember me by the first accesses of this sickness, that I must die, but inform me by this further proceeding therein, that I may die now, who hast not only waked me with the first, but called me up, by casting me further down, and clothed me with thyself, by stripping me of myself, and by dulling my bodily senses, to the meats, and eases of this world, hast whet, and sharpened my spiritual senses, to the apprehension of thee, by what steps and degrees soever it shall please to go, in the dissolution of this body, hasten, O Lord, that pace, and multiply, O my God, those degrees, in the exaltation of my soul, toward thee now, and to thee then. My taste is not gone away,

but gone up to sit at David's table, *to taste and see, that the Lord is good* (Psalm xxxiv. 8). My stomach is not gone, but gone up, so far upwards toward the supper of the Lamb, with thy saints in heaven, as to the table, to the communion of thy saints here in earth: my knees are weak, but weak therefore that I should easily fall to, and fix myself long upon my devotions to thee. *A sound heart is the life of the flesh* (Prov. xiv. 30), and a heart visited by thee, and directed to thee, by that visitation is a sound heart. *There is no soundness in my flesh, because of thine anger* (Psalm xxxviii. 3). Interpret thine own work, and call this sickness, correction, and not anger, and there is soundness in my flesh, *There is no rest in my bones, because of my sin* (Ps. xxxviii.), transfer my sins, with which thou art so displeased, upon him, with whom thou art so well pleased, Christ Jesus, and there will be rest in my bones: and, O my God, who madest thyself a light in a bush, in the midst of these brambles and thorns of a sharp sickness, appear unto me so, that I may see thee and know thee to be my God, applying thyself to me, even in these sharp and thorny passages. Do this, O Lord, for his sake, who was not the less the King of heaven, for thy suffering him to be crowned with thorns, in this world.

III.

DECUBITUS SEQUITUR TANDEM.

The patient takes his bed.

III. MEDITATION.

WE attribute but one privilege and advantage to man's body, above other moving creatures, that he is not as others, grovelling, but of an erect, of an upright form, naturally built, and disposed to the contemplation of heaven. Indeed it is a thankful form, and recompences that soul, which gives it, with carrying that soul so many foot higher, towards heaven. Other creatures look to the earth; and even that is no unfit object, no unfit contem-

plation for man; for thither he must come; but because, man is not to stay there, as other creatures are, man in his natural form, is carried to the contemplatien of that place, which is his home, heaven. This is man's prerogative: but what state hath he in this dignity? A fever can fillip him down, a fever can depose him; a fever can bring that head, which yesterday carried a crown of gold, five foot towards a crown of glory, as low as his own foot, to-day. When God came to breathe into man the breath of life, he found him flat upon the ground; when he comes to withdraw that breath from him again, he prepares him to it, by laying him flat upon his bed. Scarce any prison so close, that affords not the prisoner two or three steps. The anchorites that barked themselves up in hollow trees, and immured themselves in hollow walls; that perverse man, that barrelled himself in a tub, all could stand, or sit, and enjoy some change of posture. A sick bed is a grave, and all that the patient says there, is but a varying of his own epitaph. Every night's bed is a type of the grave; at night we tell our servants at what hour we will rise; here we cannot tell ourselves, at what day, what week, what month. Here the head lies as low as the foot; the head of the people, as low as they whom those feet trod upon; and that hand that signed pardons, is too weak to beg his own, if he might have it for lifting up that hand: strange fetters to the feet, strange manacles to the hands, when the feet and hands are bound so much the faster, by how much the cords are slacker; so much the less able to do their offices, by how much more the sinews and ligaments are the looser. In the grave I may speak through the stones, in the voice of my friends, in the accents of those words, which their love may afford my memory; here I am mine own ghost, and rather affright my beholders, than instruct them; they conceive the worst of me now, and yet fear worse; they give me for dead now, and yet wonder how I do, when they wake at midnight, and ask how I do to-morrow. Miserable, and (though common to all) inhuman posture, where I must practise my lying in the grave, by lying still, and not practise my resurrection, by rising any more.

III. EXPOSTULATION.

My God, and my Jesus, my Lord, and my Christ, my strength, and my salvation, I hear thee, and I hearken to thee, when thou rebukest thy disciples, for rebuking them, who brought children to thee, *Suffer little children to come unto me*, sayest thou (Matt. xix. 13). Is there a verier child than I am now? I cannot say with thy servant Jeremiah, *Lord, I am a child, and cannot speak;* but, O Lord, I am a sucking child, and cannot eat, a creeping child, and cannot go; How shall I come to thee? Whither shall I come to thee? To this bed? I have this weak, and childish frowardness too, I cannot sit up, and yet am loth to go to bed; Shall I find thee in bed? Oh, have I always done so? The bed is not ordinarily thy scene, thy climate: Lord, dost thou not accuse me, dost thou not reproach to me, my former sins, when thou layest me upon this bed? Is not this to hang a man at his own door, to lay him sick in his own bed of wantonness? When thou chidest us by thy prophet for lying in *beds of ivory* (Amos vi. 4), is not thine anger vented; not till thou changest our beds of ivory into beds of ebony? David swears unto thee, *that he will not go up into his bed, till he had built thee an house* (Psalm cxxxii. 3). To go up into the bed, denotes strength, and promiseth ease. But when thou sayest, *That thou wilt cast Jezabel into a bed* (Apoc. ii. 22), thou makest thine own comment upon that, thou callest the bed tribulation, great tribulation: How shall they come to thee, whom thou hast nailed to their bed? Thou art in the congregation (Matt. viii. 6), and I in a solitude: when the centurion's servant lay sick at home, his master was fain to come to Christ; the sick man could not. Their friend lay sick of the palsy, and the four charitable men were fain to bring him to Christ; he could not come (Matt. viii. 4). Peter's wife's mother lay sick of a fever, and Christ came to her; she could not come to him (Matt. viii. 14). My friends may carry me home to thee, in their prayers in the congregation; thou must come home to me in the visitation of thy Spirit, and in the seal of thy sacrament: but when I am cast into this bed, my slack sinews are iron fetters, and those thin sheets, iron doors upon me; and, *Lord, I have loved the habitation of thine house, and the*

place where thine honour dwelleth (Psalm xxvi. 8). I lie here; and say, *Blessed are they that dwell in thy house* (Psalm LXXXIV. 4), but I cannot say, I will come into thy house; I may say, *In thy fear will I worship towards thy holy temple* (Psalm v. 8), but I cannot say in thy holy temple: and, *Lord, the zeal of thy house eats me up* (Psalm LXIX. 10), as fast as my fever. It is not a recusancy, for I would come, but it is an excommunication, I must not. But Lord, thou art Lord of hosts, and lovest action; Why callest thou me from my calling? *In the grave no man shall praise thee;* in the door of the grave, this sick bed, no man shall hear me praise thee: thou hast not opened my lips, that my mouth might show thee thy praise, but that my mouth might show forth thy praise. But thy apostle's fear takes hold of me, *that when I have preached to others, I myself should be a cast-away* (1 Cor. ix. 27); and therefore am I cast down, that I might not be a cast-away; thou couldst take me by the head, as thou didst Habakkuk (2 Kings ii. 11), and carry me so; by a chariot, as thou didst Elijah, and carry me so; but thou carriest me thine own private way, the way by which thou carriedst thy Son, who first lay upon the earth, and prayed, and then had his exaltation, as himself calls his crucifying; and first descended into hell, and then had his ascension. There is another station (indeed neither are stations but prostrations) lower than his bed; to-morrow I may be laid one story lower, upon the floor, the face of the earth, and next day another story, in the grave, the womb of the earth: as yet God suspends me between heaven and earth, as a meteor; and I am not in heaven, because an earthly body clogs me, and I am not in the earth, because a heavenly soul sustains me. And it is thine own law, *O God, that if a man be smitten so by another, as that he keep his bed, though he die not, he that hurt him, must take care of his healing, and recompense him* (Exod. xxi. 18). Thy hand strikes me into this bed; and therefore if I rise again, thou wilt be my recompense, all the days of my life, in making the memory of this sickness beneficial to me; and if my body fall yet lower, thou wilt take my soul out of this bath, and present it to thy Father, washed again, and again, and again, in thine own tears, in thine own sweat, in thine own blood.

III. PRAYER.

O most mighty and most merciful God, who though thou have taken me off my feet, hast not taken me off my foundation, which is thyself, who though thou have removed me from that upright form, in which I could stand, and see thy throne, the heavens, yet hast not removed from me that light, by which I can lie, and see thyself, who though thou have weakened my bodily knees, that they cannot bow to thee, hast yet left me the knees of my heart, which are bowed unto thee evermore; as thou hast made this bed, thine altar, make me thy sacrifice; and as thou makest thy Son Christ Jesus the priest, so make me his deacon, to minister to him in a cheerful surrender of my body, and soul to thy pleasure, by his hands. I come unto thee, O God, my God, I come unto thee, so as I can come, I come to thee, by embracing thy coming to me, I come in the confidence and in the application of thy servant David's promise (Psalm xli. 3), *That thou wilt make all my bed in my sickness;* all my bed; that which way soever I turn, I may turn to thee; and as I feel thy hand upon all my body, so I may find it upon all my bed, and see all my corrections, and all my refreshings to flow from one, and the same, and all, from thy hand. As thou hast made these feathers, thorns, in the sharpness of this sickness, so, Lord, make these thorns, feathers, again, feathers of thy dove, in the peace of conscience, and in a holy recourse to thine ark, to the instruments of true comfort, in thy institutions, and in the ordinances of thy church. Forget my bed, O Lord, as it hath been a bed of sloth, and worse than sloth; take me not, O Lord, at this advantage, to terrify my soul, with saying, Now I have met thee there, where thou hast so often departed from me; but having burnt up that bed, by these vehement heats, and washed that bed in these abundant sweats, make my bed again, O Lord, and enable me according to thy command, *to commune with mine own heart, upon my bed, and be still* (Psalm iv. 4). To provide a bed for all my former sins, whilst I lie upon this bed, and a grave for my sins, before I come to my grave; and when I have deposed them in the wounds of thy Son, to rest in that assurance, that my conscience is discharged from further anxiety, and my soul

from further danger; and my memory from further calumny. Do this, O Lord, for his sake, who did, and suffered so much, that thou mightest, as well in thy justice, as in thy mercy, do it for me, thy Son, our Saviour Christ Jesus.

IV.

MEDICUSQUE VOCATUR.

The physician is sent for.

IV. MEDITATION.

IT is too little to call man a little world, except God, man is a diminutive to nothing. Man consists of more pieces, more parts, than the world; than the world doth, nay, than the world is. And if those pieces were extended and stretched out in man, as they are in the world, man would be the giant, and the world the dwarf, the world but the map, and the man the world. If all the veins in our bodies were extended to rivers, and all the sinews, to veins of mines, and all the muscles, that lie upon one another, to hills, and all the bones, to quarries of stones, and all the other pieces, to the proportion of those which correspond to them in the world, the air would be too little, for this orb of man to move in, the firmament would be but enough for this star; for, as the whole world hath nothing, to which something in man doth not answer, so hath man many pieces, of which the whole world hath no representation. Enlarge this meditation upon this great world, man, so far, as to consider the immensity of the creatures this world produces; our creatures are our thoughts, creatures that are born giants; that reach from east to west, from earth to heaven, that do not only bestride all the sea and land, but span the sun and firmament at once; my thoughts reach all, comprehend all. Inexplicable mystery; I their creator am in a close prison, in a sick bed, anywhere, and any one of my creatures, my thoughts, is with the sun, and beyond the sun, overtakes the sun, and overgoes the sun in one

pace, one step, everywhere. And then as the other world produces serpents, and vipers, malignant, and venomous creatures, and worms, and caterpillars, that endeavour to devour that world produces them, and monsters compiled and complicated of diverse parents, and kinds, so this world, ourselves, produces all these in us, in producing diseases and sicknesses of all those sorts; venomous, and infectious diseases, feeding and consuming diseases, and manifold, and entangled diseases, made up of many several ones. And can the other world name so many venomous, so many consuming, so many monstrous creatures, as we can diseases, of all these kinds? O miserable abundance, O beggarly riches! how much do we lack of having remedies for every disease, when as yet we have not names for them? But we have a Hercules against these giants, these monsters; that is, the physician; he musters up all the forces of the other world, to succour this; all nature, to relieve man. We have the physician, but we are not the physician. Here we shrink in our proportion, sink in our dignity, in respect of very mean creatures, who are physicians to themselves. The hart, that is pursued and wounded, they say, knows an herb, which being eaten, throws off the arrow: a strange kind of vomit. The dog that pursues it, though he be subject to sickness, even proverbially, knows his grass that recovers him. And it may be true, that the drugger is as near to man, as to other creatures, it may be that obvious and present simples, easy to be had, would cure him; but the apothecary is not so near him, nor the physician so near him, as they two are to other creatures; man hath not that innate instinct, to apply those natural medicines to his present danger, as those inferior creatures have; he is not his own apothecary, his own physician, as they are. Call back therefore thy meditations again, and bring it down; What is become of man's great extent and proportion, when himself shrinks himself, and consumes himself to an handful of dust? What is become of his soaring thoughts, his compassing thoughts, when himself brings himself to the ignorance, to the thoughtlessness of the grave? His diseases are his own, but the physician is not; he hath them at home, but he must send for the physician.

IV. EXPOSTULATION.

I HAVE not the righteousness of Job, but I have the desire of Job, *I would speak to the Almighty, and I would reason with God* (Job xiii. 3). My God, my God, how soon wouldst thou have me go to the physician, and how far wouldst thou have me go with the physician? I know thou hast made the matter, and the man, and the art, and I go not from thee, when I go to the physician. Thou didst not make clothes, before there was a shame of the nakedness of the body; but thou didst make physic before there was any grudging of any sickness; for thou didst imprint a medicinal virtue in many simples, even from the beginning; Didst thou mean that we should be sick, when thou didst so? when thou madest them? No more than thou didst mean that we should sin, when thou madest us: thou foresawest both, but causedst neither. Thou, Lord, promisest here trees, *whose fruit shall be for meat, and their leaves for medicine* (Ezek. XLVII. 12). It is the voice of thy Son, *Wilt thou be made whole?* (John v. 6.) that draws from the patient a confession that he was ill, and could not make himself well. And it is thine own voice, *Is there no physician?* (Jer. viii. 22.) that inclines us, disposes us to accept thine ordinance. And it is the voice of the wise man, both for the matter, physic itself, *The Lord hath created medicines out of the earth, and he that is wise, shall not abhor them* (Ecclus. xxxviii. 4). And for the art, and the person, the physician cutteth off a long disease. In all these voices, thou sendest us to those helps, which thou hast afforded us in that. But wilt not thou avow that voice too, *He that hath sinned against his Maker, let him fall into the hands of the physician* (Ecclus. xxxviii. 15); and wilt thou afford me an understanding of those words? Thou who sendest us for a blessing to the physician, dost not make it a curse to us, to go, when thou sendest. Is not the curse rather in this, that only he falls into the hands of the physician, that casts himself wholly, entirely upon the physician, confides in him, relies upon him, attends all from him, and neglects that spiritual physic, which thou also hast instituted in thy church: so to fall into the hands of the physician, is a sin, and a punishment of former sins; so as Asa

fell, who in his disease, *sought not to the Lord, but to the physician* (1 Chron. xvi. 12), reveal therefore to me thy method, O Lord, and see, whether I have followed it; that thou mayest have glory, if I have, and I pardon, if I have not, and help that I may. Thy method is, *In time of thy sickness, be not negligent* (Ecclus. xxxviii. 9). Wherein wilt thou have my diligence expressed? Pray unto the Lord, and he will make thee whole. O Lord, I do; I pray, and pray thy servant David's prayer, *Have mercy upon me, O Lord, for I am weak; heal me, O Lord, for my bones are vexed* (Psalm vi. 2): I know, that even my weakness is a reason, a motive, to induce thy mercy, and my sickness an occasion of thy sending health. When art thou so ready, when is it so seasonable to thee, to commiserate, as in misery? But is prayer for health in season, as soon as I am sick? Thy method goes further, *Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness* (Psalm vi. 10). Have I, O Lord, done so? O Lord, I have; by thy grace, I am come to a holy detestation of my former sin; Is there any more? In thy method there is more; *Give a sweet savour, and a memorial of fine flour, and make a fat offering, as not being.* And, Lord, by thy grace, I have done that, sacrificed a little, of that little, which thou lentest me, to them, for whom thou lentest it: and now in thy method, and by thy steps, I am come to that, *Then give place to the physician, for the Lord hath created him, let him not go from thee, for thou hast need of him* (Psalm vi. 12). I send for the physician, but I will hear him enter with those words of Peter, *Jesus Christ maketh thee whole* (Acts ix. 34). I long for his presence, but I look *that the power of the Lord should be present to heal me* (Luke v. 17).

IV. PRAYER.

O MOST mighty, and most merciful God, who art so the God of health and strength, as that without thee, all health is but the fuel, and all strength but the bellows of sin; behold me under the vehemence of two diseases, and under the necessity of two physicians, authorized by thee, the bodily, and the spiritual physician. I come to both, as to thine ordinance, and bless, and glorify thy name, that in both cases, thou hast afforded help to

man by the ministry of man. Even in the new Jerusalem (Apoc. xxii. 2), in heaven itself, it hath pleased thee to discover a tree, which *is a tree of life there, but the leaves thereof are for the healing of the nations;* life itself is with thee there, for thou art life; and all kinds of health, wrought upon us here, by thine instruments, descend from thence. *Thou wouldest have healed Babylon, but she is not healed* (Jer. li. 9). Take from me, O Lord, her perverseness, her wilfulness, her refractoriness, and hear thy Spirit saying in my soul, Heal me, O Lord, for I would be healed. *Ephraim saw his sickness, and Judah his wound; then went Ephraim to the Assyrian, and sent to King Jareb, yet could not he heal you, nor cure you of your wound* (Hosea v. 13). Keep me back, O Lord, from them who mis-profess arts of healing the soul, or of the body, by means not imprinted by thee in the church, for the soul, or not in nature, for the body; there is no spiritual health to be had by superstition, nor bodily by witchcraft; thou Lord, and only thou art Lord of both. Thou in thyself art Lord of both, and thou in thy Son, art the physician, the applier of both. *With his stripes are we healed,* says the prophet Esay there; there before he was scourged, we were healed with his stripes; how much more shall I be healed now, now, when that which he hath already suffered actually, is actually, and effectually applied to me! Is there anything incurable, upon which that balm drops? Any vein so empty, as that that blood cannot fill it? Thou promisest to heal the earth (2 Chron. vii. 14); but it is when the inhabitants of the earth *pray that thou wouldest heal it* (Ezek. xlvii. 11). Thou promisest to heal their waters, but *their miry places and standing waters,* thou sayest there, *Thou wilt not heal:* my returning to any sin, if I should return to the ability of sinning over all my sins again, thou wouldest not pardon. Heal this earth, O my God, by repentant tears, and heal these waters, these tears from all bitterness, from all diffidence, from all dejection, by establishing my irremovable assurance in thee. *Thy Son went about healing all manner of sicknesses* (Matt. iv. 23). (No disease incurable, none difficult; he healed them in passing) (Luke vi. 19). *Virtue went out of him, and he healed all* (John vii. 23), all the multitude (no person incurable) he healed them every whit, (as himself speaks) he

left no relics of the disease; and will this universal physician, pass by this hospital, and not visit me? Not heal me? Not heal me wholly? Lord, I look not that thon shouldest say by thy messenger to me, as to Hezekiah, *Behold, I will heal thee, and on the third day, thou shalt go up to the house of the Lord* (2 Kings xx. 5). I look not that thou shouldest say to me, as to Moses in Miriam's behalf (Numb. xii. 14), when Moses would have had her healed presently, *If her father had but spit in her face, should she not have been ashamed seven days? Let her be shut up seven days, and then return;* but if thou be pleased to multiply seven days, (and seven is infinite) by the number of my sins, (and that is more infinite) if this day must remove me, till days shall be no more, seal to me my spiritual health, in affording me the seals of thy church, and for my temporal health, prosper thine ordinance, in their hands who shall assist in this sickness, in that manner, and in that measure as may most glorify thee, and most edify those, who observe the issues of thy servants, to their own spiritual benefit.

V.

SOLUS ADEST.

The Physician comes.

V. MEDITATION.

AS SICKNESS is the greatest misery, so the greatest misery of sickness, is solitude; when the infectiousness of the disease deters them who should assist from coming; even the physician dares scarce come. Solitude is a torment, which is not threatened in hell itself. Mere vacuity, the first agent, God, the first instrument of God, nature, will not admit; nothing can be utterly empty, but so near a degree towards vacuity, as solitude, to be but one, they love not. When I am dead, and my body might infect, they have a remedy, they may bury me, but when I am but sick, and might infect, they have no remedy, but their

absence, and my solitude. It is an excuse to them that are great, and pretend, and yet are loath to come; it is an inhibition to those who would truly come, because they may be made instruments, and pestiducts, to the infection of others, by their coming. And it is an outlawry, an excommunication upon the patient, and separates him from all offices, not only of civility, but of working charity. A long sickness will weary friends at last, but a pestilential sickness averts them from the beginning. God himself would admit a figure of society, as there is a plurality of persons in God, though there be but one God; and all his external actions testify a love of society, and communion. In heaven there are orders of angels, and armies of martyrs, and in that house many mansions; in earth, families, cities, churches, colleges, all plural things; and lest either of these should not be company enough alone, there is an association of both, a communion of Saints, which make the Militant and Triumphant church, one parish; so that Christ was not out of his diocese, when he was upon the earth, nor out of his temple, when he was in our flesh. God, who saw that all that he made, was good, came not so near seeing a defect in any of his works, as when he saw that it was not good, for man to be alone, therefore he made him a helper; and one that should help him so, as to increase the number, and give him her own, and more society. Angels, who do not propagate, nor multiply, were made at first in an abundant number; and so were stars: but for the things of this world, their blessing was, increase; for I think, I need not ask leave to think, that there is no phœnix; nothing singular, nothing alone: men that inhere upon nature only, are so far from thinking, that there is anything singular in this world, as that they will scarce think, that this world itself is singular, but that every planet, and every star, is another world like this; they find reason to conceive, not only a plurality in every species in the world, but a plurality of worlds; so that the abhorrers of solitude, are not solitary; for God, and nature, and reason concur against it. Now a man may counterfeit the plague in a vow, and mistake a disease for religion; by such a retiring and recluding of himself from all men, as to do good to no man, to converse with no man. God hath two testaments, two wills; but this is a schedule, and

not of his, a codicil, and not of his, not in the body of his testaments, but interlined, and postscribed by others, that the way to the communion of saints, should be by such a solitude, as excludes all doing of good here. That is a disease of the mind; as the height of an infectious disease of the body, is solitude, to be left alone: for this makes an infectious bed, equal, nay worse than a grave, that though in both I be equally alone, in my bed I know it, and feel it, and shall not in my grave: and this too, that in my bed, my soul is still in an infectious body, and shall not in my grave be so.

V. EXPOSTULATION.

O God, my God, thy Son took it not ill at Martha's hands, that when he said unto her, *Thy brother Lazarus shall rise again* (John xiii. 23), she expostulated it so far with him, as to reply, *I know that he shall rise again in the resurrection, at the last day;* for she was miserable by wanting him then. Take it not ill, O my God, from me, that though thou have ordained it for a blessing, and for a dignity to thy people, *That they should dwell alone, and not be reckoned among the nations* (Numb. xxiii. 9), (because they should be above them) and that *they should dwell in safety alone* (Deut. xxxiii. 33), (free from the infestation of enemies) yet I take thy leave to remember thee, that thou hast said too, *Two are better than one* (Eccles. iv. 10). And, *Woe be unto him that is alone when he falleth;* and so when he is fallen, and laid in the bed of sickness too. *Righteousness is immortal* (Wisd. i. 9). I know thy wisdom hath said so; but no man, though covered with the righteousness of thy Son, is immortal so, as not to die; for he who was righteousness itself, did die. I know that the *Son of righteousness* (Matt. xiv. 23), thy Son, refused not, nay affected solitariness, loneness, many, many times; but at all times, he was able to command more than twelve legions of angels to his service (Matt. xxvi. 13), and when he did not so, he was far from being alone; for, *I am not alone* (John viii. 16), says he, *but I, and the Father that sent me.* I cannot fear, but that I shall always be with thee, and him; but whether this disease may not alien, and remove my friends, so that *they stand aloof from my sore, and my kinsmen stand afar off* (Psalm xxxviii. 11),

I cannot tell. I cannot fear, but that thou wilt reckon with me from this minute, in which, by thy grace, I see thee, whether this understanding, and this will, and this memory, may not decay, to the discouragement, and the ill-interpretation of them, that see that heavy change in me, I cannot tell. It was for thy blessed, thy powerful Son alone, *to tread the wine-press alone, and none of the people with him* (Isaiah LXIII. 3). I am not able to pass this agony alone; not alone without thee; thou art thy spirit; not alone without thine; spiritual and temporal physicians are thine; not alone without mine; those whom the bands of blood, or friendship, hath made mine, are mine; and if thou, or thine, or mine, abandon me, I am alone, and woe unto me, if I be alone. Elias himself fainted under that apprehension, *Lo, I am left alone* (1 Kings xiv. 14), and Martha murmured at that, said to Christ, *Lord, dost not thou care, that my sister hath left me to serve alone?* (Luke x. 40.) Neither could Jeremiah enter into his Lamentations, from a higher ground than to say, *How doth the city sit solitary, that was full of people* (Jer. i. 1), O my God, it is the leper, that thou hast condemned to live alone; have I such a leprosy in my soul (Lev. xiii. 49); that I must die alone; alone without thee? Shall this come to such a leprosy in my body, that I must die alone? Alone without them that should assist, that should comfort me? But comes not this expostulation too near a murmuring? Must I be concluded with that, that Moses *was commanded to come near the Lord alone?* (Exod. xiv. 2.) That solitariness, and dereliction, and abandoning of others, disposes us best for God, who accompanies us most alone? May I not remember, and apply too; that though God came not to Jacob (Gen. xxxii. 24), till he found him alone, yet when he found him alone, he wrestled with him and lamed him? That when in the dereliction and forsaking of friends and physicians, a man is left alone to God, God may so wrestle with this Jacob, with this conscience, as to put it out of joint, and so appear to him, as that he dares not look upon him face to face, when as by way of reflection, in the consolation of his temporal or spiritual servants, and ordinances he durst, if they were there? But a *faithful friend is the physic of life, and they that fear the Lord shall find him* (Ecclus. vi. 16). Therefore hath the Lord

afforded me both in one person, that physician, who is my faithful friend.

V. PRAYER.

O ETERNAL, and most gracious God, who calledst down fire from heaven upon the sinful cities, but once, and openedst the earth, to swallow the murmurers, but once, and threwest down the tower of Siloe upon sinners, but once, but for thy works of mercy repeatest them often, and still workest by thine own patterns, as thou broughtest man into this world, by giving him a helper fit for him, so whether it be thy will to continue me long thus, or to dismiss me by death, be pleased to afford me the helps fit for both conditions, either for my weak stay here, or my final transmigration from hence. And if thou mayest receive glory by that way (and by all ways thou mayest receive glory) glorify thyself in preserving this body from such infections, as might withhold those, who would come, or endanger them who do come; and preserve this soul in the faculties thereof, from all such distempers, as might shake the assurance which myself and others have had, that because thou hast loved me, thou wouldest love me to my end, and at my end. Open none of my doors, not of my heart; not of my ears; not of my house to any supplanter that would enter to undermine me in my religion to thee, in the time of my weakness: or to defame me, and magnify himself, with false rumours of such a victory, and surprisal of me, after I am dead; be my salvation, and plead my salvation; work it, and declare it; and as thy Triumphant shall be, so let the Militant church be assured, that thou wast my God, and I thy servant, to, and in my consummation. Bless thou the learning, and the labours of this man, whom thou sendest to assist me; and since thou takest me by the hand, and puttest me into his hands (for I come to him in thy name, who in thy name comes to me) since I clog not my hopes in him, no nor my prayers to thee, with any limited conditions, but enwrap all in those two petitions, Thy kingdom come, Thy will be done, prosper him, and relieve me, in thy way, in thy time, and in thy measure. Amen.

VI.

METUIT.

The physician is afraid.

VI. MEDITATION.

I OBSERVE the physician, with the same diligence, as he the disease; I see he fears, and I fear with him: I overtook him, I overrun him in his fear, and I go the faster, because he makes his pace slow; I fear the more, because he disguises his fear, and I see it with the more sharpness, because he would not have me see it. He knows that his fear shall not disorder the practice, and exercise of his art, but he knows that my fear may disorder the effect, and working of his practice. As the ill affections of the spleen, complicate, and mingle themselves, with every infirmity of the body, so doth fear insinuate itself in every action, or passion of the mind; and as wind in the body will counterfeit any disease, and seem the stone, and seem the gout, so fear will counterfeit any disease of the mind; it shall seem love, a love of having, and it is but a fear; a jealous and suspicious fear of losing; it shall seem valour, in despising, and undervaluing danger, and it is but fear, in an overvaluing of opinion, and estimation, and a fear of losing that. A man that is not afraid of a lion, is afraid of a cat; not afraid of starving, and yet is afraid of some joint of meat at the table, presented to feed him; not afraid of the sound of drums, and trumpets, and shot, and those, which they seek to drown, the last cries of men, and is afraid of some particular harmonious instrument; so much afraid, as that with any of these the enemy might drive this man, otherwise valiant enough, out of the field. I know not what fear is, nor I know not what it is that I fear now; I fear not the hastening of my death, and yet I do fear the increase of the disease; I should belie nature, if I should deny that I feared this, and if I should say that I feared death, I should belie God; my weakness is from nature, who hath but her measure, my strength is from God, who

possesses and distributes infinitely. As then every cold air is not a damp, every shivering is not a stupefaction, so every fear is not a fearfulness, every declination is not a running away, every debating is not a resolving, every wish, that it were not thus, is not a murmuring, nor a dejection, though it be thus; but as my physician's fear puts not him from his practice, neither doth mine put me, from receiving from God, and man, and myself, spiritual, and civil and moral assistances, and consolations.

VI. EXPOSTULATION.

My God, my God, I find in thy book, that fear is a stifling spirit, a spirit of suffocation; that *Ishbosheth could not speak, nor reply in his own defence to Abner, because he was afraid* (2 Sam. iii. 11). It was thy servant Job's case too, who before he could say anything to thee, says of thee, *Let him take his rod away from me, and let not his fear terrify me, then would I speak with him, and not fear him; but it is not so with me* (Job ix. 34). Shall a fear of thee, take away my devotion to thee? Dost thou command me to speak to thee, and command me to fear thee, and do these destroy one another? There is no perplexity in thee, my God; no inextricableness in thee, my light, and my clearness, my sun, and my moon, that directest me as well in the night of adversity and fear, as in my day of prosperity and confidence. I must then speak to thee, at all times, but when must I fear thee? At all times too. When didst thou rebuke any petitioner, with the name of importunate? Thou hast proposed to us a parable of a judge that did justice at last, *because the client was importunate, and troubled him* (Luke xviii. 1). But thou hast told us plainly, that thy use in that parable, was not, that thou wast troubled with our importunities, but (as thou sayest there) *That we should always pray* (Luke xi. 5). And to the same purpose thou proposest another, that *If I press my friend, when he is in bed, at midnight, to lend me bread, though he will not rise, because I am his friend, yet because of mine importunity, he will.* God will do this, whensoever thou askest and never call it importunity. Pray in thy bed at midnight, and God will not say, I will hear thee to-morrow upon thy knees, at thy bed-side; pray upon thy knees then, and God will not say, I will hear thee on Sunday at

church; God is no dilatory God, no froward God; prayer is never unseasonable, God is never asleep, nor absent. But, O my God, can I do this, and fear thee; come to thee, and speak to thee, in all places, at all hours, and fear thee? Dare I ask this question? There is more boldness in the question, than in the coming: I may do it, though I fear thee; I cannot do it, except I fear thee. So well hast thou provided, that we should always fear thee, as that thou hast provided, that we should fear no person but thee, nothing but thee; no men? No. Whom? *The Lord is my help, and my salvation, whom shall I fear?* (Psalm xxvii. 1.) Great enemies: not great enemies; for no enemies are great to them that fear thee; *Fear not the people of this land, for they are bread to you* (Numb. xiv. 9). They shall not only not eat us, not eat our bread, but they shall be our bread; Why should we fear them? But for all this metaphorical bread, victory over enemies, that thought to devour us, may we not fear, that we may lack bread literally? And fear famine, though we fear not enemies? *Young lions do lack and suffer hunger, but they that seek the Lord, shall not want any good thing* (Psalm xxxv. 70). Never? Though it be well with them at one time, may they not fear, that it may be worse? *Wherefore should I fear in the days of evil*, says thy servant David? (Psalm xlvi. 5.) Though his own sin had made them evil, he feared them not. No? not if this evil determine in death? Not though in a death; not, though in a death inflicted by violence, by malice, by our own desert. *Fear not the sentence of death* (Ecclus. xli. 3), if thou fear God. Thou art, O my God, so far from admitting us, that fear thee, to fear others, as that thou makest others to fear us; as *Herod feared John, because he was a holy and a just man, and observed him* (Mark vi. 20). How fully then, O my abundant God; how gently, O my sweet, my easy God, dost thou unentangle me, in any scruple arising out of the consideration of this thy fear! Is not this that which thou intendest, when thou sayest, *The secret of the Lord is with them that fear him* (Psalm xxv. 14). The secret, the mystery of the right use of fear. Dost thou not mean this, when thou sayest, *We shall understand the fear of the Lord? Have it, and have benefit by it* (Prov. ii. 5), have it, and stand under it; be directed by it, and not be

dejected with it. And dost thou not propose that church for our example, when thou sayest, *The church of Judea walked in the fear of God* (Acts ix. 31); they had it, but did not sit down lazily, nor fall down weakly, nor sink under it? There is a fear which weakens men in the service of God; *Adam was afraid because he was naked* (Gen. iii. 10). They who have put off thee, are a prey to all. They may fear, *For thou wilt laugh, when their fear comes upon them* (Prov. i. 26), as thou hast told them more than once (Prov. x. 24). And *thou wilt make them fear, where no cause of fear is* (Psalm xiv. 5), thou hast told them more than once too (Psalm. liii. 6). There is a fear that is a punishment of former wickedness; and induces more: *Though some said of thy Son, Christ Jesus, that he was a good man, yet no man spake openly, for fear of the Jews* (John vii. 13). *Joseph was his disciple; but secretly, for fear of the Jews* (John xix. 38). The disciples kept some meetings, but with doors shut for fear of the Jews (John xxix. 19). O my God thou givest us fear for ballast to carry us steadily in all weathers. But thou wouldst ballast us, with such sand, as should have gold in it, with that fear which is thy fear, for *the fear of the Lord is his treasure* (Isaiah xxxiii. 6). He that hath that, lacks nothing that man can have, nothing that God does give. Timorous men thou rebukest; *Why are ye fearful, O ye of little faith?* (Matt. viii. 26.) Such thou dismissest from thy service, with scorn, though of them there went from Gideon's army, twenty-two thousand, and remained but ten thousand (Judg. vii. 3). Such thou sendest farther than so; thither from whence they never return, *The fearful and the unbelieving, into that burning lake, which is the second death* (Rev. xxi. 8). There is a fear, and there is a hope, which are equal abominations to thee; for, *they were confounded, because they hoped*, says thy servant Job (Job vi. 20). Because they had misplaced, mis-centered their hopes; they hoped and not in thee, and such shall fear, and not fear thee. But in thy fear, my God, and my fear, my God, and my hope, is hope, and love, and confidence, and peace, and every limb, and ingredient of happiness enwrapped; for joy includes all; and fear and joy consist together; nay constitute one another; *The women departed from the sepulchre* (Matt. xxviii. 8). The women which were made

supernumerary apostles, apostles to the apostles; mothers of the church, and of the fathers, grandfathers of the church, the apostles themselves, the women, angels of the resurrection, went from the sepulchre, with fear and joy; they ran, says the text, and they ran upon those two legs, fear and joy; and both was the right leg, they joy in thee, O Lord, that fear thee, and fear thee only, who feel this joy in thee. Nay, thy fear, and thy love are inseparable; still we are called upon, in infinite places, to fear God; yet the commandment, which is the root of all, is, *Thou shalt love the Lord thy God;* he doth neither, that doth not both; he omits neither, that does one. Therefore when thy servant David had said (Psalm cxi. 10), that *the fear of the Lord is the beginning of wisdom*, and his son had repeated it again (Prov. i. 7); he that collects both, calls this fear, the root of wisdom (Ecclus. i. 20, 27). And that it may embrace all, he calls it wisdom itself. A wise man therefore is never without it, never without the exercise of it: therefore thou sendest Moses to thy people, *That they might learn to fear thee all the days of their lives* (Deut. iv. 10): not in heavy, and calamitous, but in good, and cheerful days too: for Noah, who had assurance of his deliverance, yet *moved with fear, prepared an ark, for the saving of his house* (Heb. xi. 7). *A wise man will fear in every thing* (Ecclus. xviii. 27). And therefore though I pretend to no other degree of wisdom, I am abundantly rich in this, that I lie here possessed with that fear, which is thy fear, both that this sickness is thy immediate correction, and not merely a natural accident; and therefore fearful, because *it is a fearful thing to fall into thy hands*, and that this fear preserves me from all inordinate fear, arising out of the infirmity of nature, because thy hand being upon me, thou wilt never let me fall out of thy hand.

VI. PRAYER.

O MOST mighty God, and merciful God, the God of all true sorrow, and true joy too, of all fear, and of all hope too, as thou hast given me a repentance, not to be repented of, so give me, O Lord, a fear, of which I may not be afraid. Give me tender, and supple, and conformable affections, that as I joy with them that joy, and mourn with them that mourn, so may I fear with

ı that fear. And since thou hast vouchsafed to discover to in his fear whom thou hast admitted to be my assistance in sickness, that there is danger therein, let me not, O Lord, go .t to overcome the sense of that fear, so far, as to pretermit itting, and preparing of myself, for the worst that may be ıd, the passage out of this life. Many of thy blessed mar- have passed out of this life, without any show of fear; but most blessed Son himself did not so. Thy martyrs were wn to be but men, and therefore it pleased thee, to fill them ı thy Spirit, and thy power, in that they did more than men; Son was declared by thee, and by himself to be God; and it requsite that he should declare himself to be man also, in weakness of man. Let me not therefore, O my God, be ıned of these fears, but let me feel them, to determine where fear did, in a present submitting of all to thy will. And n thou shalt have inflamed and thawed my former coldnesses, indevotions, with these heats, and quenched my former heats, ı these sweats, and inundations, and rectified my former pre- ptions and negligences with these fears, be pleased O Lord, ne, made so by thee, to think me fit for thee; and whether it :hy pleasure, to dispose of this body, this garment, so as to it to a farther wearing in this world, or to lay it up in the ımon wardrop, the grave, for the next, glorify thyself in thy ce now, and glorify it then, with that glory, which thy Son, Saviour Christ Jesus hath purchased for them, whom thou cest partakers of his resurrection. Amen.

VII.

SOCIOS SIBI JUNGIER INSTAT.

The physician desires to have others joined with him.

VII. MEDITATION.

ERE is more fear, therefore more cause. If the physician ire help, the burden grows great: there is a growth of the

disease then; but there must be an autumn too; but whether an autumn of the disease or me, it is not my part to choose; but if it be of me, it is of both; my disease cannot survive me, I may outlive it. Howsoever, his desiring of others, argues his candour, and his ingenuity; if the danger be great, he justifies his proceedings, and he disguises nothing, that calls in witnesses; and if the danger be not great, he is not ambitious, that is so ready to divide the thanks and the honour of that work, which he begun alone, with others. It diminishes not the dignity of a monarch, that he derive part of his care upon others; God hath not made many suns, but he hath made many bodies, that receive, and give light. The Romans began with one king; they came to two consuls; they returned in extremities, to one dictator: whether in one, or many, the sovereignty is the same, in all states, and the danger is not the more, and the providence is the more, where there are more physicians; as the state is the happier, where businesses are carried by more counsels, than can be in one breast, how large soever. Diseases themselves hold consultations, and conspire how they may multiply, and join with one another, and exalt one another's force, so; and shall we not call physicians, to consultations? Death is in an old man's door, he appears, and tells him so, and death is at a young man's back, and says nothing; age is a sickness, and youth is an ambush; and we need so many physicians, as may make up a watch, and spy every inconvenience. There is scarce anything, that hath not killed somebody; a hair, a feather hath done it; nay, that which is our best antidote against it, hath done it; the best cordial hath been deadly poison; men have died of joy, and almost forbidden their friends to weep for them, when they have seen them die laughing. Even that tyrant Dionysius (I think the same that suffered so much after) who could not die of that sorrow, of that high fall, from a king to a wretched private man, died of so poor a joy, as to be declared by the people at a theatre, that he was a good poet. We say often, that man may live of a little; but, alas, of how much less may a man die? And therefore the more assistants, the better: Who comes to a day of hearing, in a cause of any importance, with one advocate? In our funerals, we ourselves have no interest; there we cannot

advise, we cannot direct: and though some nations (the Egyptians in particular) built themselves better tombs, than houses, because they were to dwell longer in them; yet amongst ourselves, the greatest man of style, whom we have had, the Conqueror, was left, as soon as his soul left him, not only without persons to assist at his grave, but without a grave. Who will keep us then, we know not; as long as we can, let us admit as much help, as we can; another, and another physician, is not another, and another judication, and symptom of death, but another, and another assistant, and proctor of life: nor do they so much feed the imagination with apprehension of danger, as the understanding with comfort. Let not one bring learning, another diligence, another religion, but every one bring all, and, as many ingredients enter into a receipt, so may many men make the receipt. But why do I exercise my meditation so long upon this, of having plentiful help in time of need? Is not my meditation rather to be inclined another way, to condole, and commiserate their distress, who have none? How many are sicker, (perchance) than I, and laid in their woful straw at home (if that corner be a home) and have no more hope of help, though they die, than of preferment, though they live. Nor do no more expect to see a physician then, than to be an officer after; of whom, the first that takes knowledge, is the sexton that buries them; who buries them in oblivion too. For they do but fill up the number of the dead in the bill, but we shall never hear their names, till we read them in the book of life, with our own. How many are sicker (perchance) than I, and thrown into hospitals, where, (as a fish left upon the sand, must stay the tide) they must stay the physician's hour of visiting, and then can be but visited? How many are sicker (perchance) than all we, and have not this hospital to cover them, nor this straw to lie in, to die in, but have their grave-stone under them, and breathe out their souls in the ears, and in the eyes of passengers, harder than their bed, the flint of the street? That taste of no part of our physic; but a sparing diet, to whom ordinary porridge would be julap enough, the refuse of our servants, bezoar enough, and the off-scouring of our kitchen tables, cordial enough. O my soul, when thou art not enough awake, to bless thy God enough for his plentiful mercy,

in affording thee many helpers, remember how many lack them, and help them to them, or to those other things, which they lack as much as them.

VII. EXPOSTULATION.

My God, my God, thy blessed servant Augustine begged of thee, that Moses might come, and tell him what he meant by some places of Genesis: May I have leave to ask of that Spirit, that writ that book, why when David expected news from Joab's army, and that the watchman told him, that he saw a man running alone (2 Sam. xviii. 25), David concluded out of that circumstance, *That if he came alone, he brought good news?* I see the grammar, the word signifies so, and is so ever accepted, good news; but I see not the logic, nor the rhetoric, how David would prove, or persuade that this news was good, because he was alone, except a greater company might have made great impressions of danger, by imploring and importuning present supplies: howsoever that be, I am sure, that that which thy apostle says to Timothy (2 Tim. iv. 11), *Only Luke is with me;* Luke, and nobody but Luke, hath a taste of complaint and sorrow in it: though Luke want no testimony of ability, of forwardness, of constancy, and perseverance, in assisting that great building, which St. Paul laboured in, yet St. Paul is affected with that, that there was none but Luke to assist. We take St. Luke to have been a physician, and it admits the application the better, that in the presence of one good physician we may be glad of more. It was not only a civil spirit of policy, or order that moved Moses' father-in-law (Exod. xviii. 13), to persuade him to divide the burden of government, and judicature, with others, and take others to his assistance, but it was also thy immediate Spirit, O my God, that moved Moses to present unto thee seventy of the elders of Israel (Numb. xi. 16), to receive of that spirit, which was upon Moses only before, such a portion as might ease him in the government of that people; though Moses alone had endowments above all, thou gavest him other assistants. I consider thy plentiful goodness, O my God, in employing angels, more than one, in so many of thy remarkable works. Of thy Son, thou sayest; *Let all the angels of God worship him* (Heb. i. 6),

f that be in heaven, upon earth, he says that he could com-
nand twelve legions of angels (Matt. xxvi. 53). And when
eaven, and earth shall be all one, at the last day, *Thy Son, O*
God, the Son of man, shall come in his glory, and all the holy
ngels with him (Mark xxv. 31). The angels that celebrated his
irth to the shepherds (Luke xxi. 15). The angels that cele-
rated his second birth, his resurrection to the Marys (Job xx.
2), were in the plural, angels associated with angels. In Jacob's
adder, they which ascended and descended (Gen. xxviii. 12), and
naintained the trade between heaven and earth, between thee
nd us, they who have the commission, and charge to guide us in
ll our ways (Psalm xci. 13), they who hastened Lot (Gen. xix.
5), and in him, us, from places of danger and temptation, they
who are *appointed to instruct and govern us in the church here*
(Rev. i. 20), they who are sent to punish the disobedient, and
efractory (Rev. viii. 2), that they are to be the mowers, and
arvest-men (Matt. xiii. 39), after we are grown up in one field,
he church, at the day of judgment, they that are to carry our
ouls whither they carried Lazarus (Luke xvi. 22), they who
ttend at the several gates of the new Jerusalem (Rev. xxi. 21),
o admit us there; all these who administer to thy servants, from
he first, to their last, are angels, angels in the plural, in every
ervice. Angels associated with angels. The power of a single
ngel we see in that one, who in one night destroyed almost two
hundred thousand in Sennacherib's army (1 Kings xix. 35), yet
thou often employest many; as we know the power of salvation
is abundantly in any one evangelist, and yet thou hast afforded
us four. Thy Son proclaims of himself, *That thy Spirit, hath*
anointed him to preach the Gospel (Luke iv. 18), yet he hath
given others *for the perfecting of the saints in the work of the*
ministry (Eph. iv). Thou hast made him bishop of our souls (1
Peter ii. 25), but there are other bishops too. He gave the Holy
Ghost, and others gave it also (John xx. 22). Thy way, O my
God, (and, O my God, thou lovest to walk in thine own ways,
for they are large) thy way from the beginning, is multiplication
of thy helps; and therefore it were a degree of ingratitude, not
to accept this mercy of affording me many helps for my bodily
health, as a type and earnest of thy gracious purpose now, and

ever, to afford me the same assistances. That for thy great help, thy Word, I may seek that, not from corners, nor conventicles, nor schismatical singularities, but from the association, and communion of thy catholic church, and those persons, whom thou hast always furnished that church withal: and that it may associate thy Word, with thy sacrament, thy seal, with thy patent; and in that sacrament associate the sign with the thing signified, the bread with the body of thy Son; so, as I may be sure to have received both, and to be made thereby, (as thy blessed servant Augustine says) the ark, and the monument, and the tomb of thy most blessed Son, that he, and all the merits, of his death, may, by that receiving, be buried in me, to my quickening in this world, and my immortal establishing in the next.

VII. PRAYER.

O ETERNAL, and most gracious God, who gavest to thy servants in the wilderness, thy manna, bread so conditioned, qualified so, as that, to every man, manna tasted like that, which that man liked best, I humbly beseech thee, to make this correction, which I acknowledge to be part of my daily bread, to taste so to me, not as I would, but as thou wouldest have it taste, and to conform my taste, and make it agreeable to thy will. Thou wouldest have thy corrections taste of humiliation, but thou wouldest have them taste of consolation too; taste of danger, but taste of assurance too. As therefore thou hast imprinted in all thine elements, of which our bodies consist, two manifest qualities, so that, as thy fire dries, so it heats too; and as thy water moists, so it cools too, so, O Lord, in these corrections, which are the elements of our regeneration, by which our souls are made thine, imprint thy two qualities, those two operations, that as they scourge us, they may scourge us into the way to thee: that when they have showed us, that we are nothing in ourselves, they may also show us, that thou art all things unto us. When therefore in this particular circumstance, O Lord, (but none of thy judgments are circumstances; they are all of all substance, of thy good purpose upon us) when in this particular, that he, whom thou hast sent to assist me, desires assistants to him, thou hast let me see, in how few hours thou canst throw me beyond the help of man, let me

by the same light see that no vehemence of sickness, no temptation of Satan, no guiltiness of sin, no prison of death, not this first, this sick bed, not the other prison, the close and dark grave, can remove me from the determined, and good purpose, which thou hast sealed concerning me. Let me think no degree of this thy correction, casual, or without signification; but yet when I have read it in that language, as it is a correction, let me translate it into another, and read it as a mercy; and which of these is the original, and which is the translation; whether thy mercy, or thy correction, were thy primary, and original intention in this sickness, I cannot conclude, though death conclude me; for as it must necessarily appear to be a correction, so I can have no greater argument of thy mercy, than to die in thee, and by that death, to be united to him, who died for me.

VIII.

ET REX IPSE SUUM MITTIT.

The king sends his own physician.

VIII. MEDITATION.

STILL when we return to that meditation, that man is a world, we find new discoveries. Let him be a world, and himself will be the land, and misery the sea. His misery (for misery is his, his own; of the happiness even of this world, he is but tenant, but of misery the freeholder, of happiness he is but the farmer, but the usufructuary; but of misery, the lord, the proprietary): his misery, as the sea, swells above all the hills, and reaches to the remotest parts of this earth, man; who of himself is but dust, and coagulated and kneaded into earth; by tears, his matter is earth, his form, misery. In this world, that is mankind, the highest ground, the eminentest hills, are kings, and have they line and lead enough to fathom this sea, and say, My misery is but this deep? scarce any misery equal to sickness; and they are subject to that equally, with their lowest subject. A glass is not

the less brittle, because a king's face is represented in it; nor a king the less brittle, because God is represented in him. They have physicians continually about them, and therefore sicknesses, or the worst of sicknesses, continually fear of it. Are they gods! He that called them so, cannot flatter. They are gods, but sick gods; and God is presented to us under many human affections, as far as infirmities; God is called angry, and sorry, and weary, and heavy, but never a sick God: for then he might die like men, as our gods do. The worst that they could say in reproach and scorn of the gods of the heathen, was, that perchance they were asleep; but gods that are so sick, as that they cannot sleep, are in an infirmer condition. A God, and need a physician! a Jupiter, and need an Æsculapius! that must have rhubarb to purge his choler, lest he be too angry, and agaric* to purge his phlegm, lest he be too drowsy; that as Tertullian says of the Egyptian gods, plants, and herbs, *That God was beholden to man, for growing in his garden*, so must we say of these gods, their eternity (an eternity of threescore and ten years) is in the apothecary's shop, and not in the metaphorical deity. But their deity is better expressed in their humility, than in their height: when abounding and overflowing, as God, in means of doing good, they descend, as God, to a communication of their abundances with men, according to their necessities, then they are gods. No man is well, that understands not, that values not his being well; that hath not a cheerfulness, and a joy in it; and whosoever hath this joy, hath a desire to communicate, to propagate that, which occasions his happiness, and his joy, to others; for every man loves witnesses of his happiness; and the best witnesses, are experimental witnesses; they who have tasted of that in themselves, which makes us happy: it consummates therefore, it perfits the happiness of kings, to confer, to transfer, honour, and riches, and (as they can) health, upon those that need them.

VIII. EXPOSTULATION.

My God, my God, I have a warning from the wise man, that *when a rich man speaketh, every man holdeth his tongue, and look what he saith, they extol it to the clouds: but if a poor man speak,*

* Agaricus, the generic name of the mushroom tribe.—Ed.

they say, What fellow is this? and if he stumble, they will help to overthrow him (Ecclus. xiii. 23). Therefore may my words be undervalued, and my errors aggravated, if I offer to speak of kings; but not by thee, O my God, because I speak of them, as they are in thee, and of thee, as thou art in them. Certainly those men prepare a way of speaking negligently, or irreverently of thee, that give themselves that liberty, in speaking of thy vicegerents, kings; for thou who gavest Augustus the empire, gavest it to Nero too: and as Vespasian had it from thee, so had Julian: though kings deface in themselves thy first image, in their own soul, thou givest no man leave to deface thy second image, imprinted indelibly in their power. But thou knowest, O God, that if I should be slack in celebrating thy mercies to me, exhibited by that royal instrument, my sovereign, to many other faults, that touch upon allegiance, I should add the worst of all, ingratitude; which constitutes an ill man; and faults which are defects in any particular function, are not so great as those that destroy our humanity: it is not so ill to be an ill subject, as to be an ill man; for he hath an universal illness, ready to flow, and pour out itself into any mould, any form, and to spend itself in any function. As therefore thy Son did upon the coin, I look upon the king, and I ask, Whose image and whose inscription he hath; and he hath thine; and I give unto thee, that which is thine, I recommend his happiness to thee, in all my sacrifices of thanks, for that which he enjoys, and in all my prayers, for the continuance and enlargement of them. But let me stop, my God, and consider; Will not this look like a piece of art, and cunning, to convey into the world an opinion, that I were more particularly in his care, than other men? and that herein, in a show of humility, and thankfulness, I magnify myself more than there is cause? But let not that jealousy stop me, O God, but let me go forward in celebrating thy mercy exhibited by him. This which he doth now, in assisting so my bodily health, I know is common to me with many; many, many have tasted of that expression of his graciousness. Where he can give health by his own hands he doth; and to more than any of his predecessors have done: therefore hath God reserved one disease for him, that he only might cure it, though perchance, not only by one title, and

interest, nor only as one king. To those that need it not, in that kind, and so cannot have it by his own hand, he sends a donative of health, in sending his physician. The holy king St. Lewis, in France, and our Maud, is celebrated for that, that personally they visited hospitals, and assisted in the cure, even of loathsome diseases. And when their religious empress, Placilla, the wife of Theodosius, was told, that she diminished herself too much in those personal assistances, and might do enough in sending relief, she said, She would send in that capacity, as empress, but she would go too, in that capacity, as a Christian, as a fellow-member of the body of thy Son, with them. So thy servant David applies himself to his people (2 Sam. xix. 12), so he incorporates himself in his people, by calling them, *His brethren, his bones, his flesh:* and when they fell under thy hand, even to the pretermitting of himself, he presses upon thee, by prayer for them; *I have sinned, but these sheep, what have they done? Let thine hand I pray thee, be against me, and against my father's house* (2 Sam. xxiv. 14). It is kingly to give; when Araunah gave that great, and free present to David, that place, those instruments for sacrifices, and the sacrifices themselves, it is said there, by thy Spirit, *All these things did Araunah give, as a king to the king* (2 Sam. xxiv. 14). To give is an approaching to the condition of kings, but to give health, an approaching to the King of kings, to thee. But this his assisting to my bodily health, thou knowest, O God, and so do some divers of thine honourable servants know, is but the twilight of that day, wherein thou, through him, hath shined upon me before; but the echo of that voice, whereby thou, through him, hast spoke to me before; then, when he, first of any man conceived a hope, that I might be of some use in thy church, and descended to an intimation, to a persuasion, almost to a solicitation, that I would embrace that calling. And thou who hadst put that desire into his heart, didst also put into mine, an obedience to it; and I, who was sick before, of a vertiginous giddiness, and irresolution, and almost spent all my time in consulting how I should spend it, was by this man of God, and god of men, put into the pool and recovered; when I asked, perchance, a stone, he gave me bread; when I asked, perchance, a scorpion, he gave me a fish; when I asked a temporal office, he denied not, refused not that,

but let me see that he had rather I took this. These things, thou O God, who forgettest nothing, hast not forgot, though perchance he, because they were benefits, hath; but I am not only a witness, but an instance, that our Jehoshaphat hath a care to ordain priests, as well as judges (2 Chron. xiv. 8). And not only to send physicians for temporal, but to be the physician for spiritual health.

VIII. PRAYER.

O ETERNAL, and most gracious God, who though thou have reserved thy treasure of perfect joy, and perfect glory, to be given by thine own hands then, when by seeing thee, as thou art in thyself, and knowing thee, as we are known, we shall possess in an instant, and possess for ever, all that can any way conduce to our happiness, yet here also in this world, givest us such earnests of that full payment, as by the value of the earnest, we may give some estimate of the treasure, humbly, and thankfully I acknowledge, that thy blessed Spirit instructs me, to make a difference of thy blessings in this world, by that difference of the instruments, by which it hath pleased thee to derive them unto me. As we see thee here in a glass, so we receive from thee here by reflection, and by instruments. Even casual things come from thee; and that which we call fortune here, hath another name above. Nature reaches out her hand, and gives us corn and wine, and oil and milk, but thou fillest her hand before, and thou openest her hand that she may rain down her showers upon us. Industry reaches out her hand to us, and gives us fruits of our labour for ourselves, and our posterity; but thy hand guides that hand, when it sows, and when it waters, and the increase is from thee. Friends reach out their hands, and prefer us, but thy hand supports that hand that supports us. Of all these thy instruments have I received thy blessing, O God, but bless thy name most for the greatest; that as a member of the public, and as a partaker of private favours too, by thy right hand, thy powerful hand set over us, I have had my portion, not only in the hearing, but in the preaching of thy Gospel. Humbly beseeching thee, that as thou continuest thy wonted goodness upon the whole world, by the wonted means and instruments, the same sun, and moon, the

same nature, and industry, so to continue the same blessings upon this state, and this church by the same hand, so long, as that thy Son when he comes in the clouds, may find him, or his son, or his son's sons ready to give an account, and able to stand in that judgment, for their faithful stewardship, and dispensation of thy talents so abundantly committed to them; and be to him, O God, in all distempers of his body, in all anxieties of spirit, in all holy sadnesses of soul, such a physician in thy proportion, who art the greatest in heaven, as he hath been in soul, and body to me, in his proportion who is the greatest upon earth.

IX.

MEDICAMINA SCRIBUNT.

Upon their consultation they prescribe.

IX. MEDITATION.

THEY have seen me, and heard me, arraigned me in these fetters, and received the evidence; I have cut up mine own anatomy, dissected myself, and they are gone to read upon me. O how manifold, and perplexed a thing, nay how wanton and various a thing is ruin and destruction! God presented to David three kinds, war, famine, and pestilence; Satan left out these, and brought in, fires from heaven, and winds from the wilderness. If there were no ruin but sickness, we see, the masters of that art, can scarce number, nor name all sicknesses; everything that disorders a faculty, and the function of that is a sickness: the names will not serve them which are given from the place affected; the pleurisy is so; nor from the effect which it works; the falling sickness is so; they cannot have names enow, from what it does, nor where it is, but they must extort names from what it is like, what it resembles, and but in some one thing, or else they would lack names; for the wolf, and the canker, and the polypus are so; and that question, Whether there be more names or things, is as perplexed in sicknesses as in anything else;

except it be easily resolved upon that side, that there are more sicknesses than names. If ruin were reduced to that one way, that man could perish no way but by sickness, yet his danger were infinite; and if sickness were reduced to that one way, that there were no sickness but a fever, yet the way were infinite still; for it would over-load, and oppress any natural disorder, and discompose any artificial memory, to deliver the names of several fevers; how intricate a work then have they, who are gone to consult, which of these sicknesses mine is, and then which of these fevers, and then what it would do, and then how it may be countermined! But even in ill, it is a degree of good, when the evil will admit consultation. In many diseases, that which is but an accident, but a symptom of the main disease, is so violent, that the physician must attend the cure of that, though he pretermit (so far as to intermit) the cure of the disease itself. Is it not so in states too? Sometimes the insolency of those that are great, put the people into commotions; the great disease, and the greatest danger to the head, is the insolency of the great ones; and yet, they execute martial law, they come to present executions upon the people, whose commotion was indeed but a symptom, but an accident of the main disease; but this symptom, grown so violent, would allow no time for a consultation. Is it not so in the accidents of the diseases of our mind too? Is it not evidently so in our affections, in our passions? If a choleric man be ready to strike, must I go about to purge his choler, or to break the blow? But where there is room for consultation, things are not desperate. They consult; so there is nothing rashly, inconsiderately done: and then they prescribe, they write, so there is nothing covertly, disguisedly, unavowedly done. In bodily diseases it is not always so; sometimes, as soon as the physician's foot is in the chamber, his knife is in the patient's arm; the disease would not allow a minute's forbearing of blood, nor prescribing of other remedies. In states, and matter of government it is so too, they are sometimes surprised with such accidents, as that the magistrate asks not what may be done by law, but does that which must necessarily be done in that case. But it is a degree of good in evil, a degree that carries hope and comfort in it, when we may have recourse to that which is written,

and that the proceedings may be apert and ingenuous, and candid, and avowable, for that gives satisfaction and acquiescence. They who have received my anatomy of myself, consult, and end their consultation in prescribing, and in prescribing physic, proper and convenient remedy: for if they should come in again, and chide me for some disorder, that had occasioned, and induced, or that had hastened and exalted this sickness, or if they should begin to write now rules for my diet, and exercise when I were well, this were to antidate, or to postdate their consultation, not to give physic. It were rather a vexation than a relief, to tell a condemned prisoner, you might have lived if you had done this; and if you can get your pardon, you shall do well to take this, or this course hereafter. I am glad they know, (I have hid nothing from them), glad they consult, (they hide nothing from one another), glad they write (they hide nothing from the world), glad that they write and prescribe physic, that they are remedies for the present case.

IX. EXPOSTULATION.

My God, my God, allow me a just indignation, a holy detestation of the insolency of that man, who because he was of that high rank, of whom thou hast said, They are gods, thought himself more than equal to thee; that king of Aragon, Alphonsus, so perfect in the motions of the heavenly bodies, as that he adventured to say, That if he had been of counsel with thee, in the making of the heavens, the heavens should have been disposed in a better order, than they are. The king Amaziah would not endure thy prophet to reprehend him, but asked him in anger, *Art thou made of the king's counsel?* (2 Chron. xxv. 16.) When thy prophet Esay asks that question, *Who hath directed the Spirit of the Lord, or being his councillor hath taught him?* (Isaiah xlii. 13.) It is after he had settled and determined that office, upon thy Son, and him only, when he joins with those great titles, *The mighty God*, and the *Prince of Peace*, this also, *the Councillor* (Isaiah ix. 6); and after he had settled upon him, *the spirit of might, and of counsel* (Isaiah xi). So that then, thou, O God, though thou have no counsel from man, yet dost nothing upon man, without counsel; in the making of man there was a

consultation; *Let us make man* (Gen. i. 26). In the preserving of man, O thou great preserver of men, thou proceedest by counsel; for all thy external works are the works of the whole Trinity, and their hand is to every action. How much more must I apprehend, that all you blessed, and glorious persons of the Trinity are in consultation now, what you will do with this infirm body, with this leprous soul, that attends, guiltily, but yet comfortably, your determination upon it. I offer not to counsel them, who meet in consultation for my body now, but I open my infirmities, I anatomize my body to them. So I do my soul to thee, O my God, in an humble confession, that there is no vein in me, that is not full of the blood of thy Son, whom I have crucified, and crucified again, by multiplying many, and often repeating the same sins: that there is no artery in me, that hath not the *spirit of error* (1 Tim. iv. 1), *the spirit of lust* (Hosea iv. 12), *the spirit of giddiness in it* (Isaiah xix. 14), no bone in me that is not hardened with the custom of sin, and nourished, and suppled with the marrow of sin; no sinews, no ligaments, that do not tie, and chain sin and sin together. Yet, O blessed and glorious Trinity, O holy, and whole college, and yet but one physician, if you take this confession into a consultation, my case is not desperate, my destruction is not decreed; if your consultation determine in writing, if you refer me to that which is written, you intend my recovery: for all the way, O my God, (ever constant to thine own ways) thou hast proceeded openly, intelligibly, manifestly, by the book. From thy first book, the book of life, never shut to thee, but never thoroughly open to us; from thy second book, the book of nature, where though sub-obscurely and in shadows, thou hast expressed thine own image; from thy third book, the Scriptures, where thou hadst written all in the Old, and then lightedst us a candle to read it by, in the New Testament; to these thou hadst added the book of just and useful laws, established by them, to whom thou hast committed thy people; to those, the manuals, the pocket, the bosom-books of our own consciences, to those thy particular books of all our particular sins, and to those, the *book with seven seals*, which only *the Lamb which was slain, was found worthy to open* (Rev. vii. 1), which, I hope, it shall not disagree with the

meaning of thy blessed Spirit, to interpret, the promulgation of their pardon, and righteousness, who are washed in the blood of that Lamb; and if thou refer me to these books, to a new reading, a new trial by these books, this fever may be but a burning in the hand, and I may be saved, though not by my book, mine own conscience, nor by thy other books, yet by thy first, the book of life, thy decree for my election, and by thy last, the book of the Lamb, and the shedding of his blood upon me; if I be still under consultation, I am not condemned yet; if I be sent to these books, I shall not be condemned at all: for, though there be something written in some of those books (particularly in the Scriptures) which some men turn to poison, yet upon these consultations (these confessions, these takings of our particular cases, into thy consideration) thou intendest all for physic, and even from those sentences, from which a too late repenter will suck desperation, he that seeks thee early, shall receive thy morning dew, thy seasonable mercy, thy forward consolation.

IX. PRAYER.

O ETERNAL and most gracious God, who art of so pure eyes, as that thou canst not look upon sin, and we of so impure constitutions, as that we can present no object but sin, and therefore might justly fear, that thou wouldst turn thine eyes for ever from us, as, though we cannot endure afflictions in ourselves, yet in thee we can; so, though thou canst not endure sin in us, yet in thy Son thou canst; and he hath taken upon himself, and presented to thee all those sins, which might displease thee in us. There is an eye in nature, that kills, as soon as it sees, the eye of a serpent; no eye in nature, that nourishes us by looking upon us; but thine eye, O Lord, does so. Look therefore upon me, O Lord, in this distress, and that will recall me from the borders of this bodily death; look upon me, and that will raise me again from that spiritual death, in which my parents buried me, when they begot me in sin, and in which I have pierced, even to the jaws of hell, by multiplying such heaps of actual sins upon that foundation, that root of original sin. Yet take me again into your consultation, O blessed and glorious Trinity; and though the Father know, that I have defaced his image, received in my

creation; though the Son know, I have neglected mine interest in the redemption, yet, O blessed Spirit, as thou art to my conscience, so be to them a witness, that at this minute, I accept that which I have so often, so often, so rebelliously refused, thy blessed inspirations; be thou my witness to them, that at more pores than this slack body sweats tears, this sad soul weeps blood; and more for the displeasure of my God, than for the stripes of his displeasure. Take me then, O blessed and glorious Trinity, into a reconsultation, and prescribe me any physic: if it be a long and painful holding of this soul in sickness, it is physic, if I may discern thy hand to give it; and it is physic, if it be a speedy departing of this soul, if I may discern thy hand to receive it.

X.

LENTE ET SERPENTI SATAGUNT OCCURRERE MORBO.

They find the disease to steal on insensibly, and endeavour to meet with it so.

X. MEDITATION.

THIS is Nature's nest of boxes; the heavens contain the earth; the earth, cities; cities, men. And all these are concentric; the common centre to them all, is decay, ruin; only that is eccentric, which was never made; only that place or garment rather, which we can imagine, but not demonstrate; that light, which is the very emanation of the light of God, in which the saints shall dwell, with which the saints shall be apparelled, only that bends not to this centre, to ruin; that which was not made of nothing, is not threatened with this annihilation. All other things are; even angels, even our souls; they move upon the same poles, they bend to the same centre; and if they were not made immortal by preservation, their nature could not keep them from sinking to this centre, annihilation. In all these (the frame of the heavens, the states upon earth, and men in them, compre-

hend all). Those are the greatest mischiefs, which are least discerned; the most insensible in their ways, come to be the most sensible in their ends. The heavens have had their dropsy, they drowned the world, and they shall have their fever, and burn the world. Of the dropsy, the flood, the world had a foreknowledge a hundred and twenty years before it came, and so some made provision against it, and were saved, the fever shall break out in an instant, and consume all: the dropsy did no harm to the heavens from whence it fell, it did not put out those lights, it did not quench those heats; but the fever, the fire shall burn the furnace itself, annihilate those heavens, that breathe it out; though the dog-star have a pestilent breath, and infectious exhalation, yet because we know when it will rise, we clothe ourselves, and we diet ourselves, and we shadow ourselves to a sufficient prevention; but comets, and blazing stars, whose effects or significations, no man can interrupt or frustrate, no man foresaw: no almanac tells us, when a blazing star will break out, the matter is carried up in secret; no astrologer tells us when the effects will be accomplished, for that is a secret of a higher sphere, than the other; and that which is most secret, is most dangerous. It is so also here in the societies of men in states, and commonwealths. Twenty rebellious drums make not so dangerous a noise, as a few whisperers, and secret plotters in corners. The cannon doth not so much hurt against a wall, as a mine under the wall; nor a thousand enemies that threaten, so much as a few that take an oath to say nothing. God knew many heavy sins of the people, in the wilderness and after, but still he charges them with that one, with murmuring, murmuring in their hearts, secret disobediences, secret repugnances against his declared will; and these are the most deadly, the most pernicious. And it is so too, with the diseases of the body; and that is my case. The pulse, the urine, the sweat, all have sworn to say nothing, to give no indication of any dangerous sickness. My forces are not enfeebled, I find no decay in my strength; my provisions are not cut off, I find no abhorring in my appetite; my counsels are not corrupted nor infatuated, I find no false apprehensions, to work upon mine understanding; and yet they see, that invisibly, and I feel, that insensibly the disease prevails. The disease hath

established a kingdom, an empire in me, and will have certain *arcana imperii*, secrets of state, by which it will proceed, and not be bound to declare them. But yet against those secret conspiracies in the state, the magistrate hath the rack; and against these insensible diseases, physicians have their examiners; and those these employ now.

X. EXPOSTULATION.

My God, my God, I have been told, and told by relation, by her own brother, that did it, by thy servant Nazianzen, that his sister in the vehemency of her prayer, did use to threaten thee with an holy importunity, with a pious impudency. I dare not do so, O God; but as thy servant Augustine, wished that Adam had not sinned, therefore that Christ might not have died, may I not to this one purpose wish, that if the serpent before the temptation of Eve, did go upright, and speak, that he did so still, because I should the sooner hear him, if he spoke, the sooner see him, if he went upright? In his curse, I am cursed too; his creeping undoes me: for howsoever he begin at the heel, and do but bruise that; yet *he, and death in him is come into our windows* (Jer. ix. 21), into our eyes and ears, the entrances and inlets of our soul. He works upon us in secret; and we do not discern him; and one great work of his upon us, is to make us so like himself, as to sin in secret, that others may not see us; but his masterpiece is, to make us sin in secret so, as that we may not see ourselves sin. For the first, the hiding of our sins from other men, he hath induced that, which was his offspring from the beginning, a lie (Job viii. 44): for man is in nature, yet, in possession of some such sparks of ingenuity, and nobleness, as that, but to disguise evil, he would not lie. The body, the sin, is the serpent's, and the garment that covers it, the lie, is his too. These are his, but the hiding of sin from ourselves, is he himself: when we have the sting of the serpent in us, and do not sting ourselves, the venom of sin, and no remorse for sin, then, as thy blessed Son said of Judas, *He is a devil* (John vi. 70), not that he had one, but was one, so we are become devils to ourselves, and we have not only a serpent in our bosom, but we ourselves, are to ourselves that serpent. How far did thy servant David press upon

thy pardon, in that petition, *Cleanse thou me from secret sins?* (Psalm xix. 12.) Can any sin be secret? for a great part of our sins, though says thy prophet, We conceive them in the dark, upon our bed, yet says he, We do them in the light; there are many sins, which we glory in doing, and would not do, if nobody should know them. Thy blessed servant Augustine confesses, that he was ashamed of his shamefastness, and tenderness of conscience, and that he often belied himself with sins, which he never did, lest he should be unacceptable to his sinful companions. But if we would conceal them (thy prophet found such a desire, and such a practice in some, when he said, *Thou hast trusted in thy wickedness, and thou hast said, None shall see me* (Esay xlvii. 10), yet can we conceal them? Thou, O God, canst hear of them by others, *The voice of Abel's blood* (Gen. iv. 10), will tell thee of Cain's murder; the heavens themselves will tell thee, *Heaven shall reveal his iniquity* (Jer. xx. 27), a small creature alone shall do it, *A bird of the air shall carry the voice, and tell the matter* (Eccles. x. 20): thou wilt trouble no informer, thou thyself revealedst Adam's sin, to thyself (Gen. iii. 8), and the manifestation of sin is so full to thee, as that thou shalt reveal all to all, *Thou shalt bring every work to judgment, with every secret thing* (Eccles. xii. 14), and *There is nothing covered, that shall not be revealed* (Matt. x. 26). But, O my God, there is another way of knowing my sins, which thou lovest better than any of these; so, knowest them by my confession. As physic works, so it draws the peccant humour to itself, that when it is gathered together, the weight of itself may carry that humour away, so thy Spirit returns to my memory, my former sins, that being so recollected, they may pour out themselves by confession. *When I kept silence*, says thy servant David, *day and night thy hand was heavy upon me* (Psalm xxxii. 34); but when I said, *I will confess my transgressions unto the Lord, thou forgavest the iniquity of my sin* (Psalm viii. 5). Thou interpretest the very purpose of confession so well, as that thou scarce leavest any new mercy for the action itself. This mercy thou leavest, that thou armest us thereupon, against relapses into the sins which we have confessed. And that mercy, which thy servant Augustine apprehends, when he says to thee, Thou hast forgiven me those sins

which I have done, and those sins which only by thy grace I have not done: they were done in our inclination to them, and even that inclination needs thy mercy, and that mercy he calls a pardon. And these are most truly secret sins, because they were never done, and because no other man, nor I myself, but only thou knowest, how many, and how great sins I have escaped by thy grace, which without that, I should have multiplied against thee.

X. PRAYER.

O ETERNAL, and most gracious God, who as thy Son Christ Jesus, though he knew all things, yet said, he knew not the day of judgment, because he knew it not so, as that he might tell it us; so though thou knowest all my sins, yet thou knowest them not to my comfort, except thou know them by my telling them to thee, How shall I bring to thy knowledge by that way those sins, which I myself know not? If I accuse myself of original sin, wilt thou ask me if I know what original sin is? I know not enough of it to satisfy others, but I know enough to condemn myself, and to solicit thee. If I confess to thee the sins of my youth, wilt thou ask me, if I know what those sins were? I know them not so well, as to name them all, nor am sure to live hours enough to name them all, (for I did them then, faster than I can speak them now, when every thing that I did, conduced to some sin) but I know them so well, as to know, that nothing but thy mercy is so infinite as they. If the naming of sins, of thought, word, and deed, of sins of omission, and of action of sins against thee, against my neighbour, and against myself, of sins unrepented, and sins relapsed into after-repentence, of sins of ignorance, and sins against the testimony of my conscience, of sins against thy commandments, sins against thy Son's prayer, and sins against our own creed, of sins against the laws of that church, and sins against the laws of that state, in which thou hast given me my station. If the naming of these sins reach not home to all mine, I know what will; O Lord, pardon me, me, all those sins, which thy Son Christ Jesus suffered for, who suffered for all the sins of the world; for there is no sin amongst all those which had not been my sin, if thou hadst not been my

God, and antedated me a pardon in thy preventing grace. And since sin in the nature of it, retains still so much of the author of it, that it is a serpent, insensibly insinuating itself into my soul, let thy brazen serpent (the contemplation of thy Son crucified for me) be evermore present to me, for my recovery against the sting of the first serpent; that so, as I have a Lion against a lion, the Lion of the tribe of Judah, against that lion that seeks whom he may devour, so I may have a serpent against a serpent, the wisdom of the serpent, against the malice of the serpent, and both against that lion, and serpent, forcible, and subtle temptations, thy dove with thy olive, in thy ark, humility, and peace, and reconciliation to thee, by the ordinances of thy church. Amen.

XI.

NOBILIBUSQUE TRAHUNT, A CINCTO CORDE, VENENUM,
SUCCIS ET GEMMIS, ET QUÆ GENEROSA MINISTRANT
ARS, ET NATURA, INSTILLANT.

They use cordials, to keep the venom and malignity of the disease from the heart.

XI. MEDITATION.

WHENCE can we take a better argument, a clearer demonstration, that all the greatness of this world, is built upon opinion of others, and hath in itself no real being, nor power of substance, than from the heart of man? It is always in action, and motion, still busy, still pretending to do all, to furnish all the powers, and faculties with all that they have; but if an enemy dare rise up against it, it is the soonest endangered, the soonest defeated of any part. The brain will hold out longer than it, and the liver longer than that; they will endure a siege; but an unnatural heat, a rebellious heat, will blow up the heart, like a mine, in a minute. But howsoever, since the heart hath the birthright, and primogeniture, and that it is nature's eldest son in us, the part

which is first born to life in man, and that the other parts, as younger brethren, and servants in his family, have a dependence upon it, it is reason that the principal care be had of it, though it be not the strongest part; as the eldest is oftentimes not the strongest of the family. And since the brain, and liver, and heart, hold not a triumvirate in man, a sovereignty equally shed upon them all, for his well being, as the four elements do for his very being, but the heart alone is in the principality, and in the throne as king, the rest as subjects, though in eminent place, and office, must contribute to, that, as children to their parents, as all persons to all kinds of superiors, though oftentimes, those parents, or those superiors, be not of stronger parts, than themselves, that serve and obey them that are weaker; neither doth this obligation fall upon us, by second dictates of nature, by consequences, and conclusions arising out of nature, or derived from nature, by discourse, (as many things bind us, even by the law of nature, and yet not by the primary law of nature; as all laws of propriety in that which we possess, are of the law of nature, which law is, to give every one his own, and yet in the primary law of nature, there was no propriety, no *meum et tuum*, but an universal community over all; so the obedience of superiors, is of the law of nature, and yet in the primary law of nature, there was no superiority, no magistracy;) but this contribution of assistance of all to the sovereign, of all parts to the heart, is from the very first dictates of nature; which is in the first place, to have care of our own preservation, to look first to ourselves; for therefore doth the physician intermit the present care of brain, or liver, because there is a possibility, that they may subsist, though there be not a present and a particular care had of them, but there is no possibility that they can subsist, if the heart perish: and so, when we seem to begin with others; in such assistances, indeed we do begin with ourselves, and we ourselves are principally in our contemplation; and so all these officious, and mutual assistances, are but complements towards others, and our true end is ourselves. And this is the reward of the pains of kings; sometimes they need the power of law to be obeyed; and when they seem to be obeyed voluntarily, they who do it, do it for their own sakes. O how little a thing is all the greatness of man, and

through how false glasses doth he make shift to multiply it, and magnify it to himself? And yet this is also another misery of this king of man, the heart, which is also appliable to the kings of this world, great men, that the venom and poison of every pestilential disease directs itself to the heart, affects that (pernicious affection) and the malignity of ill men, is also directed upon the greatest, and the best; and not only greatness but goodness, loses the vigour of being an antidote, or cordial against it. And as the noblest, and most generous cordials that nature or art afford, or can prepare, if they be often taken, and made familiar, become no cordials, nor have any extraordinary operation, so the greatest cordial of the heart, patience, if it be much exercised, exalts the venom and the malignity of the enemy, and the more we suffer, the more we are insulted upon. When God had made this earth of nothing, it was but a little help, that he had, to make other things of this earth: nothing can be nearer nothing, than this earth; and yet how little of this earth is the greatest man! He thinks he treads upon the earth, that all is under his feet, and the brain that thinks so, is but earth; his highest region, the flesh that covers that, is but earth, and even the top of that, that, wherein so many Absolons take so much pride, is but a bush growing upon that turf of earth. How little of the world is the earth! And yet that is all, that man hath, or is. How little of a man is the heart; and yet it is all, by which he is: and this continually subject, not only to foreign poisons, conveyed by others, but to intestine poisons, bred in ourselves by pestilential sicknesses. O who, if before he had a being, he could have sense of this misery, would buy a being here upon these conditions?

XI. EXPOSTULATION.

My God, my God, all that thou askest of me, is my heart, *My son give me thy heart* (Prov. xxiii. 26). Am I thy son, as long as I have but my heart? Wilt thou give me an inheritance, a filiation, anything for my heart? O thou, who saidest to Satan, *Hast thou considered my servant Job, that there is none like him upon the earth* (Job i. 8). Shall my fear, shall my zeal, shall my jealousy have leave to say to thee, Hast thou considered my heart,

that there is not so perverse a heart upon earth; and wouldest thou have that; and shall I be thy son, thy eternal Son's co-heir, for giving that? *The heart is deceitful above all things, and desperately wicked? who can know it* (Jer. xvii. 9)? He that asks that question, makes the answer, *I the Lord search the heart.* When didst thou search mine? Dost thou think to find it, as thou madest it in Adam? thou hast searched since, and found all these gradations in the ill of our hearts, *That every imagination, of the thoughts of our hearts, is only evil continually* (Gen. vi. 5). Dost thou remember this, and wouldest thou have my heart? O God of all light, I know thou knowest all; and it is thou, that declarest unto man, what is his heart. Without thee, O Sovereign goodness, I could not know, how ill my heart were. Thou hast declared unto me, in thy word, that for all this deluge of evil, that hath surrounded all hearts, yet thou soughtest and foundest a man after thine own heart (1 Sam. xiii. 14). That thou couldest and wouldest give thy people pastures according to thine own heart (Jer. iii. 15). And I can gather out of thy word so good testimony of the hearts of men, as to find single hearts, docile, and apprehensive hearts; hearts that can, hearts that have learned; wise hearts, in one place, and in another, in a great degree, wise, perfect hearts, straight hearts, no perverseness without, and clean hearts, no foulness within; such hearts I can find in thy word; and if my heart were such a heart, I would give thee my heart. But I find stony hearts too, and I have made mine such: I have found hearts, that are snares (Ezek. xi. 19), and I have conversed with such; hearts that burn like ovens (Eccles. vii. 26), and the fuel of lust, and envy, and ambition, hath inflamed mine; hearts in which their masters trust, and *he that trusteth in his own heart is a fool* (Prov. xxviii. 26); his confidence in his own moral constancy, and civil fortitude, will betray him, when thou shalt cast a spiritual damp, a heaviness, and dejection of spirit upon him. I have found these hearts, and a worse than these, a heart into the which the devil himself is entered, Judas' heart (John xiii. 2). The first kind of heart, alas, my God, I have not; the last are not hearts to be given to thee; What shall I do? Without that present I cannot be thy son, and I have it not. To those of the first kind, thou givest

joyfulness of heart (Ecclus. L. 23), and I have not that; to those of the other kind, thou givest faintness of heart (Levit. xxvi. 36). And blessed be thou, O God, for that forbearance, I have not that yet. There is then a middle kind of hearts, not so perfect, as to be given, but that the very giving, mends them: not so desperate, as not to be accepted, but that the very accepting dignifies them. This is a melting heart (Jos. ii. 11), and a troubled heart; and a wounded heart, and a broken heart, and a contrite heart; and by the powerful working of thy piercing Spirit, such a heart I have; thy Samuel spake unto all the house of thy Israel and said, *If you return to the Lord with all your hearts, prepare your hearts unto the Lord* (1 Sam. vii. 3). If my heart be prepared, it is a returning heart; and if thou see it upon the way, thou wilt carry it home. Nay, the preparation is thine too; this melting, this wounding, this breaking, this contrition, which I have now, is thy way, to thy end; and those discomforts, are for all that, *The earnest of thy spirit in my heart* (2 Cor. i. 22), and where thou givest earnest, thou wilt perform the bargain. Nabal was confident upon his wine, but in the morning his heart died within him (1 Sam. xxv. 37). Thou, O Lord, hast given me wormwood, and I have had some diffidence upon that; and thou hast cleared a morning to me again, and my heart is alive. David's heart smote him, when he cut off the skirt from Saul (1 Sam. xxiv. 5), and his heart smote him, when he had numbered his people (1 Sam. xxiv. 10). My heart hath struck me, when I come to number my sins; but that blow is not to death, because those sins are not to death, but my heart lives in thee. But yet as long as I remain in this great hospital, this sick, this diseaseful world, as long as I remain in this leprous house, this flesh of mine, this heart, though thus prepared for thee, prepared by thee, will still be subject to the invasion of malign and pestilent vapours. But I have my cordials in thy promise; *when I shall know the plague of my heart, and pray unto thee in thy house* (1 Kings viii. 38), thou wilt preserve that heart, from all mortal force, of that infection: and the *Peace of God which passeth all understanding, shall keep my heart and mind, through Christ Jesus* (Phil. iv. 7).

XI. PRAYER.

O ETERNAL and most gracious God, who in thy upper house, the heavens, though there be many mansions, yet art alike and equally in every mansion, but here in thy lower house, though thou fillest all, yet art otherwise in some rooms thereof, than in others, otherwise in thy church, than in my chamber, and otherwise in thy sacraments, than in my prayers; so though thou be always present, and always working in every room of this thy house, my body, yet I humbly beseech thee to manifest always a more effectual presence in my heart, than in the other offices. Into the house of thine anointed, disloyal persons, traitors will come; into thy house, the church, hypocrites, and idolaters will come; into some rooms of this thy house, my body, temptations will come, infections will come, but be my heart, thy bedchamber, O my God, and thither let them not enter. Job made a covenant with his eyes, but not his making of that covenant, but thy dwelling in his heart, enabled him to keep that covenant. Thy Son himself had a sadness in his soul to death, and he had a reluctation, a deprecation of death, in the approaches thereof; but he had his cordial too, *Yet not my will, but thine be done.* And as thou hast not delivered us, thine adopted sons, from these infectious temptations, so neither hast thou delivered us over to them, nor withheld thy cordials from us. I was baptized in thy cordial water, against original sin, and I have drunk of thy cordial blood, for my recovery, from actual, and habitual sin in the other sacrament. Thou, O Lord, who hast imprinted all medicinal virtues, which are in all creatures, and hast made even the flesh of vipers, to assist in cordials, art able to make this present sickness, everlasting health, this weakness, everlasting strength, and this very dejection, and faintness of heart, a powerful cordial. When thy blessed Son cried out to thee, *My God, my God, why hast thou forsaken me,* thou didst reach out thy hand to him; but not to deliver his sad soul, but to receive his holy soul; neither did he longer desire to hold it of thee, but to recommend it to thee. I see thine hand upon me now, O Lord, and I ask not why it comes, what it intends: whether thou wilt bid it stay still in this body, for some time, or bid it meet thee

this day in Paradise, I ask not, not in a wish, not in a thought: infirmity of nature, curiosity of mind, are temptations that offer; but a silent, and absolute obedience, to thy will, even before I know it, is my cordial. Preserve that to me, O my God, and that will preserve me to thee; that when thou hast catechised me with afflictions here, I may take a greater degree, and serve thee in a higher place, in thy kingdom of joy, and glory. Amen.

XII.

SPIRANTE COLUMBA
SUPPOSITA PEDIBUS, REVOCANTUR AD IMA VAPORES.

They apply pigeons, to draw the vapours from the head.*

XII. MEDITATION.

WHAT will not kill a man, if a vapour will? How great an elephant, how small a mouse destroys? To die by a bullet is the soldier's daily bread; but few men die by hail-shot: a man is more worth, than to be sold for single money; a life to be valued above a trifle. If this were a violent shaking of the air by thunder, or by cannon, in that case the air is condensed above the thickness of water, of water baked into ice, almost petrified, almost made stone, and no wonder that kills; but that that which is but a vapour, and a vapour not forced but breathed, should kill, that our nurse would overlay us, and air that nourishes us, should destroy us, but that it is a half atheism to murmur against nature, who is God's immediate commissioner, who would not think himself miserable, to be put into the hands of nature, who does not only set him up for a mark for others to shoot at, but delights herself to blow him up like a glass, till she see him break, even with her own breath? Nay if this infectious

* After a careful search in Pliny, Burton's Anatomy of Melancholy, and Sir Thomas Brown's Vulgar Errors, I can find no mention of this strange remedy.—ED.

vapour were sought for, or travelled to, as Pliny hunted after the vapour of Ætna*, and dared, and challenged death in the form of a vapour to do his worst, and felt the worst, he died; or if this vapour were met withal in an ambush, and we surprised with it, out of a long shut well, or out of a new opened mine, who would lament, who would accuse, when we had nothing to accuse, none to lament against but fortune, who is less than a vapour: but when ourselves are the well, that breathes out this exhalation, the oven that spits out this fiery smoke, the mine that spews out his suffocating, and strangling damp, who can ever after this, aggravate his sorrow, by this circumstance, that it was his neighbour, his familiar friend, his brother that destroyed him, and destroyed him with a whispering, and a calumniating breath, when we ourselves do it to ourselves by the same means, kill ourselves with our own vapours? Or if these occasions of this self-destruction, had any contribution from our own wills, any assistance from our own intentions, nay from our own errors, we might divide the rebuke, and chide ourselves as much as them. Fevers upon wilful distempers of drink, and surfeits, consumptions upon intemperances, and licentiousness, madness upon misplacing or overbending our natural faculties, proceed from ourselves, and so, as that ourselves are in the plot, and we are not only passive, but active too, to our own destruction; but what have I done, either to breed, or to breathe these vapours? They tell me it is my melancholy; Did I infuse, did I drink in melancholy into myself? It is my thoughtfulness; Was I not made to think? It is my study; Doth not my calling call for that? I have done nothing wilfully, perversely toward it, yet must suffer in it, die by it; there are too many examples of men, that have been their own executioners, and that have made hard shift to be so; some have always had poison about them, in a hollow ring upon their finger, and some in their pen that they used to write with: some have beat out their brains at the wall of their prison, and some have eat the fire out of their chimnies:

* It was in the great eruption of Vesuvius, by which Herculaneum and Pompeii were buried, that Pliny the elder perished, in his attempt to make observations on the progress of the phenomenon.—See the interesting account in Pliny the younger's Letters, lib. vi. 16.—Ed.

and one is said to have come nearer our case than so, to have strangled himself, though his hands were bound, by crushing his throat between his knees; but I do nothing upon myself, and yet am mine own executioner. And we have heard of death, upon small occasions, and by scornful instruments; a pin, a comb, a hair, pulled, hath gangrened, and killed; but when I have said, a vapour, if I were asked again, what is a vapour, I could not tell, it is so insensible a thing; so near nothing is that that reduces us to nothing. But extend this vapour, rarify it; from so narrow a room, as our natural bodies, to any politic body, to a state. That which is fume in us, is in a state, rumour, and these vapours in us, which we consider here pestilent, and infectious fumes, are in a state infectious rumours, detracting and dishonourable calumnies, libels. The heart in that body is the king; and the brain, his council; and the whole magistracy, that ties all together, is the sinews, which proceed from thence; and the life of all is honour, and just respect, and due reverence; and therefore, when these vapours, these venomous rumours, are directed against these noble parts, the whole body suffers. But yet for all their privileges, they are not privileged from our misery; that as the vapours most pernicious to us, arise in our own bodies, so do the most dishonourable rumours, and those that wound a state most, arise at home. What ill air, that I could have met in the street, what channel, what shambles, what dunghill, what vault, could have hurt me so much as these home-bred vapours? What fugitive, what alms-man of any foreign state, can do so much harm, as a detractor, a libeller, a scornful jester at home? For as they that write of poisons, and of creatures naturally disposed to the ruin of man, do as well mention the flea, as the viper, because the flea, though he kill none, he does all the harm he can; so even these libellous and licentious jesters, utter the venom they have, though sometimes virtue, and always power, be a good pigeon to draw this vapour from the head, and from doing any deadly harm there.

XII. EXPOSTULATION.

My God, my God, as thy servant James, when he asks that question, What is your life, provides me my answer, *It is even a*

vapour, that appeareth for a little time, and then vanisheth away (James iv. 14), so if he did ask me what is your death, I am provided of my answer, It is a vapour too; and why should it not be all one to me, whether I live, or die, if life and death be all one, both a vapour. Thou hast made vapour so indifferent a thing, as that thy blessings, and thy judgments are equally expressed by it, and is made by thee the hieroglyphic of both. Why should not that be always good, by which thou hast declared thy plentiful goodness to us? *A vapour went up from the earth, and watered the whole face of the ground* (Gen. ii. 6). And that by which thou hast imputed a goodness to us, and wherein thou hast accepted our service to thee, sacrifices; for sacrifices, were vapours (Levit. xvi. 23). And in them it is said, that a *thick cloud of incense went up to thee* (Ezek. viii. 11). So it is of that wherein thou comest to us, the dew of heaven, and of that wherein we come to thee, both are vapours; and he, in whom we have, and are all that we are or have, temporally, or spiritual, thy blessed Son, in the person of wisdom, is called so too; *she is* (that is *he is*) *the vapour of the power of God, and the pure influence from the glory of the Almighty* (Wisd. vii. 24). Hast thou, thou, O my God, perfumed vapour with thine own breath, with so many sweet acceptations, in thine own word, and shall this vapour receive an ill, and infectious sense? It must; for, since we have displeased thee, with that which is but vapour, (for what is sin, but a vapour, but a smoke, though such a smoke, as takes away our sight, and disables us from seeing our danger) it is just, that thou punish us with vapours too. For so thou dost, as the wise man tells us, *Thou canst punish us by those things, wherein we offend thee;* as he hath expressed it there, *by beasts newly created, breathing vapours* (Wisd. xi. 18). Therefore that commination of thine, by thy prophet, *I will show wonders in heaven, and in the earth, blood and fire, and pillars of smoke* (Joel ii); thine apostle, who knew thy meaning best, calls *vapours of smoke* (Acts ii. 19). One prophet presents thee in thy terribleness, so, *There went a smoke at his nostrils* (Psalm LXXviii. 8), and another, the effect of thine anger, so, *The house was filled with smoke* (Isaiah vi. 4). And he that continues his prophecy, as long as the world can continue, describes the mise-

ries of the latter times so, *Out of the bottomless pit arose a smoke, that darkened the sun, and out of that smoke came locusts, who had the power of scorpions* (Rev. ix. 2). Now all smokes begin in fire, and all these will end so too: the smoke of sin, and of thy wrath will end in the fire of hell. But hast thou afforded us no means to evaporate these smokes, to withdraw these vapours? When thine angels fell from heaven, thou tookest into thy care the reparation of that place, and didst it, by assuming, by drawing us thither; when we fell from thee here, in this world, thou tookest into thy care the reparation of this place too, and didst it by assuming us another way, by descending down to assume our nature, in thy Son. So that though our last act be an ascending to glory, (we shall ascend to the place of angels) yet our first act is to go the way of thy Son descending, and the way of thy blessed Spirit too, who descended in the dove. Therefore hast thou been pleased to afford us this remedy in nature, by this application of a dove, to our lower parts, to make these vapours in our bodies, to descend, and to make that a type to us, that by the visitation of thy Spirit, the vapours of sin shall descend, and we tread them under our feet. At the baptism of thy Son, the dove descended, and at the exalting of thine apostles to preach, the same Spirit descended. Let us draw down the vapours of our own pride, our own wits, our own wills, our own inventions, to the simplicity of thy sacraments, and the obedience of thy word, and these doves, thus applied, shall make us live.

XII. PRAYER.

O ETERNAL and most gracious God, who though thou have suffered us to destroy ourselves, and hast not given us the power of reparation in ourselves, hast yet afforded us such means of reparation, as may easily, and familiarly be compassed by us, prosper I humbly beseech thee this means of bodily assistance in this thy ordinary creature, and prosper thy means of spiritual assistance in thy holy ordinances. And as thou hast carried this thy creature the dove, though all thy ways through nature, and made it naturally proper to conduce medicinably to our bodily health, through the law, and made it a sacrifice for sin there, and through the Gospel, and made it, and thy Spirit in it, a witness

thy Son's baptism there, so carry it, and the qualities of it ne to my soul, and imprint there that simplicity, that mild- s, that harmlessness, which thou hast imprinted by nature in s creature. That so all vapours of all disobedience to thee, ng subdued under my feet, I may in the power, and triumph thy Son, tread victoriously upon my grave, and trample upon) lion, and dragon, that lie under it to devour me (Psalm . 13). Thou, O Lord, by the prophet, callest the dove, the ve of the valleys, but promisest that *the dove of the valleys shall upon the mountain* (Ezek. vii. 16). As thou hast laid me low, this valley of sickness, so low, as that I am made fit for that estion, asked in the field of bones, *Son of man can these bones e?* (Ezek. xxxvii. 3). So in thy good time, carry me up to ese mountains, of which even in this valley, thou affordest me prospect, the mountain where thou dwellest, the holy hill, unto ich none can ascend but he that hath clean hands, which none n have, but by that one, and that strong way, of making them an, in the blood of thy Son Christ Jesus. Amen.

XIII.

INGENIUMQUE MALUM, NUMEROSO STIGMATE, FASSUS,
PELLITUR AD PECTUS, MORBIQUE SUBURBIA, MORBUS.

The sickness declares the infection and malignity thereof by spots.

XIII. MEDITATION.

E say that the world is made of sea, and land, as though ey were equal; but we know that there is more sea in the estern, than in the eastern hemisphere: we say that the firma- ent is full of stars; as though it were equally full; but we ow, that there are more stars under the northern, than under e southern pole. We say, the elements of man are misery, d happiness, as though he had an equal proportion of both, and e days of man vicissitudinary, as though he had as many good

days as ill, and that he lived under a perpetual equinoctial, night and day equal, good and ill fortune in the same measure. But it is far from that; he drinks misery, and he tastes happiness; he mows misery, and he gleans happiness; he journeys in misery, he does but walk in happiness; and which is worse, his misery is positive and dogmatical, his happiness is but disputable, and problematical; all men call misery, misery, but happiness changes the name, by the taste of man. In this accident that befals me now, that this sickness declares itself by spots, to be a malignant and pestilential disease, if there be a comfort in the declaration, that thereby the physician see more clearly what to do, there may be as much discomfort in this, that the malignity may be so great, as that all that they can do, shall do nothing; that an enemy declares himself, then, when he is able to subsist, and to pursue, and to achieve his ends, is no great comfort. In intestine conspiracies, voluntary confessions do more good, than confessions upon the rack; in these infections, when nature herself confesses, and cries out by these outward declarations, which she is able to put forth of herself, they minister comfort; but when all is by the strength of cordials, it is but a confession upon the rack, by which though we come to know the malice of that man, yet we do not know, whether there be not as much malice in his heart then, as before his confession; we are sure of his treason, but not of his repentance; sure of him, but not of his complices. It is a faint comfort to know the worst when the worst is remediless, and a weaker than that, to know much ill, and not to know that that is the worst. A woman is comforted with the birth of her son, her body is eased of a burden; but if she could prophetically read his history, how ill a man, perchance how ill a son, he would prove, she should receive a greater burden into her mind. Scarce any purchase that is not clogged with secret incumbrances; scarce any happiness, that hath not in it so much of the nature of false and base money, as that the allay is more than the metal. Nay is it not so (at least much towards it) even in the exercise of virtues? I must be poor, and want, before I can exercise the virtue of gratitude; miserable and in torment, before I can exercise the virtue of patience; How deep do we dig, and for how coarse gold! And what other

touch-stone have we of our gold, but comparison? Whether we be as happy, as others, or as ourselves at other times; O poor step toward being well, when these spots do only tell us, that we are worse, than we were sure of before.

XIII. EXPOSTULATION.

My God, my God, thou hast made this sick bed thine altar, and I have no other sacrifice to offer, but myself; and wilt thou accept no spotted sacrifice? Doth thy Son dwell bodily in this flesh, that thou shouldest look for an unspottedness here? Or is the Holy Ghost, the soul of this body, as he is of thy spouse, who is therefore *all fair, and no spot in her?* (Cant. iv. 7.) Or hath thy Son himself no spots, who hath all our stains, and deformities in him? Or hath thy spouse, thy church, no spots, when every particular limb of that fair and spotless body, every particular soul in that church is full of stains, and spots? Thou biddest us *hate the garment that is spotted with the flesh* (Jude 23). The flesh itself is the garment, and it spotteth itself, with itself. And *if I wash myself with snow water, mine own clothes shall make me abominable* (Job ix); and yet *no man yet ever hated his own flesh* (Eph. v. 29). Lord, if thou look for a spotlessness, whom wilt thou look upon? Thy mercy may go a great way in my soul, and yet not leave me without spots: thy corrections may go far, and burn deep, and yet not leave me spotless: thy children apprehended that, when they said, *From our former iniquity we are not cleansed, until this day; though there was a plague in the congregation of the Lord* (Josh. xxii. 17). Thou rainest upon us, and yet dost not always mollify all our hardness; thou kindlest thy fires in us, and yet dost not always burn up all our dross; thou healest our wounds, and yet leavest scars, thou purgest the blood, and yet leavest spots. But the spots that thou hatest, are the spots that we hide. *The carvers of images cover spots*, says the wise man (xiii. 14). When we hide our spots, we become idolaters of our own stains, of our own foulnesses. But if my spots come forth, by what means soever, whether by the strength of nature, by voluntary confession (for grace is the nature of a regenerate man, and the power of grace is the strength of nature), or by the virtue of cordials (for even thy corrections are cordials),

if they come forth either way, thou receivest that confession with a gracious interpretation. When thy servant Jacob practised an invention to procure spots in his sheep (Gen. xxx. 33), thou didst prosper his rods; and thou dost prosper thine own rods, when corrections procure the discovery of our spots, the humble manifestation of our sins to thee; till then thou mayest justly say, *The whole need not the physician* (Matt. ix. 12). Till we tell thee in our sickness, we think ourselves whole, till we show our spots, thou appliest no medicine. But since I do that, shall I not, *Lord, lift up my face without spot, and be stedfast, and not fear* (Job xi. 15). Even my spots belong to thy Son's body, and are part of that, which he came down to this earth, to fetch, and challenge, and assume to himself. When I open my spots, I do but present him with that which is his, and till I do so, I detain, and withhold his right. When therefore thou seest them upon me, as his, and seest them by this way of confession, they shall not appear to me, as the pinches of death, to decline my fear to hell (for thou hast not left thy Holy One in hell, thy Son is not there); but these spots upon my breast, and upon my soul, shall appear to me as the constellations of the firmament, to direct my contemplation to that place where thy Son is, thy right hand.

XIII. PRAYER.

O ETERNAL and most gracious God, who as thou givest all for nothing, if we consider any precedent merit in us, so givest nothing, for nothing, if we consider the acknowledgment, and thankfulness, which thou lookest for, after, accept my humble thanks, both for thy mercy, and for this particular mercy, that in thy judgment I can discern thy mercy, and find comfort in thy corrections. I know, O Lord, the ordinary discomfort that accompanies that phrase, that the house is visited, and that thy works, and thy tokens are upon the patient; but what a wretched, and disconsolate hermitage is that house, which is not visited by thee, and what a waive* and stray is that man, that hath not thy marks upon him? These heats, O Lord, which thou hast brought upon this body, are but the chafing of the wax, that

* Waive, a thing which is departed or lost.—ED.

thou mightest seal me to thee; these spots are but the letters in which thou hast written thine own name, and conveyed thyself to me; whether for a present possession, by taking me now, or for future reversion, by glorifying thyself in my stay here, I limit not, I condition not, I choose not, I wish not, no more than the house, or land that passeth by any civil conveyance. Only be thou ever present to me, O my God, and this bed-chamber, and thy bed-chamber shall be all one room, and the closing of these bodily eyes here, and the opening of the eyes of my soul, there, all one act.

XIV.

IDQUE NOTANT CRITICIS MEDICI EVENISSE DIEBUS.

The physicians observe these accidents to have fallen upon the critical days.

XIV. MEDITATION.

I WOULD not make man worse than he is, nor his condition more miserable than it is. But could I though I would? As a man cannot flatter God, nor over praise him, so a man cannot injure man, nor undervalue him. Thus much must necessarily be presented to his remembrance, that those false happinesses, which he hath in this world, have their times, and their seasons, and their critical days, and they are judged, and denominated according to the times when they befal us. What poor elements are our happinesses made of, if time, time which we can scarce consider to be anything, be an essential part of our happiness? All things are done in some place; but if we consider place to be no more, but the next hollow superficies of the air, alas, how thin and fluid a thing is air, and how thin a film is a superficies, and a superficies of air? All things are done in time too; but if we consider time to be but the measure of motion, and howsoever it may seem

to have three stations, past, present, and future, yet the first and last of these are not, (one is not now, and the other is not yet) and that which you call present, is not now the same that it was, when you began to call it so in this line (before you sound that word, present, or that monosyllable, now, the present, and the now, is past) if this imaginary half-nothing, time, be of the essence of our happinesses, how can they be thought durable! time is not so; how can they be thought to be? time is not so; not so, considered in any of the parts thereof. If we consider eternity, into that, time never entered; eternity is not an everlasting flux of time; but time is a short parenthesis in a long period; and eternity had been the same as it is, though time had never been; if we consider, not eternity, but perpetuity, not that which had no time to begin in, but which shall outlive time, and be, when time shall be no more; what a minute is the life of the durablest creature, compared to that! and what a minute is man's life in respect of the suns, or of a tree! and yet how little of our life is occasion, opportunity to receive good in; and how little of that occasion do we apprehend, and lay hold of! How busy and perplexed a cobweb, is the happiness of man here, that must be made up with a watchfulness, to lay hold upon occasion, which is but a little piece of that, which is nothing, time! And yet the best things are nothing without that. Honours, pleasures, possessions, presented to us, out of time, in our decrepit, and distasted, and unapprehensive age, lose their office, and lose their name; they are not honours to us, that shall never appear, nor come abroad into the eyes of the people, to receive honour, from them who give it: nor pleasures to us, who have lost our sense to taste them; nor possessions to us, who are departing from the possession of them. Youth is their critical day; that judges them, that denominates them, that inanimates and informs them, and makes them honours, and pleasures, and possessions, and when they come in an unapprehensive age, they come as a cordial, when the bell rings out; as a pardon, when the head is off. We rejoice in the comfort of fire, but does any man cleave to it at midsummer? We are glad of the freshness and coolness of a vault, but does any man keep his Christmas there; or are the pleasures of the spring acceptable in autumn? If happiness

be in the season, or in the climate, how much happier then are birds than men, who can change the climate, and accompany, and enjoy the same season ever.

XIV. EXPOSTULATION.

My God, my God, wouldest thou call thyself the Ancient of Days (Dan. vii. 9), if we were not to call ourselves to an account for our days? Wouldest thou chide us for standing idle here all the day (Matt. xx. 6), if we were sure to have more days, to make up our harvest? When thou biddest us *take no thought for to-morrow; for sufficient unto the day* (to every day) *is the evil thereof* (Matt. vi. 34), is truly, absolutely, to put off all that concerns the present life? When thou reprehendest the Galatians by thy message to them, that they observed days, and months, and times, and years (Gal. iv. 10), when thou sendest by the same messenger to forbid the Colossians all critical days, indicatory days, *Let no man judge you, in respect of a holyday, or of a new moon, or of a Sabbath* (Colos. ii. 16), dost thou take away all consideration, all distinction of days? though thou remove them from being of the essence of our salvation, thou leavest them for assistances, and for the exaltation of our devotion, to fix ourselves at certain periodical and stationary times, upon the consideration of those things which thou hast done for us, and the crisis, the trial, the judgment, how those things have wrought upon us, and disposed us to a spiritual recovery, and convalescence. For there is to every man a day of salvation, *Now is the accepted time, now is the day of salvation* (2 Cor. vi. 2). And there is a great day of thy wrath (Rev. vi. 17), which no man shall be able to stand in; and there are evil days before, and therefore thou warnest us, and armest us, *Take unto you the whole armour of God, that you may be able to stand in the evil day* (Ephes. vi. 1). So far then our days must be critical to us, as that by consideration of them, we may make a judgment of our spiritual health; for that is the crisis of our bodily health; thy beloved servant St. John wishes to Gaius, *that he may prosper in his health, so as his soul prospers* (3 John, v. 2); for if the soul be lean, the marrow of the body is but water; if the soul wither, the verdure and the good estate of the body, is but an illusion, and the goodliest man, a fearful ghost. Shall we,

O my God, determine our thoughts, and shall we never determine our disputations upon our climacterical years, for particular men, and periodical years, for the life of states and kingdoms, and never consider these in our long life, and our interest in the everlasting kingdom? We have exercised our curiosity in observing that Adam, the eldest of the eldest world, died in his climacterical year, and Shem the eldest son of the next world, in his; Abraham the father of the faithful, in his, and the blessed Virgin Mary, the garden, where the Root of the faith grew, in her's. But they whose climacterics we observe, employed their observation upon their critical days, the working of thy promise of a Messias upon them. And shall we, O my God, make less use of those days, who have more of them? We, who have not only the day of the prophets, the first days, but the last days (Heb. i. 2), in which thou hast spoken unto us by thy Son? *We are the children of the day* (1 Thes. v. 5), for thou hast shined in as full a noon, upon us, as upon the Thessalonians: they who were of the night, (a night which they had superinduced upon themselves) the Pharisees, pretended, that if they had been in their fathers' days, (Matt. xxiii. 30), (those indicatory, and judicatory, those critical days) they would not have been partakers of the blood of the prophets; and shall we who are in the day, these days, not of the prophets, but of the Son, stone those prophets again, and crucify that Son again, for all those evident indications, and critical judicatures, which are afforded us? Those opposed adversaries of thy Son, the Pharisees with the Herodians, watched a critical day; then when the state was incensed against him, they came to tempt him in the dangerous question of tribute, (Matt. xxii. 15). They left him, and that day was the critical day to the Sadducees, *The same day*, says thy Spirit, in thy word, *the Sadducees came to him to question him about the resurrection* (ver. 23), and them he silenced; they left him; and this was the critical day for the Scribe, expert in the law, who thought himself learneder than the Herodian, the Pharisee, or Sadducee; and he tempted him about the great commandment (ver. 34), and him Christ left without power of replying. When all was done, and that they went about to begin their circle of vexation and temptation again, Christ silences them so that, as they had taken

their critical days, to come, in that, and in that day; so Christ imposes a critical day upon them, *From that day forth*, says thy Spirit, *no man durst ask him any more questions* (ver. 46). This, O my God, my most blessed God, is a fearful crisis, a fearful indication, when we will study, and seek, and find, what days are fittest to forsake thee in; To say, Now, religion is in a neutrality in the world and this is my day, the day of liberty; now I may make new friends by changing my old religion, and this is my day, the day of advancement. But, O my God, with thy servant Jacob's holy boldness, who though thou lamest him, would not let thee go, till thou hadst given him a blessing (Gen. xxxii. 26), though thou have laid me upon my hearse, yet thou shalt not depart from me, from this bed, till thou have given me a crisis, a judgment upon myself this day. Since a day is as a thousand years with thee (2 Pet. ii. 8), let, O Lord, a day be as a week to me: and in this one, let me consider seven days, seven critical days, and judge myself, that I be not judged by thee. First, this is the day of thy visitation, thy coming to me: and would I look to be welcome to thee, and not entertain thee in thy coming to me? We measure not the visitations of great persons, by their apparel, by their equipage, by the solemnity of their coming, but by their very coming; and therefore, howsoever thou come, it is a crisis to me, that thou wouldest not lose me, who seekest me by any means. This leads me from my first day, thy visitation by sickness, to a second, to the light, and testimony of my conscience. There I have an evening, and a morning; a sad guiltiness in my soul, but yet a cheerful rising of thy Son too; thy evenings and mornings made days in the creation, and there is no mention of nights; my sadness for sins are evenings, but they determine not in night, but deliver me over to the day, the day of a conscience dejected, but then rectified; accused, but then acquitted, by thee, by him who speaks thy word, and who is thy word, thy Son. From this day, the crisis and examination of my conscience, breaks out my third day, my day of preparing, and fitting myself for a more especial receiving of thy Son, in his institution of the sacrament: in which day though there be many dark passages, and slippery steps, to them who will entangle and endanger themselves, in

unnecessary disputations, yet there are light hours enough, for any man, to go his whole journey, intended by thee; to know, that that bread and wine, is not more really assimilated to my body, and to my blood, than the body and blood of thy Son is communicated to me in that action and participation of that bread, and that wine. And having, O my God, walked with thee, these three days, the day of thy visitation, the day of my conscience, the day of preparing for this seal of reconciliation, I am the less afraid of the clouds or storms of my fourth day, the day of my dissolution, and transmigration from hence. Nothing deserves the name of happiness, that makes the remembrance of death bitter; and *O death, how bitter is the remembrance of thee, to a man that lives at rest in his possessions, the man that hath nothing to vex him, yea unto him that is able to receive meat?* (Ecclus. xli. 1). Therefore hast thou, O my God, made this sickness, in which I am not able to receive meat, my fasting day, my eve, to this great festival, my dissolution. And this day of death shall deliver me over to my fifth day, the day of my resurrection; for how long a day soever thou make that day in the grave, yet there is no day between that, and the resurrection. Then we shall all be invested, re-apparelled in our own bodies; but they who have made just use of their former days, be super-invested with glory, whereas the others, condemned to their old clothes, their sinful bodies, shall have nothing added, but immortality to torment. And this day of awaking me, and reinvesting my soul in my body, and my body in the body of Christ, shall present me, body and soul, to my sixth day, the day of judgment; which is truly, and most literally, the critical, the decretory day; both because all judgment shall be manifested to me then, and I shall assist in judging the world then, and because then that judgment shall declare to me, and possess me of my seventh day, my everlasting Sabbath, in thy rest, thy glory, thy joy, thy sight, thyself; and where I shall live as long without reckoning any more days after, as thy Son, and thy Holy Spirit lived with thee, before you Three made any days in the creation.

XIV. PRAYER.

O ETERNAL and most Gracious God, who though thou didst permit darkness to be before light in the creation, yet in making of light, didst so multiply that light, as that it enlightened not the day only, but the night too, though thou have suffered some dimness, some clouds of sadness, and disconsolateness to shed themselves upon my soul, I humbly bless, and thankfully glorify thy holy name, that thou hast afforded me the light of thy spirit, against which the prince of darkness cannot prevail, nor hinder his illumination of our darkest nights, of our saddest thoughts. Even the visitation of thy most blessed spirit, upon the blessed Virgin, is called an overshadowing. There was the presence of the Holy Ghost, the fountain of all light, and yet an overshadowing; nay except there were some light, there could be no shadow. Let thy merciful providence so govern all in this sickness, that I never fall into utter darkness, ignorance of thee, or inconsideration of myself; and let those shadows which do fall upon me, faintnesses of spirit, and condemnations of myself, be overcome by the power of thine irresistible light, the God of consolation; that when those shadows have done their office upon me, to let me see, that of myself I should fall into irrecoverable darkness, thy spirit may do his office upon those shadows, and disperse them, and establish me in so bright a day here, as may be a critical day to me, a day wherein, and whereby I may give thy judgment upon myself, and that the words of thy Son, spoken to his apostles, may reflect upon me, *Behold, I am with you always, even to the end of the world* (Matt. xxviii. 20).

XV.

INTEREA INSOMNES NOCTES EGO DUCO, DIESQUE.

I sleep not day nor night.

XV. MEDITATION.

NATURAL men have conceived a two-fold use of sleep; that it is a refreshing of the body in this life; that it is a preparing of the

soul for the next; that it is a feast, and it is the grace at that feast; that it is our recreation, and cheers us, and it is our catechism, and instructs us; we lie down in a hope, that we shall rise the stronger; and we lie down in a knowledge, that we may rise no more. Sleep is an opiate, which gives us rest; but such an opiate, as perchance, being under it, we shall wake no more. But though natural men, who have induced secondary and figurative considerations, have found out this second, this emblematical use of sleep, that it should be a representation of death, God, who wrought and perfected his work, before nature began (for nature was but his apprentice, to learn in the first seven days, and now is his foreman, and works next under him) God, I say, intended sleep only for the refreshing of man by bodily rest, and not for a figure of death, for he intended not death itself then. But man having induced death upon himself, God hath taken man's creature, death, into his hand, and mended it; and whereas it hath in itself a fearful form and aspect, so that man is afraid of his own creature, God presents it to him, in a familiar, in an assiduous, in an agreeable, and acceptable form, in sleep, that so when he awakes from sleep, and says to himself, shall I be no otherwise when I am dead, than I was even now, when I was asleep, he may be ashamed of his waking dreams, and of his melancholy fancying out a horrid and an affrightful figure of that death which is so like sleep. As then we need sleep to live out our threescore and ten years, so we need death, to live that life which we cannot outlive. And as death being our enemy, God allows us to defend ourselves against it (for we victual ourselves against death, twice every day, as often as we eat) so God having so sweetened death unto us, as he hath in sleep, we put ourselves into our enemy's hands once every day, so far, as sleep is death: and sleep is as much death, as meat is life. This then is the misery of my sickness, that death, as it is produced from me, and is mine own creature, is now before mine eyes, but in that form in which God hath mollified it to us, and made it acceptable, in sleep, I cannot see it: how many prisoners, who have even hollowed themselves their graves upon that earth, on which they have lain long under heavy fetters, yet at this hour are asleep, though they be yet working upon their own graves by their own

weight? He that hath seen his friend die to-day, or knows he shall see it to-morrow, yet will sink into a sleep between. I cannot; and oh, if I be entering now into eternity, where there shall be no more distinction of hours, why is it all my business now to tell clocks? Why is none of the heaviness of my heart, dispensed into my eyelids, that they may fall as my heart doth? And why, since I have lost my delight in all objects, cannot I discontinue the faculty of seeing them, by closing mine eyes in sleep? But why rather being entering into that presence, where I shall wake continually, and never sleep more, do I not interpret my continual waking here, to be a *parasceve**, and a preparation that?

XV. EXPOSTULATION.

My God, my God, I know, (for thou hast said it) *That he that keepeth Israel, shall neither slumber, nor sleep* (Psalm cxxi. 1). But shall not that Israel, over whom thou watchest, sleep? I know (for thou hast said it) that there are men, *whose damnation sleepeth not* (2 Peter ii. 3), but shall not they to whom thou art salvation, sleep? or wilt thou take from them that evidence, and that testimony, that they are thy Israel, or thou their salvation? *Thou givest thy beloved sleep* (Psalm cxxvii. 1). Shall I lack that seal of thy love? *You shall lie down, and none shall make you afraid* (Levit. xxvi. 6). Shall I be outlawed from that protection? Jonas *slept in one dangerous storm* (Jon. i. 5), and *thy blessed Son in another* (Matt. viii. 14). Shall I have no use, no benefit, no application of those great examples? *Lord, if he sleep, he shall do well* (John xi. 12), say thy Son's disciples to him of Lazarus; and shall there be no room, for that argument in me? or shall I be open to the contrary? If I sleep not, shall I not be well, in their sense? Let me not, O my God, take this too precisely, too literally: *There is that neither day nor night seeth sleep with his eyes*, says thy wise servant Solomon (Eccles. viii. 16), and whether he speak that of worldly men, or of men that seek wisdom, whether in justification, or condemnation of their watchfulness, we cannot tell; we can tell, *that there are men that cannot sleep, till they have done mischief* (Prov. iv. 16) and then

* *i. e.* Παρασκευή.

they can; and we can tell, that *the rich man cannot sleep, because his abundance will not let him* (Eccles. v. 12). *The tares were sown when the husbandmen were asleep* (Matt. xiii. 25). And the elders thought it a probable excuse, a credible lie, that the watchmen which kept the sepulchre, should say, *that the body of thy Son was stolen away, when they were asleep* (Matt. xxviii. 13). Since thy blessed Son rebuked his disciples for sleeping (Matt. xxvi. 40), shall I murmur because I do not sleep? If Sampson had slept any longer in Gaza, he had been taken (Judg. xvi. 3). And when he did sleep longer with Dalilah, he was taken (Judg. xvi. 19). Sleep is as often taken for natural death in thy Scriptures, as for natural rest. Nay, sometimes sleep hath so heavy a sense, as to be taken for sin itself (Ephes. v. 14), as well as for the punishment of sin, death (1 Thess. v. 6). Much comfort is not in much sleep, when the most fearful and most irrevocable malediction is presented by thee in a perpetual sleep. *I will make their feasts, and I will make them drunk, and they shall sleep a perpetual sleep, and not wake* (Jer. li. 59). I must therefore, O my God, look further, than into the very act of sleeping, before I misinterpret my waking; for since I find thy whole hand light, shall any finger of that hand seem heavy? Since the whole sickness is thy physic, shall any accident in it, be my poison, by my murmuring? The name of watchmen belongs to our profession; thy prophets are not only seers, indued with a power of seeing, able to see, but watchmen, evermore in the act of seeing. And therefore give me leave, O my blessed God, to invert the words of thy Son's spouse; she said, *I sleep, but my heart waketh* (Cant. v. 8). I say, *I wake, but my heart sleepeth;* my body is in a sick weariness, but my soul in a peaceful rest with thee; and as our eyes, in our health, see not the air, that is next them, nor the fire, nor the spheres, nor stop upon anything, till they come to stars; so my eyes that are open, see nothing of this world, but pass through all that, and fix themselves upon thy peace, and joy, and glory above. Almost as soon as thy apostle had said, *Let us not sleep* (1 Thes. v. 6), lest we should be too much discomforted, if we did, he says again, *Whether we wake or sleep, let us live together with Christ* (ver. 10). Though then this absence of sleep, may argue the presence of death, (the original

may exclude the copy, the life, the picture) yet this gentle sleep, and rest of my soul, betroths me to thee, to whom I shall be married indissolubly, though by this way of dissolution.

XV. PRAYER.

O ETERNAL and most gracious God, who art able to make, and dost make the sick bed of thy servants, chapels of ease to them, and the dreams of thy servants, prayers, and meditations upon thee, let not this continual watchfulness of mine, this inability to sleep, which thou hast laid upon me, be any disquiet or discomfort to me, but rather an argument, that thou wouldest not have me sleep in thy presence. What it may indicate or signify, concerning the state of my body, let them consider to whom that consideration belongs; do thou who only art the physician of my soul, tell her that thou wilt afford her such defensatives, as that she shall wake ever towards thee, and yet ever sleep in thee, and that through all this sickness, thou wilt either preserve mine understanding, from all decays and distractions, which these watchings might occasion, or that thou wilt reckon, and account with me from before those violences and not call any piece of my sickness a sin. It is a heavy, and indelible sin that I brought into the world with me, it is a heavy and innumerable multitude of sins, which I have heaped up since; I have sinned behind thy back (if that can be done) by wilful abstaining from thy congregations, and omitting thy service, and I have sinned before thy face, in my hypocrisies in prayer, in my ostentations, and the mingling a respect of myself, in preaching thy word: I have sinned in my fasting by repining, when a penurious fortune hath kept me low: and I have sinned even in that fulness, when I have been at thy table, by a negligent examination, by a wilful prevarication, in receiving that heavenly food and physic. But as I know, O my gracious God, that for all those sins committed since, yet thou wilt consider me, as I was in thy purpose, when thou wrotest my name in the book of life, in mine election: so into what deviations soever I stray, and wander, by occasion of this sickness, O God, return thou to that minute, wherein thou wast pleased with me, and consider me in that condition.

XVI.

ET PROPERARE MEUM, CLAMANT E TURRE PROPINQUA OBSTREPERÆ CAMPANÆ ALIORUM IN FUNERE, FUNUS.

From the bells of the church adjoining, I am daily remembered of my burial, in the funerals of others.

XVI. MEDITATION.

We have a convenient author, who writ a Discourse of Bells, when he was prisoner in Turkey. How would he have enlarged himself, if he had been my fellow-prisoner in this sick bed, so near to that steeple, which never ceases, no more than the harmony of the spheres, but is more heard. When the Turks took Constantinople, they melted the bells into ordnance; I have heard both bells and ordnance, but never been so much affected with those, as with these bells. I have lain near a steeple, in which there are said to be more than thirty bells; and near another, where there is one so big, as that the clapper is said to weigh more than six hundred pounds, yet never so affected as here. Here the bells can scarce solemnize the funeral of any person, but that I knew him, or knew that he was my neighbour: we dwelt in houses near to one another before, but now he is gone into that house, into which I must follow him. There is a way of correcting the children of great persons, that other children are corrected in their behalf, and in their names, and this works upon them, who indeed had more deserved it. And when these bells tell me, that now one, and now another is buried, must not I acknowledge, that they have the correction due to me, and paid the debt that I owe? There is a story of a bell in a monastery, which, when any of the house was sick to death, rung always voluntarily, and they knew the inevitableness of the danger by that. It rung once, when no man was sick, but the next day one of the house fell from the steeple, and died, and the bell held the reputation of a prophet still. If these bells that warn to a funeral now, were appropriated to none, may not I, by the hour of the funeral, supply? How many men that stand at

an execution, if they would ask, for what dies that man, should hear their own faults condemned, and see themselves executed, by attorney? We scarce hear of any preferred, but we think ourselves, that we might very well have been that man; why might not I have been that man, that is carried to his grave now? could I fit myself, to stand, or sit in any man's place, and not to lie in any man's grave? I may lack much of the good parts of the meanest, but I lack nothing of the mortality of the weakest; they may have acquired better abilities than I, but I was born to as many infirmities as they. To be an incumbent by lying down in a grave, to be a doctor by teaching mortification by example, by dying, though I may have seniors, others may be elder than I, yet I have proceeded apace in a good university, and gone a great way in a little time, by the furtherance of a vehement fever, and whomsoever these bells bring to the ground to-day, if he and I had been compared yesterday, perchance I should have been thought likelier to come to this preferment, then, than he. God hath kept the power of death in his own hands, lest any man should bribe death. If man knew the gain of death, the ease of death, he would provoke death to assist him, by any hand which he might use. But as men see many of their own professions preferred, it ministers a hope that that may light upon them; so when these hourly bells tell me of so many funerals of men, like me, it presents, if not a desire that it may, yet a comfort, whensoever mine shall come.

XVI. EXPOSTULATION.

My God, my God, I do not expostulate with thee, but with them, who dare do that: who dare expostulate with thee, when in the voice of thy church, thou givest allowance to this ceremony of bells at funerals. Is it enough to refuse it, because it was in use among the Gentiles? so were funerals too. Is it because some abuses may have crept in amongst Christians? Is that enough, that their ringing hath been said to drive away evil spirits? truly, that is so far true, as that the evil spirit is vehemently vexed in their ringing, therefore, because that action brings the congregation together, and unites God and his people, to the destruction of that kingdom, which the evil spirit usurps.

In the first institution of thy church, in this world, in the foundation of thy Militant church, amongst the Jews, thou didst appoint the calling of the assembly in, to be by trumpet (Numb. x. 1), and when they were in, then thou gavest them the sound of bells, in the garment of thy priest (Exod. 18). In the Triumphant church, thou employest both too, but in an inverted order; we enter into the Triumphant church by the sound of bells (for we enter when we die) and then we receive our further edification, of consummation, by the sound of trumpets, at the Resurrection. The sound of thy trumpets thou didst impart to secular, and civil uses too, but the sound of bells only to sacred; Lord let not us break the communion of saints, in that which was intended for the advancement of it; let not that pull us asunder from one another, which was intended for the assembling of us, in the Militant, and associating of us to the Triumphant church. But he for whose funeral these bells ring now, was at home, at his journey's end, yesterday; why ring they now? A man, that is a world, is all the things in the world; he is an army, and when an army marches, the vaunt may lodge to-night, where the rear comes not till to-morrow. A man extends to his act, and to his example; to that which he does, and that which he teaches, so do those things that concern him, so do these bells; that which rung yesterday, was to convey him out of the world, in his vaunt, in his soul, that which rung to-day, was to bring him in his rear, in his body, to the church; and this continuing of ringing after his entering, is to bring him to me in the application. Where I lie, I could hear the Psalm, and did join with the congregation in it; but I could not hear the sermon, and these later bells are a repetition sermon to me. But O my God, my God, do I that have this fever, need other remembrances of my mortality? Is not mine own hollow voice, voice enough to pronounce that to me? Need I look upon a death's head in a ring, that have one in my face, or go for death to my neighbour's house, that have him in my bosom? We cannot, we cannot, O my God, take in too many helps for religious duties; I know I cannot have any better image of thee, than thy Son, nor any better image of him, than his Gospel; yet must not I, with thanks confess to thee, that some historical pictures of his, have

sometimes put me upon better meditations, than otherwise I should have fallen upon? I know thy church needed not, to have taken in from Jew or Gentile, any supplies for the exaltation of thy glory, or our devotion; of absolute necessity, I know she needed not; but yet we owe thee our thanks, that thou hast given her leave to do so, and that as in making us Christians, thou didst not destroy that which we were before, natural men; so in the exalting of our religious devotions now we are Christians, thou hast been pleased to continue to us those assistances which did work upon the affections of natural men before: for thou lovest a good man, as thou lovest a good Christian, and though grace be merely from thee, yet thou dost not plant grace, but in good natures.

XVI. PRAYER.

O ETERNAL and most gracious God, who having consecrated our living bodies to thine own Spirit, and made us temples of the Holy Ghost, dost also require a respect to be given to these temples, even when the priest is gone out of them; to these bodies, when the soul is departed from them; I bless, and glorify thy name, that as thou takest care in our life, of every hair of our head, so dost thou also of every grain of ashes after our death. Neither dost thou only do good to us all, in life and death, but also wouldest have us do good to one another, as in a holy life, so in those things which accompany our death. In that contemplation, I make account that I hear this dead brother of ours, who is now carried out to his burial, to speak to me, and to preach my funeral sermon, in the voice of these bells. In him, O God, thou hast accomplished to me, even the request of Dives to Abraham; Thou hast sent one from the dead to speak unto me. He speaks to me aloud from that steeple; he whispers to me at these curtains, and he speaks thy words; *Blessed are the dead, which die in the Lord, from henceforth* (Rev. xiv. 13). Let this prayer, therefore, O my God, be as my last gasp, my expiring, my dying in thee; that if this be the hour of my transmigration, I may die the death of a sinner, drowned in my sins, in the blood of thy Son; and if I live longer, yet I may now die the death of the righteous, die to sin; which death is a resurrection

to a new life; thou killest, and thou givest life; whichsoever comes, it comes from thee, which way soever it comes, let me come to thee.

XVII.

NUNC LENTO SONITU DICUNT, MORIERIS.

Now, this bell tolling softly for another, says to me, thou must die.

XVII. MEDITATION.

PERCHANCE he for whom this bell tolls, may be so ill, as that he knows not it tolls for him. And perchance I may think myself so much better than I am, as that they who are about me, and see my state, may have caused it to toll for me, and I know not that. The church is catholic, universal, so are all her actions; all that she does, belongs to all. When she baptizes a child, that action concerns me; for that child is thereby connected to that head, which is my head too, and ingraffed into that body, whereof I am a member. And when she buries a man, that action concerns me; all mankind is of one author, and is one volume; when one man dies, one chapter is not torn out of the book, but translated into a better language; and every chapter must be so translated; God employs several translators; some pieces are translated by age, some by sickness, some by war, some by justice; but God's hand is in every translation; and his hand shall bind up all our scattered leaves again, for that library where every book shall lie open to one another; as therefore the bell that rings to a sermon, calls not upon the preacher only, but upon the congregation to come; so this bell calls us all: but how much more me, who am brought so near the door by this sickness. There was a contention as far as a suit (in which, both piety and dignity, religion and estimation, were mingled) which of the religious orders should ring to prayers first in the morning; and it was determined, that they should ring first that rose earliest. If we understand aright the dignity of this bell, that

tolls for our evening prayer, we would be glad to make it ours, by rising early, in that application, that it might be ours, as well as his, whose indeed it is. The bell doth toll for him, that thinks it doth; and though it intermit again, yet from that minute, that that occasion wrought upon him, he is united to God. Who casts not up his eye to the sun when it rises? But who takes off his eye from a comet, when that breaks out? who bends not his ear to any bell, which upon any occasion rings? But who can remove it from that bell, which is passing a piece of himself out of this world? No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were; any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee. Neither can we call this a begging of misery, or a borrowing of misery, as though we were not miserable enough of ourselves, but must fetch in more from the next house, in taking upon us the misery of our neighbours. Truly it were an excusable covetousness, if we did; for affliction is a treasure, and scarce any man hath enough of it. No man hath affliction enough, that is not matured, and ripened by it, and made fit for God by that affliction. If a man carry treasure in bullion or in a wedge of gold, and have none coined into current moneys, his treasure will not defray him as he travels. Tribulation is treasure in the nature of it, but it is not current money in the use of it, except we get nearer and nearer our our home, heaven, by it. Another may be sick too, and sick to death, and this affliction may lie in his bowels, as gold in a mine, and be of no use to him; but this bell that tells me of his affliction, digs out, and applies that gold to me: if by this consideration of another's danger, I take mine own into contemplation, and so secure myself, by making my recourse to my God, who is our only security.

XVII. EXPOSTULATION.

My God, my God, is this one of thy ways, of drawing light out of darkness, to make him for whom this bell tolls, now in this

dimness of his sight, to become a superintendent, an overseer, a bishop, to as many as hear his voice, in this bell, and to give us a confirmation in this action? Is this one of thy ways to raise strength out of weakness, to make him who cannot rise from his bed, nor stir in his bed, come home to me, and in this sound, give me the strength of healthy and vigorous instructions? O my God, my God, what thunder is not a well-tuned cymbal, what hoarseness, what harshness is not a clear organ, if thou be pleased to set thy voice to it? and what organ is not well played on, if thy hand be upon it? Thy voice, thy hand is in this sound, and in this one sound, I hear this whole concert. I hear thy Jacob call unto his sons, and say, *Gather yourselves together, that I may tell you what shall befal you in the last days* (Gen. xlix. 1). He says, That which I am now, you must be then. I hear thy Moses telling me, and all within the compass of this sound, *This is the blessing wherewith I bless you before my death* (Deut. xxxiii. 1); this, that before your death you would consider your own in mine. I hear thy prophet saying to Ezechias, *Set thy house in order, for thou shalt die, and not live* (2 Kings xx. 1). He makes us of his family, and calls this a setting of his house in order, to compose us to the meditation of death. I hear thy apostles saying, *I think it meet to put you in remembrance, knowing that shortly I must go out of this tabernacle* (2 Peter ii. 13). This is the publishing of his will, and this bell is our legacy, the applying of his present condition to our use. I hear that which makes all sounds music, and all music perfect; I hear thy Son himself saying, *Let not your hearts be troubled* (John xiv. 1). Only I hear this change, that whereas thy Son says there, I go to prepare a place for you, this man in this sound says, I send to prepare you for a place, for a grave. But, O my God, my God, since heaven is glory and joy, why do not glorious and joyful things lead us, induce us to heaven? Thy legacies in thy first will, in the Old Testament, were plenty, and victory; wine and oil, milk and honey, alliances of friends, ruin of enemies, peaceful hearts, and cheerful countenances, and by these galleries thou broughtest them into thy bed-chamber, by these glories and joys, to the joys and glories of heaven. Why hast thou changed thine old way, and carried us by the ways of discipline and mor-

tification, by the ways of mourning and lamentation, by the ways of miserable ends, and miserable anticipations of those miseries, in appropriating the exemplar miseries of others to ourselves, and usurping upon their miseries, as our own, to our own prejudice? Is the glory of heaven no perfecter in itself, but that it needs a foil of depression and ingloriousness in this world, to set it off? Is the joy of heaven no perfecter in itself, but that it needs the sourness of this life to give it a taste? Is that joy and that glory but a comparative glory, and a comparative joy? not such in itself, but such in comparison of the joylessness and the ingloriousness of this world? I know, my God, it is far, far otherwise. As thou thyself, who art all, art made of no substances, so the joys and glory which are with thee, are made of none of these circumstances; essential joy, and glory essential. But why then, my God, wilt thou not begin them here? Pardon, O God, his unthankful rashness; I that ask why thou doest not, find even now in myself, that thou doest; such joy, such glory, as that I conclude upon myself, upon all, they that find not joy in their sorrows, glory in their dejections in this world, are in a fearful danger of missing both in the next.

XVII. PRAYER.

O ETERNAL and most gracious God, who hast been pleased to speak to us, not only in the voice of nature, who speaks in our hearts, and of thy word which speaks to our ears, but in the speech of speechless creatures, in Balaam's ass, in the speech of unbelieving men, in the confession of Pilate, in the speech of the devil himself, in the recognition and attestation of thy Son; I humbly accept thy voice, in the sound of this sad and funeral bell. And first I bless thy glorious name, that in this sound and voice, I can hear thy instructions, in another man's, to consider mine own condition; and to know that this bell which tolls for another, before it come to ring out, may take in me too. As death is the wages of sin, it is due to me; as death is the end of sickness, it belongs to me; and though so disobedient a servant as I, may be afraid to die, yet to so merciful a master as thou, I cannot be afraid to come; and therefore, into thy hands, O my God, I commend my spirit; a surrender, which I know thou

wilt accept, whether I live or die; for thy servant David made it, when he put himself into thy protection for his life; and thy blessed Son made it, when he delivered up his soul at his death; declare thou thy will upon me, O Lord, for life, or death, in thy time; receive my surrender of myself now, into thy hands, O Lord, I commend my spirit. And being thus, O my God, prepared by thy correction, mellowed by thy chastisement, and conformed to thy will, by thy Spirit, having received thy pardon for my soul, and asking no reprieve for my body, I am bold, O Lord, to bend my prayers to thee, for his assistance, the voice of whose bell hath called me to this devotion. Lay hold upon his soul, O God, till that soul hath thoroughly considered his account, and how few minutes soever it have to remain in that body, let the power of thy Spirit recompense the shortness of time, and perfect his account, before he pass away: present his sins so to him, as that he may know what thou forgivest, and not doubt of thy forgiveness; let him stop upon the infiniteness of those sins, but dwell upon the infiniteness of thy mercy: let him discern his own demerits, but wrap himself up in the merits of thy Son Christ Jesus: breathe inward comforts to his heart, and afford him the power of giving such outward testimonies thereof, as all that are about him may derive comforts from thence, and have this edification, even in this dissolution, that though the body be going the way of all flesh, yet that soul is going the way of all saints. When thy Son cried out upon the cross, *My God, my God, why hast thou forsaken me?* he spake not so much in his own person, as in the person of the church, and of his afflicted members, who in deep distresses might fear thy forsaking. This patient, O most blessed God, is one of them; in his behalf, and in his name, hear thy Son crying to thee, *My God, my God, why hast thou forsaken me?* And forsake him not; but with thy left hand lay his body in the grave (if that be thy determination upon him) and with thy right hand receive his soul into thy kingdom, and unite him and us in one communion of saints. Amen.

XVIII.

AT INDE
MORTUUS ES, SONITU CELERI, PULSUQUE AGITATO.

The bell rings out, and tells me in him, that I am dead.

XVIII. MEDITATION.

THE bell rings out, the pulse thereof is changed; the tolling was a faint, and intermitting pulse, upon one side; this stronger, and argues more and better life. His soul is gone out; and as a man who had a lease of one thousand years after the expiration of a short one, or an inheritance after the life of a man, in a consumption, he is now entered into the possession of his better estate. His soul is gone; Whither? Who saw it come in, or who saw it go out? Nobody; yet every body is sure, he had one, and hath none. If I will ask mere philosophers, what the soul is, I shall find amongst them, that will tell me, it is nothing, but the temperament, and harmony, and just and equal composition of the elements in the body, which produces all those faculties which we ascribe to the soul; and so, in itself is nothing, no separable substance, that over-lives the body. They see the soul is nothing else in other creatures, and they affect an impious humility, to think as low of man. But if my soul were no more than the soul of a beast, I could not think so; that soul that can reflect upon itself, consider itself, is more than so. If I will ask, not mere philosophers, but mixt men, philosophical divines, how the soul, being a separate substance, enters into man, I shall find some, that will tell me, that it is by generation and procreation from parents, because they think it hard, to charge the soul with the guiltiness of original sin, if the soul were infused into a body, in which it must necessarily grow foul, and contract original sin, whether it will or no; and I shall find some that will tell me, that it is by immediate infusion from God, because they think it hard, to maintain an immortality in such a soul, as should be begotten and derived with the body from mortal parents. If I will ask, not a few men, but almost whole bodies, whole churches, what becomes of the souls of the righteous, at the departing

thereof from the body, I shall be told by some, that they attend an expiation, a purification in a place of torment; by some, that they attend the fruition of the sight of God, in a place of rest; but yet, but of expectation; by some, that they pass to an immediate possession of the presence of God. St. Augustine studied the nature of the soul, as much as any thing, but the salvation of the soul; and he sent an express messenger to St. Hierome, to consult of some things concerning the soul: but he satisfies himself with this: Let the departure of my soul to salvation, be evident to my faith, and I care the less, how dark the entrance of my soul, into my body, be to my reason. It is the going out, more than the coming in, that concerns us. This soul, this bell tells me, is gone out; Whither? Who shall tell me that? I know not who it is; much less what he was: the condition of the man, and the course of his life, which should tell me whither he is gone, I know not. I was not there in his sickness, nor at his death; I saw not his way, nor his end, nor can ask them who did, thereby to conclude, or argue, whither he is gone. But yet I have one nearer me than all these, mine own charity; I ask that, and that tells me, he is gone to everlasting rest, and joy, and glory: I owe him a good opinion, it is but thankful charity in me, because I received benefit and instruction from him when his bell tolled: and I, being made the fitter to pray, by that disposition, wherein I was assisted by his occasion, did pray for him; and I pray not without faith; so I do charitably, so I do faithfully believe, that that soul is gone to everlasting rest, and joy, and glory. But for the body, how poor a wretched thing is that! We cannot express it so fast, as it grows worse and worse. That body, which scarce three minutes since was such a house, as that that soul, which made but one step from thence to heaven, was scarce thoroughly content, to leave that for heaven: that body hath lost the name of a dwelling-house, because none dwells in it, and is making haste to lose the name of a body, and dissolve to putrefaction. Who would not be affected to see a clear and sweet river in the morning, grow a kennel of muddy land-water by noon, and condemned to the saltness of the sea by night? and how lame a picture, how faint a representation, is that, of the precipitation of man's body to dissolution! Now all the parts

built up, and knit by a lovely soul, now but a statue of clay, and now these limbs melted off, as if that clay were but snow; and now, the whole house is but a handful of sand, so much dust, and but a peck of rubbish, so much bone. If he, who as this bell tells me, is gone now, were some excellent artificer, who comes to him for a cloak, or for a garment now? or for counsel, if he were a lawyer? If a magistrate for justice? Man, before he hath his immortal soul, hath a soul of sense, and a soul of vegetation before that: this immortal soul did not forbid other souls to be in us before, but when this soul departs, it carries all with it; no more vegetation, no more sense: such a mother-in-law is the earth, in respect of our natural mother; in her womb we grew; and when she was delivered of us, we were planted in some place, in some calling in the world; in the womb of the earth, we diminish, and when she is delivered of us, our grave opened for another, we are not transplanted, but transported, our dust, blown away with prophane dust, with every wind.

XVIII. EXPOSTULATION.

My God, my God, if expostulation be too bold a word, do thou mollify it with another; let it be wonder in myself; let it be but problem to others; but let me ask, Why wouldest thou not suffer those, that serve thee in holy services, to do any office about the dead, nor assist at their funeral? (Levit. xxi. 1.) Thou hadst no counsellor, thou needest none; thou hast no comptroller, thou admittest none. Why do I ask? In ceremonial things (as that was) any convenient reason is enough; who can be sure to propose that reason, that moved thee in the institution thereof? I satisfy myself with this; that in those times, the Gentiles were over full of an over reverent respect to the memory of the dead: a great part of the idolatry of the nations, flowed from that; an over amorous devotion, an over zealous celebrating, and over studious preserving of the memories, and the pictures of some dead persons: and by *the vain glory of men they entered into the world* (Wisd. xiv. 14), and their statues, and pictures contracted an opinion of divinity, by age: that which was at first but a picture of a friend, grew a god in time, as the wise man notes, *They called them gods, which were the works of an ancient hand* (Wisd.

xiii. 9). And some have assigned a certain time, when a picture should come out of minority, and be at age, to be a god, in sixty years after it is made. Those images of men, that had life, and some idols of other things which never had any being, are by one common name, called promiscuously, dead; and for that the wise name, reprehends the idolater, *For health, he prays to that which is weak, and for life, he prays to that which is dead* (Wisd. xiii. 18). *Should we do so*, says thy prophet, *should we go from the living to the dead?* (Isaiah viii. 14.) So much ill then being occasioned, by so much religious compliment exhibited to the dead; thou, O God, (I think) wouldest therefore inhibit thy principal holy servants, from contributing any thing at all to this dangerous intimation of idolatry; and that the people might say, Surely those dead men, are not so much to be magnified, as men mistake, since God will not suffer his holy officers so much as to touch them, not to see them. But those dangers being removed, thou, O my God, dost certainly allow, that we should do offices of piety to the dead, and that we should draw instructions to piety from the dead. Is not this, O my God, a holy kind of raising up seed to my dead brother, if I, by the meditation of his death, produce a better life in myself? It is the blessing upon Reuben, *Let Reuben live, and not die, and let not his men be few* (Deut. xxxiii. 6). Let him propagate many. And it is a malediction, *That that dieth, let it die* (Zech. xi. 9), let it do no good in dying, for *trees without fruit*, thou by thy apostle callest *twice dead* (Jude 12). It is a second death, if none live the better, by me, after my death, by the manner of my death. Therefore may I justly think that thou madest that a way to convey to the Egyptians, a fear of thee, and a fear of death, that *there was not a house, where there was not one dead* (Exod. xii. 30), for thereupon the Egyptians said, *We are all dead men:* the death of others, should catechize us to death. Thy Son Christ Jesus is the *first begotten of the dead* (Rev. i. 5), he rises first the eldest brother, and he is my Master in this science of death: but yet for me, I am a younger brother too, to this man, who died now, and to every man whom I see, or hear to die before me, and all they are ushers to me in this school of death. I take therefore that which thy servant David's wife said to him, to be said to me; *If thou save not thy life to-*

night, to-morrow thou shalt be slain (1 Sam. xix. 11). If the death of this man work not upon me now, I shall die worse, than if thou hadst not afforded me this help: for thou hast sent him in this bell to me, as thou didst send to the angel of Sardis, with *commission to strengthen the things that remain, and that are ready to die* (Rev. iii. 2), that in this weakness of body, I might receive spiritual strength by these occasions. This is my strength, that whether thou say to me, as thine angel said to Gideon, *Peace be unto thee, fear not, thou shalt not die* (Judges vi. 23), or whether thou say as unto Aaron, *Thou shalt die there* (Numb. xx. 26), yet thou wilt preserve that which is ready to die, my soul, from the worst death, that of sin. *Zimri died for his sins*, says thy Spirit (1 Kings xvi. 18), *which he sinned in doing evil;* and *in his sin which he did to make Israel sin.* For his sins, his many sins; and then in his sin, his particular sin: for my sins I shall die, whensoever I die, for *death is the wages of sin*, but I shall die in my sin, in that particular sin of resisting thy Spirit, if I apply not thy assistances. Doth it not call us to a particular consideration that thy blessed Son varies his form of commination, and aggravates it in the variation, when he says to the Jews, (because they refused the light offered) *You shall die in your sin* (John viii. 21). And then when they proceeded to further disputations, and vexations, and temptations, he adds, *You shall die in your sins*, (verse 24) he multiplies the former, expressing to a plural: In this sin, and in all your sins; doth not the resisting of thy particular helps at last, draw upon us the guiltiness of all our former sins? May not the neglecting of this sound ministered to me in this man's death, bring me to that misery, as that I, whom the Lord of life loved so, as to die for me, shall die, and a creature of mine own shall be immortal; that I shall die, and the worm of mine own conscience shall never die?

XVIII. PRAYER.

O ETERNAL and most gracious God, I have a new occasion of thanks, and a new occasion of prayer to thee from the ringing of this bell. Thou toldst me in the other voice, that I was mortal and approaching to death; in this may hear thee say, that I am dead, in an irremediable, in an irrecoverable state for bodily

health. If that be thy language in this voice, how infinitely am I bound to thy heavenly Majesty, for speaking so plainly unto me! for even that voice, that I must die now, is not the voice of a judge, that speaks by way of condemnation, but of a physician, that presents health in that: thou presentest me death, as the cure of my disease, not as the exaltation of it; if I mistake thy voice herein, if I overrun thy pace, and prevent thy hand, and imagine death more instant upon me than thou hast bid him be, yet the voice belongs to me; I am dead, I was born dead, and from the first laying of these mud walls in my conception, they have mouldered away, and the whole course of life is but an active death. Whether this voice instruct me, that I am a dead man now, or remember me, that I have been a dead man all this while, I humbly thank thee for speaking in this voice to my soul; and I humbly beseech thee also, to accept my prayers in his behalf, by whose occasion this voice, this sound is come to me. For though he be by death transplanted to thee, and so in possession of inexpressible happiness there, yet here upon earth thou hast given us such a portion of heaven, as that though men dispute, whether thy saints in heaven do know what we in earth in particular do stand in need of, yet without all disputation, we upon earth do know what thy saints in heaven lack yet, for the consummation of their happiness; and therefore thou hast afforded us the dignity, that we may pray for them. That therefore this soul now newly departed to thy kingdom, may quickly return to a joyful re-union to that body which it hath left, and that we with it, may soon enjoy the full consummation of all, in body and soul, I humbly beg at thy hand, O our most merciful God, for thy Son Christ Jesus' sake. That that blessed Son of thine, may have the consummation of his dignity, by entering into his last office, the office of a judge, and may have society of human bodies in heaven, as well as he hath had ever of souls; and that as thou hatest sin itself, thy hate to sin may be expressed in the abolishing of all instruments of sin, the allurements of this world, and the world itself; and all the temporary revenges of sin, the stings of sickness, and of death; and all the castles, and prisons, and monuments of sin, in the grave. That time may be swallowed up in eternity, and hope swallowed in possession, and ends

swallowed in infiniteness, and all men ordained to salvation, in body and soul, be one entire and everlasting sacrifice to thee, where thou mayest receive delight from them, and they glory from thee for evermore. Amen.

XIX.

OCEANO TANDEM EMENSO, ASPICIENDA RESURGIT
TERRA; VIDENT JUSTIS MEDICI JAM COCTA MEDERI
SE POSSE INDICIIS.

At last, the physicians after a long and stormy voyage, see land; they have so good signs of the concoction of the disease, as that they may safely proceed to purge.

XIX. MEDITATION.

ALL this while the physicians themselves have been patients, patiently attending when they should see any land in this sea, any earth, any cloud, any indication of concoction in these waters; any disorder of mine, any pretermission of theirs, exalts the disease, accelerates the rages of it; no diligence accelerates the concoction, the maturity of the disease; they must stay till the season of the sickness come, and till it be ripened of itself, and then they may put to their hand, to gather it, before it fall off, but they cannot hasten the ripening. Why should we look for it in a disease, which is the disorder, the discord, the irregularity, the commotion and rebellion of the body? It were scarce a disease, if it could be ordered, and made obedient to our times. Why should we look for that in disorder, in a disease, when we cannot have it in nature, who is so regular, and so pregnant, so forward to bring her work to perfection, and to light? Yet we cannot awake the July flowers in January, nor retard the flowers of the spring to autumn. We cannot bid the fruits come in May, nor the leaves to stick on in December. A woman that is weak, cannot put off her ninth month to a tenth, for her delivery, and say she will stay till she be stronger; nor a

queen cannot hasten it to a seventh, that she may be ready for some other pleasure. Nature (if we look for durable and vigorous effects) will not admit preventions, nor anticipations, nor obligations upon her; for they are pre-contracts, and she will be left to her liberty. Nature would not be spurred, nor forced to mend her pace; nor power, the power of man, greatness, loves not that kind of violence neither. There are of them that will give, that will do justice, that will pardon, but they have their own seasons for all these, and he that knows not them, shall starve before that gift come, and ruin, before the justice, and die, before the pardon save him: some tree bears no fruit, except much dung be laid about it, and justice comes not from some, till they be richly manured: some trees require much visiting, much watering, much labour; and some men give not their fruits but upon importunity; some trees require incision, and pruning, and lopping; some men must be intimidated, and syndicated, with commissions, before they will deliver the fruits of justice; some trees require the early, and the often access of the sun: some men open not, but upon the favours and letters of court mediation; some trees must be housed, and kept within doors; some men lock up, not only their liberality, but their justice, and their compassion, till the solicitation of a wife, or a son, or a friend, or a servant turn the key. Reward is the season of one man, and importunity of another; fear, the season of one man, and favour of another; friendship the season of one man, and natural affection of another; and he that knows not their seasons, nor cannot stay them, must lose the fruits; as nature will not, so power and greatness will not be put to change their seasons: and shall we look for this indulgence in a disease, or think to shake it off before it be ripe? All this while therefore, we are but upon a defensive war, and that is but a doubtful state: especially where they who are besieged do know the best of their defences, and do not know of their enemy's power; when they cannot mend their works within, and the enemy can increase his numbers without. O how many far more miserable, and far more worthy to be less miserable than I, are besieged with this sickness, and lack their sentinels, their physicians to watch, and lack their munition, their cordials to defend, and perish before the enemy's

weakness might invite them to sally, before the disease show any declination, or admit any way of working upon itself? In me the siege is so far slackened, as that we may come to fight, and so die in the field, if I die, and not in a prison.

XIX. EXPOSTULATION.

My God, my God, thou art a direct God, may I not say, a literal God, a God that wouldest be understood literally, and according to the plain sense of all that thou sayest? But thou art also (Lord I intend it to thy glory, and let no profane misinterpreter abuse it to thy diminution) thou art a figurative, a metaphorical God too: a God, in whose words there is such a height of figures, such voyages, such peregrinations to fetch remote and precious metaphors, such extensions, such spreadings, such curtains of allegories, such third heavens of hyperboles, so harmonious elocutions, so retired, and so reserved expressions, so commanding persuasions, so persuading commandments, such sinews even in thy milk, and such things in thy words, as all profane authors seem of the seed of the serpent, that creeps, thou art the dove that flies. O, what words but thine, can express the inexpressible texture and composition of thy Word; in which, to one man, that argument that binds his faith to believe that to be the Word of God, is the reverent simplicity of the Word, and to another, the majesty of the Word; and in which two men, equally pious, may meet, and one wonder, that all should not understand it, and the other, as much that any man should. So, Lord, thou givest us the same earth, to labour on, and to lie in; a house and a grave, of the same earth; so Lord, thou givest us the same Word for our satisfaction, and for our inquisition, for our instruction, and for our admiration too; for there are places that thy servants Hierome and Augustine would scarce believe (when they grew warm by mutual letters) of one another, that they understood them, and yet both Hierome and Augustine call upon persons, whom they knew to be far weaker, than they thought one another (old women and young maids) to read the Scriptures, without confining them to these or those places. Neither art thou thus a figurative, a metaphorical God, in thy Word only, but in thy works too. The style of thy works, the phrase of thine actions, is metaphorical.

The institution of thy whole worship, in the old law, was a continual allegory; types and figures overspread all; and figures flowed into figures, and poured themselves out into further figures; circumcision carried a figure of baptism, and baptism carries a figure of that purity, which we shall have in perfection in the new Jerusalem. Neither didst thou speak, and work in this language, only in the time of thy prophets; but since thou spokest in thy Son, it is so too. How often, how much more often doth thy Son call himself a Way, and a Light, and a Gate, and a Vine, and Bread, than the Son of God, or of man! How much oftener doth he exhibit a metaphorical Christ, than a real, a literal! This hath occasioned thine ancient servants, whose delight it was to write after thy copy, to proceed the same way in their expositions of the Scriptures, and in their composing both of public liturgies, and of private prayers to thee, to make their accesses to thee in such a kind of language, as thou wast pleased to speak to them, in a figurative, in a metaphorical language, in which manner I am bold to call the comfort which I receive now in this sickness in the indication of the concoction and maturity thereof, in certain clouds, and residences, which the physicians observe, a discovering of land from sea, after a long and tempestuous voyage. But wherefore, O my God, hast thou presented to us, the afflictions and calamities of this life, in the name of waters? So often in the name of waters, and deep waters, and seas of waters? Must we look to be drowned? Are they bottomless, are they boundless? That is not the dialect of thy language; thou hast given a remedy against the deepest water, by water; against the inundation of sin, by baptism; and the first life, that thou gavest to any creatures, was in waters; therefore thou dost not threaten us, with an irremediableness, when our affliction is a sea. It is so, if we consider ourselves; so thou callest Genezareth, which was but a lake, and not salt, a sea; so thou callest the Mediterranean Sea, still the Great Sea, because the inhabitants saw no other sea; they that dwelt there, thought a lake a sea, and the others thought a little sea the greatest, and we that know not the afflictions of others, call our own the heaviest. But O my God, that is truly great, that overflows the channel; that is really a great affliction, which is above my strength; but thou, O God,

art my strength, and then what can be above it? *Mountains shake with the swelling of thy sea* (Psalm xlvi. 3), secular mountains, men strong in power; spiritual mountains, men strong in grace, are shaken with afflictions; but *thou layest up thy sea in store-houses* (Psalm xxxiii. 7), even thy corrections are of thy treasure, and thou wilt not waste thy corrections; when they have done their service, to humble thy patient, thou wilt call them in again; for, *thou givest the sea thy decree, that the waters should not pass thy commandment* (Psalm viii. 29). All our waters shall run into Jordan, and *thy servants passed Jordan dry foot* (Joshua iii. 17), they shall run into the Red Sea (the sea of thy Son's blood) and the Red Sea, that Red Sea drowns none of thine. But, *they that sail in the sea, tell of the danger thereof* (Ecclus. xliii. 24). I that am yet in this affliction, owe thee the glory of speaking of it; but, as the wise man bids me, I say, *I may speak much, and come short; wherefore in some thou art all* (Ecclus. xliv. 27). Since thou art so, O my God, and affliction is a sea, too deep for us, what is our refuge? Thine ark, thy ship. In all other seas, in all other afflictions, those means which thou hast ordained; in this sea, in this sickness, thy ship is thy physician. *Thou hast made a way in the sea, and a safe path in the waters, showing that thou canst save from all dangers; yea, though a man went to sea without art* (Wisd. xiv. 3); yet where I find all that, I find this added, *nevertheless thou wouldest not, that the work of thy wisdom should be idle.* Thou canst save without means; but thou hast told no man that thou wilt: thou hast told every man, that thou wilt not. When the centurion (Acts xvii. 11), believed the master of the ship more than St. Paul, they were all opened to a great danger; this was a preferring of thy means before thee, the Author of the means; but, my God, though thou beest every where, I have no promise of appearing to me, but in thy ship: thy *blessed Son preached out of a ship* (Luke v. 3); the means is preaching, he did that; and the ship was a type of the church; he did it there. *Thou gavest St. Paul the lives of all them that sailed with him* (Acts xxvii. 24). If they had not been in the ship with him, the gift had not extended to them. *As soon as thy Son was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit, and no man could hold*

him, no not with chains (Mark v. 2). Thy Son needed no use of means; yet there we apprehend the danger to us; if we leave the ship, the means; in this case, the physician. But as they are ships to us in those seas, so there is a ship to them too, in which they are to stay. Give me leave, O my God, to assist myself with such a construction of these words of thy servant Paul to the centurion, when the mariners would have left the ship, *Except these abide in the ship, you cannot be safe* (Acts xxvii. 31). Except they who are our ships, the physicians, abide in that which is theirs, and our ship, the truth, and the sincere and religious worship of thee, and thy Gospel, we cannot promise ourselves, so good safety; for though we have our ship, the physician hath not his ship, religion; and means are not means, but in their concatenation, as they depend, and are chained together. *The ships are great*, says thy apostle, but a *helm turns them* (James iii. 4), the men are learned, but their religion turns their labours to good: and therefore it was a heavy curse, when the third part of the ships perished: it is a heavy case, where either all religion, or true religion should forsake many of these ships, whom thou hast sent to convey us over these seas. But, O my God, my God, since I have my ship, and they theirs, I have them, and they have thee, why are we yet no nearer land? As soon as thy Son's disciple had taken him into the ship, *immediately the ship was at land whither they went* (John vi. 21). Why have not they and I this despatch! Every thing is immediately done, which is done when thou wouldest have it done. Thy purpose terminates every action, and what was done before that, is undone yet. Shall that slacken my hope? Thy prophet from thee, hath forbid it. *It is good that a man should both hope, and quietly wait for the salvation of the Lord* (Lam. iii. 26). Thou puttest off many judgments, till the last day, many pass this life without any; and shall not I endure the putting off thy mercy for a day? and yet, O my God, thou puttest me not to that, for the assurance of future mercy, is present mercy. But what is my assurance now? What is my seal? It is but a cloud; that which my physicians call a cloud, in that which gives them their indication. But a cloud? Thy great seal to all the world, the rainbow, that secured the world for ever from drowning, was but a reflection upon a cloud (Exod. xiii. 21).

A cloud itself was a pillar, which guided the church, and the glory of God, not only was, but appeared in a cloud (Exod. xvi. 10). Let me return, O my God, to the consideration of thy servant Elijah's proceeding, in a time of desperate drought (1 Kings xix. 43), he bids them look towards the sea; they look and see nothing. He bids them again and again, seven times: and at the seventh time, they saw a little cloud rising out of the sea; and presently they had their desire of rain. Seven days, O my God, have we looked for this cloud, and now we have it; none of thy indications are frivolous; thou makest thy signs, seals; and thy seals, effects; and thy effects, consolation and restitution, wheresoever thou mayest receive glory by that way.

XIX. PRAYER.

O ETERNAL and most gracious God, who though thou passedst over infinite millions of generations, before thou camest to a creation of this world; yet when thou beganst, didst never intermit that work, but continuedst day to day, till thou hadst perfected all the work, and deposed it in the hands and rest of a Sabbath, though thou have been pleased to glorify thyself in a long exercise of my patience, with an expectation of thy declaration of thyself in this my sickness, yet since thou hast now of thy goodness afforded that which affords us some hope, if that be still the way of thy glory, proceed in that way, and perfect that work, and establish me in a Sabbath, and rest in thee, by this thy seal of bodily restitution. Thy priest came up to thee by steps in the temple, thy angels came down to Jacob, by steps upon the ladder; we find no stair by which thou thyself camest to Adam in Paradise, nor to Sodom in thine anger; for thou, and thou only art able to do all once. But, O Lord, I am not weary of thy pace, nor weary of mine own patience. I provoke thee not with a prayer, not with a wish, not with a hope, to more haste than consists with thy purpose, nor look that any other thing should have entered into thy purpose but thy glory. To hear thy steps coming towards me, is the same comfort, as to see thy face present with me; whether thou do the work of a thousand years in a day, or to extend the work of a day, to a thousand years, as long as thou workest, it is light and comfort. Heaven itself si

but an extension of the same joy; and an extension of this mercy, to proceed at thy leisure, in the way of restitution, is a manifestation of heaven to me here upon earth. From that people, to whom thou appearedst in signs, and in types, the Jews, thou art departed, because they trusted in them, but from thy church, to whom thou hast appeared in thyself, in thy Son thou wilt never depart; because we cannot trust too much in him. Though thou have afforded me these signs of restitution, yet if I confide in them, and begin to say, all was but a natural accident, and nature begins to discharge her serf, and she will perfect the whole work, my hope shall vanish, because it is not in thee. If thou shouldest take thy hand utterly from me, and have nothing to do with me, nature alone were able to destroy me; but if thou withdraw thy helping hand, alas, how frivolous are the helps of nature, how impotent the assistances of art! As therefore the morning dew, is a pawn of the evening fatness, so, O Lord, let this day's comfort be the earnest of to-morrow's, so far as may conform me entirely to thee, to what end, and by what way soever thy mercy have appointed me.

XX.

ID AGUNT.

Upon these indications of digested matter, they proceed to purge.

XX. MEDITATION.

THOUGH counsel seem rather to consist of spiritual parts, than action, yet action is the spirit, and the soul of counsel. Counsels are not always determined in resolutions; we cannot always say, This was concluded; actions are always determined in effects; we can say, This was done. Then have laws their reverence, and their majesty, when we see the judge upon the bench executing them. Then have councils of war their impressions, and their operations, when we see the seal of an army set to them. It was an ancient way of celebrating the memory of such as deserved

well of the state, to afford them that kind of statuary representation, which was then called Hermes; which was, the head and shoulders of a man standing upon a cube, but those shoulders without arms and hands. Altogether it figured a constant supporter of the state by his counsel: but in this hieroglyphic, which they made without hands, they pass their consideration no farther, but that the councillor should be without hands, so far, as not to reach out his hand to foreign temptations of bribes, in matters of council, and, that it was not necessary, that the head should employ his own hand; that the same men should serve in the execution, which assisted in the council; but that there should not belong hands to every head, action to every council, was never intended, so much as in figure, and representation. For, as matrimony is scarce to be called matrimony, where there is a resolution against the fruits of matrimony, against the having of children; so councils are not councils, but illusions, where there is from the beginning no purpose to execute the determinations of those councils. The arts and sciences are most properly referred to the head, that is their proper element and sphere; but yet the art of proving, logic, and the art of persuading, rhetoric, are deduced to the hand, and that expressed by a hand, contracted into a fist, and this by a hand enlarged and expanded; and evermore the power of man, and the power of God himself is expressed so, All things are in his hand; neither is God so often presented to us, by names that carry our consideration upon council, as upon execution of council; he oftener is called the Lord of hosts, than by all other names, that may be referred to the other signification. Hereby therefore, we take into our meditation, the slippery condition of man, whose happiness, in any kind, the defect of any one thing, conducing to that happiness, may ruin; but it must have all the pieces to make it up. Without counsel, I had not got thus far; without action and practice, I should go no farther towards health. But what is the present necessary action? purging: a withdrawing, a violating of nature, a further weakening: O dear price, and O strange way of addition, to do it by subtraction; of restoring nature, to violate nature; of providing strength, by increasing weakness. Was I not sick before? And is it a question of comfort to be asked now,

did your physic make you sick? Was that it that my physic promised, to make me sick? This is another step, upon which we may stand, and see farther into the misery of man, the time, the season of his misery; it must be done now: O over-cunning, over-watchful, over-diligent, and over-sociable misery of man, that seldom comes alone, but then when it may accompany other miseries, and so put one another into the higher exaltation, and better heart. I am ground even to an attenuation, and must proceed to evacuation, all ways to exinanition and annihilation.

XX. EXPOSTULATION.

My God, my God, the God of order, but yet not of ambition, who assignest place to every one, but not contention for place, when shall it be thy pleasure, to put an end to all these quarrels for spiritual precedences? When shall men leave their uncharitable disputations, which is to take place, faith or repentance, and which, when we consider faith and works? The head and the hand too, are required to a perfect natural man; counsel and action too, to a perfect civil man; faith and works too, to him that is perfectly spiritual. But because it is easily said, I believe, and because it doth not easily lie in proof, nor is easily demonstrable by any evidence taken from my heart (for who sees that, who searches those rolls?) whether I do believe, or no, is it not therefore, O my God, that thou dost so frequently, so earnestly, refer us to the hand, to the observation of actions? There is a little suspicion, a little imputation laid upon over-tedious and dilatory counsels. Many good occasions slip away in long consultations; and it may be a degree of sloth, to be too long in mending nets, though that must be done. *He that observeth the wind shall not sow, and he that regardeth the clouds, shall not reap* (Ecclus. xi. 4); that is, he that is too dilatory, too superstitious in these observations, and studies but the excuse of his own idleness in them; but, that which the same wise and royal servant of thine, says in another place, all accept, and ask no comment upon it, *He becometh poor, that dealeth with a slack hand, but the hand of the diligent maketh rich* (Proverbs x. 4). All evil imputed to the absence, all good attributed to the presence of the hand. I know, my God, (and I bless thy name for knowing it;

for all good knowledge is from thee) that thou considerest the heart; but thou takest not off thine eye, till thou come to the hand. Nay, my God, doth not thy spirit intimate, that thou beginnest where we begin (at least, that thou allowest us to begin there) when thou orderest thine own answer to thine own question, *Who shall ascend into the hill of the Lord?* (Psalm xxiv. 3) thus, *He that hath clean hands and a pure heart.* Dost thou not (at least) send us, first to the hand? And is not the work of their hands, that declaration of their holy zeal, in the present execution of manifest idolaters, called a consecration of themselves (Exodus xxxi. 29), by thy Holy Spirit? their hands are called all themselves: for, even counsel itself goes under that name, in thy word, who knowest best how to give right names: because the counsel of the priests assisted David, Saul says, the hand of the priest is with David (1 Sam. xxi. 29). And that which is often said by Moses, is very often repeated by thy other prophets, these and these things, the Lord spake (Levit. viii. 36), and the Lord said, and the Lord commanded, not by the counsels, not by the voice, but by the hand of Moses, and by the hand of the prophets: evermore we are referred for our evidence, of others, and of ourselves, to the hand, to action, to works. There is something before it, believing; and there is something after it, suffering; but in the most eminent, and obvious, and conspicuous place, stands doing. Why then, O my God, my blessed God, in the ways of my spiritual strength come I so slow to action? I was whipped by thy rod, before I came to consultation, to consider my state; and shall I go no farther? As he that should describe a circle in paper, if he have brought that circle within one inch of finishing, yet if he remove his compass, he cannot make it up a perfect circle, except he fall to work again, to find out the same centre, so, though setting that foot of my compass upon thee, I have gone so far, as to the consideration of myself, yet if I depart from thee, my centre, all is unperfect. This proceeding to action therefore, is a returning to thee, and a working upon myself by thy physic, by thy purgative physic, a free and entire evacuation of my soul by confession. The working of purgative physic, is violent and contrary to nature. O Lord, I decline not this potion of confession, however it may be contrary

to a natural man. To take physic, and not according to the right method, is dangerous. O Lord, I decline not that method in this physic, in things that burden my conscience, to make my confession to him, into whose hands thou hast put the power of absolution. I know that physic may be made so pleasant, as that it may easily be taken; but not so pleasant as the virtue and nature of the medicine be extinguished; I know, I am not submitted to such a confession as is a rack and torture of the conscience; but I know, I am not exempt from all. If it were merely problematical, left merely indifferent, whether we should take this physic, use this confession, or no, a great physician acknowledges this to have been his practice; to minister many things, which he was not sure would do good, but never any other thing, but such as he was sure would do no harm. The use of this spiritual physic can certainly do no harm; and the church hath always thought that it might, and doubtless, many humble souls have found that it hath done them good. I will *therefore take the cup of salvation, and call upon thy name* (Psalm cvi. 12); I will fill this cup of compunction, as full as I have formerly filled the cups of worldly confections, that so I may escape the cup of malediction, and irrecoverable destruction that depends upon that. And since thy blessed and glorious Son, being offered in the way to his execution, a cup of stupefaction, to take away the sense of his pain (Mark xv. 23) (a charity afforded to condemned persons ordinarily in those places, and times), refused that ease, and embraced the whole torment, I take not this cup, but this vessel of mine own sins, into my contemplation, and I pour them out here according to the motions of thy Holy Spirit, and anywhere, according to the ordinances of thy holy church.

XX. PRAYER.

O ETERNAL and most gracious God, who having married man and woman together, and made them one flesh, wouldest have them also, to become one soul so, as that they might maintain a sympathy in their affections, and have a conformity to one another, in the accidents of this world, good or bad; so having married this soul and this body in me, I humbly beseech thee, that my soul may look, and make her use of thy merciful pro-

ceedings towards my bodily restitution, and go the same way to a spiritual. I am come by thy goodness, to the use of thine ordinary means of my body, to wash away those peccant humours, that endangered it. I have, O Lord, a river in my body, but a sea in my soul, and a sea swollen into the depth of a deluge, above the sea. Thou hast raised up certain hills in me heretofore, by which I might have stood safe, from these inundations of sin. Even our natural faculties are a hill, and might preserve us from some sin. Education, study, observation, example, are hills too, and might preserve us from some. Thy church, and thy word, and thy sacraments, and thine ordinances are hills, above these; thy spirit of remorse, and compunction, and repentance for former sins, are hills too; and to the top of all these hills, thou hast brought me heretofore; but this deluge, this inundation, is got above all my hills; and I have sinned, and sinned, and multiplied sin to sin, after all these thy assistances against sin; and where is there water enough to wash away this deluge? There is a red sea, greater than this ocean, and there is a little spring, through which this ocean may pour itself into that red sea. Let thy spirit of true contrition and sorrow, pass all my sins through these eyes, into the wounds of thy Son, and I shall be clean, and my soul so much better purged than my body, as it is ordained for better, and a longer life.

XXI.

ATQUE ANNUIT ILLE,
QUI, PER EOS, CLAMAT, LINQUAS JAM, LAZARE, LECTUM.

God prospers their practice, and he, by them, calls Lazarus out of his tomb, me out of my bed.

XXI. MEDITATION.

IF man had been left alone in this world, at first, shall I think, that he would not have fallen? If there had been no woman, would not man have served, to have been his own tempter?

When I see him now, subject to infinite weaknesses, fall into infinite sin, without any foreign temptations, shall I think, he would have had none, if he had been alone? God saw that man needed a helper, if he should be well, but to make woman ill, the devil saw, that there needed no third. When God and we were alone, in Adam, that was not enough; when the devil, and we were alone, in Eve, it was enough. O what a giant is man, when he fights against himself, and what a dwarf when he needs, or exercises his own assistance for himself! I cannot rise out of my bed, till the physician enable me, nay, I cannot tell, that I am able to rise, till he tell me so. I do nothing, I know nothing of myself: how little, and how impotent a piece of the world, is any man alone! and how much less a piece of himself is that man! So little, as that when it falls out (as it falls out in some cases) that more misery, and more oppression, would be an ease to a man, he cannot give himself that miserable addition of more misery; a man that is pressed to death, and might be eased by more weights, cannot lay those more weights upon himself. He can sin alone, and suffer alone, but not repent, not be dissolved, without another. Another tells me, I may rise; and I do so. But is every raising a preferment? or is every present preferment, a station? I am readier to fall to the earth now I am up, than I was when I lay in the bed: O perverse way, irregular motion of man; even rising itself is the way to ruin. How many men are raised, and then do not fill the place they are raised to? No corner of any place can be empty; there can be no vacuity; if that man do not fill the place, other men will; complaints of his insufficiency will fill it; nay, such an abhorring is there in nature, of vacuity, that if there be but an imagination of not filling, in any man, that which is but imagination, neither will fill it, that is, rumour and voice, and it will be given out (upon no ground, but imagination, and no man knows, whose imagination) that he is corrupt in his place, or insufficient in his place, and another prepared to succeed him in his place. A man rises, sometimes, and stands not, because he doth not, or is not believed to fill his place; and sometimes he stands not, because he overfills his place: he may bring so much virtue, so much justice, so much integrity to the place, as shall spoil the place, burden

the place; his integrity may be a libel upon his predecessor, and cast an infamy upon him, and a burden upon his successor, to proceed by example, and to bring the place itself, to an undervalue, and the market to an uncertainty. I am up, and I seem to stand, and I go round, and I am a new argument of the new philosophy, that the earth moves round; why may I not believe, that the whole earth moves in a round motion, though that seem me to stand, when as I seem to stand to my company, and yet am carried in a giddy, and circular motion, as I stand? man hath no centre, but misery; there, and only there, he is fixed, and sure to find himself. How little soever he be raised, he moves, and moves in a circle giddily; and as in the heavens, there are but a few circles, that go about the whole world, but many epicycles, and other lesser circles, but yet circles, so of those men, which are raised, and put into circles, few of them move from place to place, and pass through many and beneficial places, but fall into little circles, and within a step or two, are at their end, and not so well, as they were in the centre, from which they were raised. Everything serves to exemplify, to illustrate man's misery; but I need go no farther, than myself; for a long time, I was not able to rise; at last, I must be raised by others; and now I am up, I am ready to sink lower than before.

XXI. EXPOSTULATION.

My God, my God, how large a glass of the next world is this? As we have an art, to cast from one glass to another, and so to carry the species a great way off, so hast thou, that way, much more; we shall have a resurrection in heaven; the knowledge of that thou castest by another glass upon us here; we feel that we have a resurrection from sin, and that by another glass too; we see we have a resurrection of the body, from the miseries and calamities of this life. This resurrection of my body, shows me the resurrection of my soul; and both here severally, of both together hereafter. Since thy martyrs under the altar, press thee with their solicitation for the resurrection of the body to glory, thou wouldest pardon me, if I should press thee by prayer, for the accomplishing of this resurrection, which thou hast begun in me to health. But, O my God, I do not ask, where I might ask

amiss, nor beg that which perchance might be worse for me. I have a bed of sin; delight in sin, is a bed; I have a grave of sin; senselessness in sin, is a grave; and where Lazarus had been four days, I have been fifty years in this putrefaction; why dost thou not call me, as thou didst him with a loud voice (John xi. 43), since my soul is as dead as his body was? I need thy thunder, O my God, thy music will not serve me. Thou hast called thy servants, who are to work upon us, in thine ordinance, by all these loud names, winds, and chariots, and falls of waters; where thou wouldest be heard, thou wilt be heard. When thy Son concurred with thee, to the making of man, there is but a speaking, but a saying; there, O blessed and glorious Trinity, was none to hear, but you three, and you easily hear one another, because you say the same things. But when thy Son came to the work of redemption (John xii. 28), thou spakest, and they that heard it, took it for thunder; and thy Son himself cried with a loud voice upon the cross, twice; as he, who was to prepare his coming, John Baptist, was the voice of a crier, and not of a whisperer (Matt. xxvii. 49, 50). Still, if it be thy voice, it is a loud voice (Deut. v. 22). *These words*, says thy Moses, *thou spakest with a great voice*, and thou *addest no more*, says he there; that which thou hast said, is evident, and it is evident, that none can speak so loud; none can bind us to hear him, as we must thee. *The Most High uttered his voice: what was his voice? The Lord thundered from heaven* (2 Sam. xxiii. 14), it might be heard; but this voice, thy voice, is also a mighty voice (Psalm lxviii. 33); not only mighty in power, it may be heard, nor mighty in obligation, it should be heard, but mighty in operation, it will be heard: and therefore hast thou bestowed a whole psalm upon us, to lead us to the consideration of thy voice (Psalm xxix). It is such a voice as that thy Son says, *The dead shall hear it* (John v. 25), and that is my state; and why, O God, dost thou not speak to me in that effectual loudness; St. John *heard a voice, and he turned about to see the voice* (Rev. i. 12): sometimes we are too curious of the instrument, by what man God speaks: but thou speakest loudest, when thou speakest to the heart. *There was silence, and I heard a voice*, says one, to thy servant Job (Job iv. 16). I hearken after thy voice, in thine ordinances, and I seek

not a whispering in conventicles; but yet, O my God, speak louder, that so, though I do hear thee now, then I may hear nothing but thee. My sins cry aloud; Cain's murder did so; my afflictions cry aloud; *The floods have lifted up their voice*, (and *waters* are *afflictions*) *but thou, O Lord, art mightier than the voice of many waters* (Psalm xciii. 3, 4); than many temporal, many spiritual afflictions, than any of either kind; and why dost thou not speak to me in that voice? *what is man, and whereto serveth he? what is his good, and what is his evil?* (Ecclus. viii. 8). My bed of sin is not evil, not desperately evil, for thou dost call me out of it; but my rising out of it is not good, (not perfectly good) if thou call not louder, and hold me now I am up. O my God, I am afraid of a fearful application of those words, *when a man hath done, then he beginneth* (Ecclus. v. 7); when this body is unable to sin, his sinful memory sins over his old sins again; and that which thou wouldest have us to remember for compunction, we remember with delight. *Bring him to me in his bed, that I may kill him*, says Saul of David (1 Sam. xxvi. 15). Thou hast not said so, that is not thy voice. *Joash's own servants slew him, when he was sick in his bed* (2 Chron. xxvi. 25). Thou hast not suffered that, that my servants should so much as neglect me, or be weary of me in my sickness. Thou threatenest, *That as a shepherd takes out of the mouth of the lion, two legs, or a piece of an ear, so shall the children of Israel, that dwell in Samaria, in the corner of a bed, and in Damascus, in a couch be taken away* (Amos iii. 12): that even they that are secure from danger, shall perish; how much more might I, who was in the bed of death, die? But thou hast not so dealt with me. As *they brought out sick persons in beds, that thy servant Peter's shadow might overshadow them* (Acts v.); thou hast, O my God, overshadowed me, refreshed me: but when wilt thou do more? when wilt thou do all? when wilt thou speak in thy loud voice? when wilt thou bid me *take up my bed, and walk?* (Matt. ix. 6). As my bed is my affections, when shall I bear them so, as to subdue them? As my bed is my afflictions, when shall I bear them so, as not to murmur at them? when shall I *take up my bed, and walk?* not lie down upon it, as it is my pleasure, not sink under it, as it is my correction? But O my God, my God,

the God of all flesh, and of all spirits too, let me be content with that in my fainting spirit, which thou declarest in this decayed flesh, that as this body is content to sit still, that it may learn to stand, and to learn by standing to walk, and by walking to travel; so my soul by obeying this thy voice of rising, may by a farther and farther growth of thy grace proceed so, and be so established, as may remove all suspicions, all jealousies between thee and me, and may speak and hear in such a voice, as that still I may be acceptable to thee, and satisfied from thee.

XXI. PRAYER.

O ETERNAL and most gracious God, who hast made little things to signify great, and conveyed the infinite merits of thy Son in the water of baptism, and in the bread and wine of thy other sacrament, unto us, receive the sacrifice of my humblest thanks, that thou hast not only afforded me, the ability to rise out of this bed of weariness and discomfort, but hast also made this bodily rising, by thy grace, an earnest of a second resurrection from sin, and of a third to everlasting glory. Thy Son himself, always infinite in himself, and incapable of addition, was yet pleased to grow in the virgin's womb and to grow in stature, in the sight of men. Thy good purposes upon me, I know, have their determination and perfection, in thy holy will upon me; there thy grace is, and there I am altogether; but manifest them so unto me, in thy seasons, and in thy measures, and degrees, that I may not only have that comfort of knowing thee to be infinitely good, but that also of finding thee to be every day better and better to me: and that as thou gavest St. Paul, the messenger of Satan, to humble him, so for my humiliation, thou mayest give me thyself, in this knowledge, that what grace soever thou afford me to-day, yet I should perish to-morrow, if I had not had to-morrow's grace too. Therefore I beg of thee my daily bread; and as thou gavest me the bread of sorrow for many days, and since the bread of hope for some, and this day the bread of possessing, in rising by that strength, which thou the God of all strength hast infused into me; so, O Lord, continue to me the bread of life; the spiritual bread of life, in a faithful assurance in thee; the sacramental bread of life, in a worthy receiving of thee; and the more real

bread of life, in an everlasting union to thee. I know, O Lord that when thou hast created angels, and they saw thee produce fowl, and fish, and beasts, and worms, they did not importune thee, and say, shall we have no better creatures than these, no better companions than these; but stayed thy leisure, and then had man delivered over to them, not much inferior in nature to themselves. No more do I, O God, now that by thy first mercy, I am able to rise, importune thee for present confirmation of health, nor now, that by thy mercy, I am brought to see, that thy correction hath wrought medicinally upon me, presume I upon that spiritual strength I have; but as I acknowledge, that my bodily strength is subject to every puff of wind, so is my spiritual strength to every blast of vanity. Keep me therefore still, O my gracious God, in such a proportion of both strengths, as I may still have something to thank thee for, which I have received, and still something to pray for, and ask at thy hand.

XXII.

SIT MORBI FOMES TIBI CURA.

The physicians consider the root and occasion, the embers and coals, and fuel of the disease, and seek to purge or correct that.

XXII. MEDITATION.

How ruinous a farm hath man taken, in taking himself! how ready is the house every day to fall down, how is all the ground overspread with weeds, all the body with diseases! where not only every turf, but every stone bears weeds; not only every muscle of the flesh, but every bone of the body, hath some infirmity, every little flint upon the face of this soil, hath some infectious weed, every tooth in our head, such a pain, as a constant man is afraid of, and yet ashamed of that fear, of that sense of the pain. How dear, and how often a rent doth man pay for his farm! he pays twice a day, in double meals, and how little

time he hath to raise his rent! how many holidays to call him from his labour! every day is half holiday, half spent in sleep. What reparation, and subsidies, and contributions, he is put to, besides his rent! what medicines, besides his diet! and what inmates he is fain to take in, besides his own family, what infectious diseases from other men. Adam might have had paradise for dressing and keeping it; and then his rent was not improved to such a labour, as would have made his brow sweat; and yet he gave it over, how far greater a rent do we pay for this farm, this body, who pay ourselves, who pay the farm itself, and cannot live upon it! Neither is our labour at an end, when we have cut down some weed, as soon as it sprung up, corrected some violent and dangerous accident of a disease, which would have destroyed speedily; nor when we have pulled up that weed, from the very root, recovered entirely and soundly, from that particular disease; but the whole ground is of an ill nature, the whole soil ill disposed; there are inclinations, there is a propenseness to diseases in the body, out of which without any other disorder, diseases will grow, and so we are put to a continual labour upon this farm; to a continual study of the whole complexion, and constitution of our body. In the distempers, and diseases of soils, sourness, dryness, weeping, any kind of barrenness, the remedy, and the physic, is, for a great part, sometimes in themselves; sometime the very situation relieves them; the hanger of a hill, will purge and vent his own malignant moisture; and the burning of the upper turf of some ground (as health from cauterising) puts a new and a vigorous youth into that soil, and there rises a kind of phœnix out of the ashes, a fruitfulness, out of that which was barren before, and by that, which is the barrenness of all, ashes. And where the ground cannot give itself physic, yet it receives physic from other grounds, from other soils, which are not the worse for having contributed that help to them, from marl in other hills, or from slimy sand in other shores: grounds help themselves, or hurt not other grounds, from whence they receive help. But I have taken a farm at this hard rent, and upon those heavy covenants, that it can afford itself no help; (no part of my body, if it were cut off, would cure another part; in some cases it might preserve a sound part, but in no case recover

an infected) and if my body may have any physic, any medicine from another body, one man from the flesh of another man (as by mummy, or any such composition) it must be from a man that is dead, and not, as in other soils, which are never the worse, for contributing their marl, or their fat slime to my ground. There is nothing in the same man, to help man, nothing in mankind to help one another, (in this sort, by way of physic) but that he who ministers the help, is in as ill case, as he that receives it would have been, if he had not had it; for he, from whose body the physic comes, is dead. When therefore I took this farm, undertook this body, I undertook to drain, not a marsh, but a mote, where there was, not water mingled to offend, but all was water; I undertook to perfume dung, where no one part, but all was equally unsavoury; I undertook to make such a thing wholesome, as was not poison by any manifest quality, intense heat, or cold, but poison in the whole substance, and in the specific form of it. To cure the sharp accidents of diseases, is a great work; to cure the disease itself, is a greater; but to cure the body, the root, the occasion of diseases, is a work reserved for the great physician, which he doth never any other way but by glorifying these bodies in the next world.

XXII. EXPOSTULATION.

My God, my God, what am I put to, when I am to consider, and put off the root, the fuel, the occasion of my sickness? what Hippocrates, what Galen, could show me that in my body? It lies deeper than so; it lies in my soul: and deeper than so; for we may well consider the body, before the soul came, before inanimation, to be without sin; and the soul before it came to the body, before that infection, to be without sin; sin is the root, and the fuel of all sickness, and yet that which destroys body and soul, is in neither, but in both together; it is in the union of the body and soul; and, O my God, could I prevent that, or can I dissolve that? The root, and the fuel of my sickness, is my sin, my actual sin; but even that sin hath another root, another fuel, original sin; and can I divest that? Wilt thou bid me to separate the leaven, that a lump of dough hath received, or the salt, that the water hath contracted, from the sea? Dost thou look, that I should so look to the fuel, or embers

of sin, that I never take fire? The whole world is a pile of fagots, upon which we are laid, and (as though there were no other) we are the bellows. Ignorance blows the fire, *He that touched any unclean thing, though he knew it not, became unclean* (Levit. v. 2), and *a sacrifice was required*, (therefore a sin imputed) *though it were done in ignorance* (Numb. xv. 22). Ignorance blows this coal, but then knowledge much more; for, *there are that know thy judgments, and yet not only do, but have pleasure in others, that do against them* (Rom. i. 32). Nature blows this coal; by nature we are the children of wrath (Ephes. ii. 3): and the law blows it, thy apostle St. Paul found, *that sin took occasion by the law*, that therefore because it is forbidden, we do some things. If we break the law, we sin; *sin is the transgression of the law* (1 John iii. 4); and *sin itself becomes a law in our members* (Rom. vii. 23). Our fathers have imprinted the seed, infused a spring of sin in us (Jer. LXVII). *As a fountain casteth out her waters we cast out her wickedness; but we have done worse than our fathers* (Jer. vii. 26): We are open to infinite temptations, and yet, as though we lacked, we are tempted of our own lust (James i. 14). And not satisfied with that, as though we were not powerful enough, or cunning enough, to demolish, or undermine ourselves, when we ourselves have no pleasure in the sin, we sin for others' sakes. When Adam sinned for Eve's sake (Gen. iii. 6), and Solomon to gratify his wives (1 Kings xi. 3), it was an uxorious sin: when the judges sinned for Jezebel's sake (1 Kings xxi), and Joab to obey David (1 Chron. xxi. 3), it was an ambitious sin: when Pilate sinned to humour the people (Luke xxiii. 23), and Herod to give farther contentment to the Jews (Acts xii. 3), it was a popular sin: anything serves to occasion sin at home, in my bosom, or abroad, in my mark, and aim; that which I am, and that which I am not, that which I would be, proves coals and embers, and fuel, and bellows to sin; and dost thou put me, O my God, to discharge myself, of myself, before I can be well? When thou biddest me to put off the old man (Ephes. iv. 22), dost thou mean, not only my old habits of actual sin, but the oldest of all, original sin? When thou biddest me purge out the leaven (1 Cor. v. 7), dost thou mean, not only the sourness of mine

own ill contracted customs, but the innate tincture of sin, imprinted by nature? How shall I do that which thou requirest, and not falsify that which thou hast said, *That sin is gone over all?* but, O my God, I press thee not, with thine own text, without thine own comment; I know that in the state of my body, which is more discernible, than that of my soul, thou dost effigiate my soul to me. And though no anatomist can say, in dissecting a body, Here lay the coal, the fuel, the occasion of all bodily diseases, but yet a man may have such a knowledge of his own constitution, and bodily inclination to diseases, as that he may prevent his danger in a great part: so though we cannot assign the place of original sin, nor the nature of it so exactly, as of actual, or by any diligence divest it, yet having washed it in the water of thy baptism, we have not only so cleansed it, that we may the better look upon it, and discern it, but so weakened it, that howsoever it may retain the former nature, it doth not retain the former force, and though it may have the same name, it hath not the same venom.

XXII. PRAYER.

O ETERNAL and most gracious God, the God of security, and the enemy of security too, who wouldest have us always sure of thy love, and yet wouldest have us always doing something for it, let me always so apprehend thee, as present with me, and yet so follow after thee, as though I had not apprehended thee. Thou enlargest Ezekias' lease for fifteen years; thou renewest Lazarus his lease for a time, which we know not: but thou didst never so put out any of these fires, as that thou didst not rake up the embers, and wrap up a future mortality in that body, which thou hadst then so reprieved. Thou proceedest no otherwise in our souls, O our good, but fearful God: thou pardonest no sin so, as that that sinner can sin no more; thou makest no man so acceptable, as that thou makest him impeccable. Though therefore it were a diminution of the largeness, and derogatory to the fulness of thy mercy, to look back upon those sins which in a true repentance, I have buried in the wounds of thy Son, with a jealous or suspicious eye, as though they were now my sins, when I had so transferred them upon thy Son, as though they could

now be raised to life again, to condemn me to death, when they are dead in him, who is the fountain of life; yet it were an irregular anticipation, and an insolent presumption, to think that thy present mercy extended to all my future sins, or that there were no embers, no coals of future sins left in me. Temper therefore thy mercy so to my soul, O my God, that I may neither decline to my faintness of spirit, in suspecting thy mercy now, to be less hearty, less sincere, than it uses to be, to those who are perfectly reconciled to thee, nor presume so of it, as either to think this present mercy an antidote against all poisons, and so expose myself to temptations, upon confidence that this thy mercy shall preserve me, or that when I do cast myself into new sins, I may have new mercy at any time, because thou didst so easily afford me this.

XXIII.

METUSQUE RELABI.

They warn me of the fearful danger of relapsing.

XXIII. MEDITATION.

IT is not in man's body, as it is in the city, that when the bell hath rung, to cover your fire, and rake up the embers, you may lie down, and sleep without fear. Though you have by physic and diet, raked up the embers of your disease, still there is a fear of a relapse; and the greater danger is in that. Even in pleasures, and in pains, there is a proprietary, a *meum et tuum;* and a man is most affected with that pleasure which is his, his by former enjoying and experience, and most intimidated with those pains which are his, his by a woful sense of them, in former afflictions. A covetous person, who hath preoccupated all his senses, filled all his capacities, with the delight of gathering, wonders how any man can have any taste of any pleasure in any openness, or liberality; so also in bodily pains, in a fit of the stone, the patient wonders why any man should call the gout a pain: and he that hath felt neither, but the toothache, is as

much afraid of a fit of that, as either of the other, of either of the other. Diseases, which we never felt in ourselves, come but to a compassion of others that have endured them; nay, compassion itself, comes to no great degree, if we have not felt in some proportion, in ourselves that which we lament and condole in another. But when we have had those torments in their exaltation, ourselves, we tremble at relapse. When we must pant through all those fiery heats, and sail through all those overflowing sweats, when we must watch through all those long nights, and mourn through all those long days (days and nights, so long, as that nature herself shall seem to be perverted and to have put the longest day, and the longest night, which should be six months asunder, into one natural, unnatural day) when we must stand at the same bar, expect the return of physicians from their consultations, and not be sure of the same verdict, in any good indications, when we must go the same way over again, and not see the same issue, this is a state, a condition, a calamity, in respect of which, any other sickness, were a convalescence, and any greater, less. It adds to the affliction, that relapses are (and for the most part justly) imputed to ourselves as occasioned by some disorder in us; and so we are not only passive, but active in our own ruin; we do not only stand under a falling house, but pull it down upon us; and we are not only executed (that implies guiltiness) but we are executioners (that implies dishonour), and executioners of ourselves (and that implies impiety). And we fall from that comfort which we might have in our first sickness, from that meditation; Alas, how generally miserable is man, and how subject to diseases (for in that it is some degree of comfort, that we are but in the state common to all), we fall, I say, to this discomfort and self-accusing, and self-condemning; Alas, how improvident, and in that, how unthankful to God and his instruments am I, in making so ill use of so great benefits, in destroying so soon, so long a work; in relapsing, by my disorder, to that from which they had delivered me; and so my meditation is fearfully transferred from the body to the mind, and from the consideration of the sickness, to that sin, that sinful carelessness, by which I have occasioned my relapse. And amongst the many weights that aggravate relapse, this also is one, that a relapse

proceeds with a more violent dispatch, and more irremediably, because it finds the country weakened, and depopulated before. Upon a sickness, which as yet appears not, we can scarce fix a fear, because we know not what to fear; but as fear is the busiest, and irksomest affection, so is a relapse; which is still ready to come into that, which is but newly gone, the nearest object, the most immediate exercise of that affection of fear.

XXIII. EXPOSTULATION.

My God, my God, my God, thou mighty Father; who hast been my physician: thou glorious Son, who hast been my physic; thou blessed Spirit, who hast prepared and applied all to me, shall I alone be able to overthrow the work of all you, and relapse into those spiritual sicknesses, from which infinite mercies have withdrawn me? Though thou, O my God, have filled my measure with mercy, yet my measure was not so large, as that of thy whole people, the nation, the numerous and glorious nation of Israel; and yet how often, how often did they fall into relapses! And then, where is my assurance? How easily thou passedst over many other sins in them, and how vehemently thou insistedst on those, into which they so often relapsed; those were their murmurings against thee, in thine instruments, and ministers, and their turnings upon other gods, and embracing the idolatries of their neighbours. O my God, how slippery a way, to how irrecoverable a bottom, is murmuring! and how near thyself he comes, that murmurs at him, who comes from thee! The magistrate is the garment in which thou apparellest thyself; and he that shoots at the clothes, cannot say, he meant no ill to the man. Thy people were fearful examples of that, for, how often did their murmuring against thy ministers, end in a departing from thee! When they would have other officers, they would have other gods; and still to-day's murmuring, was to-morrow's idolatry; as their murmuring induced idolatry, and they relapsed often into both, I have found in myself, O my God (O my God, thou hast found it in me, and thy finding it, hath showed it to me), such a transmigration of sin, as makes me afraid of relapsing too. The soul of sin (for we have made sin immortal, and it must have a soul) the soul of sin, is disobedience to thee; and when one sin

hath been dead in me, that soul hath passed into another sin. Our youth dies, and the sins of our youth with it; some sins die a violent death, and some a natural; poverty, penury, imprisonment, banishment, kill some sins in us, and some die of age; many ways we become unable to do that sin, but still the soul lives, and passes into another sin, and that, that was licentiousness, grows ambition, and that comes to indevotion, and spiritual coldness; we have three lives, in our state of sin; and where the sins of youth expire, those of our middle years enter; and those of our age after them. This transmigration of sin, found in myself, makes me afraid, O my God, of a relapse: but the occasion of my fear, is more pregnant than so; for, I have had, I have multiplied relapses already. Why, O my God, is a relapse so odious to thee? Not so much their murmuring, and their idolatry, as their relapsing into those sins, seems to affect thee, in thy disobedient people. *They limited the holy one of Israel*, as thou complainest of them (Psalm LXXVIII. 41). That was a murmuring; but before thou chargest them with the fault itself, in the same place thou chargest them, with the iterating, the redoubling of that fault, before the fault was named; *How oft did they provoke me in the wilderness, and grieve me in the desert!* That which brings thee to that exasperation against them, as to say, that *thou wouldst break thine own oath* (Numb. xiv. 23), rather than leave them unpunished (*They shall not see the land, which I sware unto their fathers*), was because they had tempted thee ten times, infinitely; upon that thou threatenest with that vehemency, *If you do in any wise go back, know for a certainty, God will no more drive out any of these nations from before you; but they shall be snares, and traps unto you, and scourges in your sides, and thorns in your eyes, till ye perish* (Joshua xxiii. 12, 13). No tongue, but thine own, O my God, can express thine indignation, against a nation relapsing to idolatry. Idolatry in any nation is deadly; but when the disease is complicated with a relapse (a knowledge and a profession of a former recovery) it is desperate: and thine anger works, not only where the evidence is pregnant, and without exception, (so thou sayest, when it is said, *That certain men, in a city, have withdrawn others to idolatry, and that inquiry is made, and it is found true, the city,*

and the inhabitants, and the cattle are to be destroyed, Deut. xxiii. 12); but where there is but a suspicion, a rumour, to such a relapse to idolatry, thine anger is awakened, and thine indignation stirred. In the government of thy servant Joshua, *there was a voice, that Reuben, and Gad, with those of Manasseh, had built a new altar* (Joshua xxii. 11). Israel doth not send one to inquire; but *the whole congregation gathered to go up to war against them; and there went a prince of every tribe* (Josh. xxii. 12). And they object to them, not so much their present declination to idolatry, as their relapse; *Is the iniquity of Peor too little for us?* (Josh. xxii. 17). An idolatry formerly committed, and punished with the slaughter of twenty-four thousand delinquents. At last Reuben, and Gad, satisfied them, that that altar was not built for idolatry, but built as a pattern of theirs, that they might thereby profess themselves to be of the same profession, that they were; and so the army returned without blood. Even where it comes not so far, as to an actual relapse into idolatry, thou, O my God, becomest sensible of it; though thou, who seest the heart all the way, preventest all dangerous effects, where there was no ill meaning, however there were occasion of suspicious rumours, given to thine Israel, of relapsing. So odious to thee, and so aggravating a weight upon sin, is a relapse. But, O my God, why is it so? so odious? It must be so, because he that hath sinned, and then repented, hath weighed God, and the devil, in a balance; he hath heard God and the devil plead; and after hearing, given judgment on that side, to which he adheres, by his subsequent practice; if he return to his sin, he decrees for Satan, he prefers sin before grace, and Satan before God; and in contempt of God, declares the precedency for his adversary: and a contempt wounds deeper than an injury; a relapse deeper than a blasphemy. And when thou hast told me, that a relapse is more odious to thee, need I ask why it is more dangerous, more pernicious to me? Is there any other measure of the greatness of my danger, than the greatness of thy displeasure? How fitly, and how fearfully hast thou expressed my case, in a storm at sea, if I relapse! (*They mount up to heaven, and they go down again to the depth*, Psalm cvii. 26). My sickness brought me to thee in repentance, and my relapse hath cast me farther from thee:

The end of that man shall be worse than the beginning, says thy word, thy Son (Matt. xii. 45). *My beginning was sickness, punishment for sin, but a worse thing may follow*, says he also, if I sin again (John v. 14): not only death, which is an end, worse than sickness, which was the beginning, but hell, which is a beginning worse than that end. Thy great servant denied thy Son (Matt. xxvi. 70), and he denied him again; but all before repentance; here was no relapse. O, if thou hadst ever admitted Adam into paradise, how abstinently would he have walked by that tree! and would not the angels, that fell, have fixed themselves upon thee, if thou hadst once readmitted them to thy sight! They never relapse; if I do, must not my case be as desperate? Not so desperate, for, *as thy majesty, so is thy mercy* (Ecclus. ii. 18), both infinite: and thou who hast commanded me to pardon my brother seventy-seven times, hast limited thyself to no number. If death were ill in itself, thou wouldest never have raised any dead man, to life again, because that man must necessarily die again. If thy mercy, in pardoning, did so far aggravate a relapse, as that there were no more mercy after it, our case were the worse for that former mercy; for who is not under, even a necessity of sinning, whilst he is here, if we place this necessity in our own infirmity, and not in thy decree? But I speak not this, O my God, as preparing a way to my relapse, out of presumption, but to preclude all accesses of desperation; though out of infirmity, I should relapse.

XXIII. PRAYER.

O ETERNAL and most gracious God, who though thou beest ever infinite, yet enlargest thyself by the number of our prayers, and takest our often petitions to thee, to be an addition to thy glory, and thy greatness, as ever upon all occasions, so now, O my God, I come to thy majesty with two prayers, two supplications. I have meditated upon the jealousy, which thou hast of thine own honour, and considered, that nothing comes nearer a violating of that honour, nearer to the nature of a scorn to thee, than to sue out thy pardon, and receive the seals of reconciliation to thee, and then return to that sin, for which I needed, and had thy pardon before. I know that this comes too near, to a making

thy holy ordinances, thy word, thy sacraments, thy seals, thy grace, instruments of my spiritual fornications. Since therefore thy correction hath brought me to such a participation of thyself (thyself, O my God, cannot be parted), to such an entire possession of thee, as that I durst deliver myself over to thee this minute, if this minute thou wouldest accept my dissolution, preserve me, O my God, the God of constancy, and perseverance, in this state, from all relapses into those sins, which have induced thy former judgments upon me. But because, by too lamentable experience, I know how slippery my customs of sin, have made my ways of sin, I presume to add this petition too, that if my infirmity overtake me, thou forsake me not. Say to my soul, *My son, thou hast sinned, do so no more* (Ecclus. i. 21); but say also that though I do, thy spirit of remorse, and compunction, shall never depart from me. Thy holy apostle, St. Paul, was shipwrecked thrice; and yet still saved (2 Cor. xi. 25). Though the rocks and the sands, the heights, and the shallows, the prosperity, and the adversity of this world, do diversely threaten me, though mine own leaks endanger me, yet, O God, let me never put myself aboard with Hymenæus, nor *make shipwreck of faith, and a good conscience* (1 Tim. i. 19), and then thy long-lived, thy everlasting mercy, will visit me, though that, which I most earnestly pray against, should fall upon me, a relapse into those sins, which I have truly repented, and thou hast fully pardoned.

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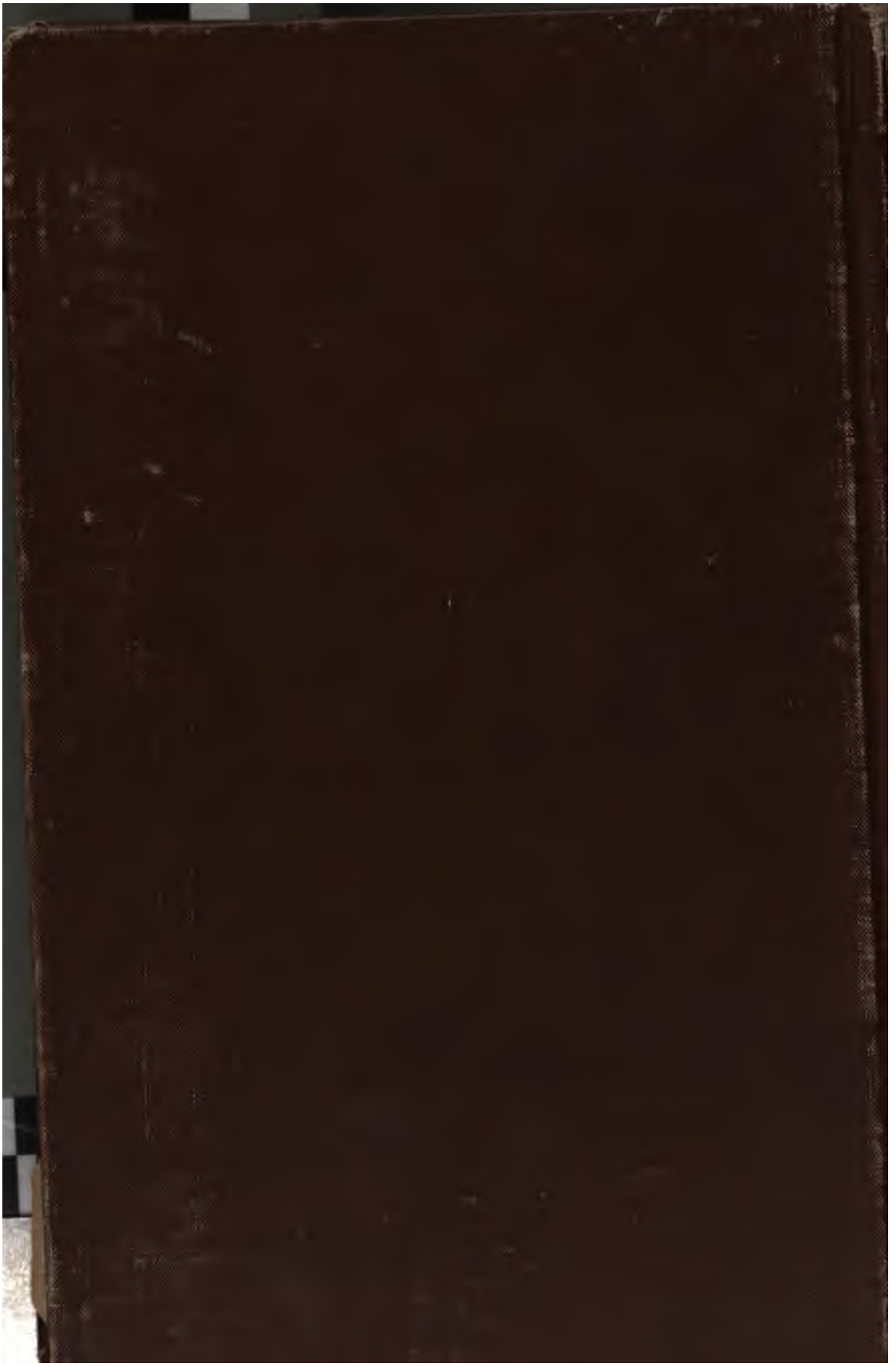
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